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***COVER ILLUSTRATION BELONGS
TO THE ITEM NUMBER 4.**



“When Sultan Suleiman had taken up his winter residence in Aleppo, I, the author of these pages, was appointed to the Admiralship of the Egyptian fleet and received instructions to fetch back to Egypt the ships (15 galleys), which some time ago had been sent to Basrah on the Persian Gulf. But, ‘Man proposes, God disposes.’ I was unable to carry out my mission, and as I realized the impossibility of returning by water, I resolved to go back to Turkey by the overland route, accompanied by a few tried and faithful Egyptian soldiers. I traveled through Gujarat, Hind, Sind, Balkh, Zabulistan, Bedakhshan, Khotlan, Turan, and Iran, i.e., through Trans-Soxania, Khorassan, Kharezm, and Deshti-Kiptchak; and as I could not proceed any farther in that direction, I went by Meshed and the two Iraqs, Kazwin and Hamadan, on to Baghdad.”

Seydi Ali Reis (16th century Ottoman admiral),
from “Mirat’ül-Memâlik” [i.e. the Mirror of the Countries].

1 [BRITISH INDIA / IMPORTANT URDU PERIODICALS]

KHAN ATA MOHAMMAD KHAN, (Owner), (1846-1925).

Wakil: The Wakil Amritsar. 52 issues in one volume.

1896, 6 April - 1897, 29 March.

Edited by Maulvi Insha Ullah Khan, Sheikh Ghulam Mohammad, Maulana Abdullah Al-Imadi, and Maulana Abul Kalam Azad.

The Wakil Amritsar, Amritsar - British India, 1896.

Contemporary half leather. Marbled boards. Folio. (32 x 25 cm). In Urdu. 52 issues in one volume.

Two issues are numbered incorrectly (such as 66 [17], 10 [9]); Deccan, Agra, Bombay, and censorship “refused” postal stamps on some issue covers, stains and slight tears; the first four pages are missing the 24th issue, a tear on the last marginal page of 37th issue affected the corner of text; some handwritten notes in Urdu around the decorative headings in the period, margins of blank pages of the first and the last issues have some wormholes. The first issues are 14 pages, and the issues after no. 30 are 18 pages, Otherwise, the text on thin papers and binding are clean. Overall a good copy.

Exceedingly rare early volume including 52 issues (complete second year) published between 1896, 6 April and 1897, 29 March, an important and significant bi-weekly Urdu periodical, shaped Indo-Islamic political, religious, and cultural values during its publishing period (1895-1931) in the Sub-continental



British India (British Raj), published by Khan Ata Mohammad Khan, who was a prominent Punjabi writer, intellectual and well-known political/religious activist.

This newspaper was started by Inayatullah Khan Mashriqi's father Khan Ata Muhammad Khan in 1895 and published until about July 28, 1931. The first edi-

tor of the newspaper was Mirza Hairat Dehlavi but separated after editing two pamphlets.

After the fall of the Mughal Empire, British influence began to rise quickly and some Muslims felt that the Indian sub-continent's Islamic and Indian heritage was being replaced by English values. The Muslim community also seemed demoralized and detached from the overall political struggle for freedom. The newspaper Vakil, which was owned by Khan Ata, was launched in 1895 in order to provide a voice for Muslim political thought. The newspaper was published by Rose Bazar Press in Amritsar (British India) and had different editors (including Maulvi Insha Ullah Khan, Sheikh Ghulam Mohammad, and Maulana Abdullah Al-Imadi) from time to time. Maulana Abul Kalam Azad also joined Vakil's editorial team at about age fifteen and remained part of the said team for the next five years. He was under the tutelage of Khan Ata before launching his own newspapers and literary works and entering politics.

The Vakil emerged as a highly reputable and prominent newspaper and had

subscribers in India and abroad. In 1900, the annual subscription fee with mailing charges for Vakil was six rupees for Indians and ten shillings for overseas subscribers (Vakil, Sept. 17, 1900).

The newspaper carried a variety of content as well as some commercial advertisements. At the same time, its book depot published materials on the Ottoman Empire along with Allama Mashriqi's works Tazkirah and Khitab-Misir (Mashriqi's speech at the first global Khilafat Conference in May 1926 in Cairo).

The newspaper was at the forefront of safeguarding the political rights of Muslims. For example, the newspaper actively reported on the Khilafat Movement in India as well as the Turkish Ottoman Empire, the First World War, and the activities of Muslims in various parts of the world. In 1900, Ottoman Sultan Abdul Hamid II sent an appeal to Muslims of the world to support the construction of a railway connecting Damascus to the holy cities of Medina and Mecca. Khan Ata was at the forefront of promoting this effort and, through his newspaper, launched a campaign asking Muslims to donate to the project. The people responded and a considerable amount of money was donated.

“An important and significant bi-weekly Urdu periodical, shaped Indo-Islamic political, religious, and cultural values during its publishing period (1895-1931) in the Sub-continental British India (British Raj), published by Khan Ata Mohammad Khan.”



As Vakil gained prominence, the newspaper faced its share of challenges. During the First World War, censorship of the Vakil was ordered. And again in 1919, an order of pre-censorship was passed against Vakil. Khan Ata provided strong leadership during these times and the newspaper was able to make it through the adversity and remain at the forefront of Urdu journalism for decades.

(Source: Khan Ata (Allama Mashriqi's Father) & the Historical Newspaper, The Vakil Amritsar, Yousaf).

USD 2250

2 [TIBET / CHINA / INDIA]

SVEN ANDERS HEDIN, (1865-1952).

***Tibet daglarında.* Translated by Mustafa Sefik.**

**Tercüman-i Hakikat Matbaasi, Istanbul (Constantinople),
[AH 1322] = 1906.**

Contemporary green cloth bdg. Gilt lettering in Arabic script on the spine. Large roy. 8vo. (25 x 18 cm). In Ottoman script (Old Turkish with Arabic letters). 402 p.

Exceedingly rare first and only Turkish edition in book form published after serializing in "Tercüman-i Hakikât" Newspaper [i.e. Interpreter of Truth], of Swedish explorer Sven Hedin's second expedition in Central Asia followed in 1899-1902 through the Tarim Basin, Tibet, and Kashmir to Calcutta.

Hedin navigated the Yarkand, Tarim, and Kaidu rivers and found the dry riverbed of the Kum-darja as well as the dried-out lake bed of Lop Nur. Near Lop Nur, he discovered the ruins of the 340 by 310 meters (1,120 by 1,020 ft) former walled royal city and later Chinese garrison town of Loulan, containing the brick building of the Chinese military commander, a stupa, and 19 dwellings built of poplar wood. He also found a wooden wheel from a horse-drawn cart (called an araba) as well as several hundred documents written on wood, paper, and silk in the Kharosthi script. These provided information about the history of the city of Loulan, which had once been located on the shores of Lop Nur but had been abandoned around the year 330 CE because the lake had dried out, depriving the inhabitants of drinking water. During his travels in 1900 and 1901, he attempted in vain to reach the city of Lhasa, which was forbidden to Europeans. He continued to Leh, in Ladakh district, India. From Leh, Hedin's route took him to Lahore, Delhi, Agra, Lucknow, Benares to Calcutta, meeting there with George Nathaniel Curzon, England's then Viceroy to India. This expedition resulted in 1,149 pages of maps, on which Hedin depicted newly discovered lands. He was the first to describe yardang formations in the Lop Desert.

While the original edition and English edition occasionally appear at auction, the Turkish edition has never been seen on the market. Özege 20996.; TBTK 13181.; OCLC shows only two records in Leiden and Bogaziçi Universities, not in American and other European libraries worldwide: 67059522.

USD 2250



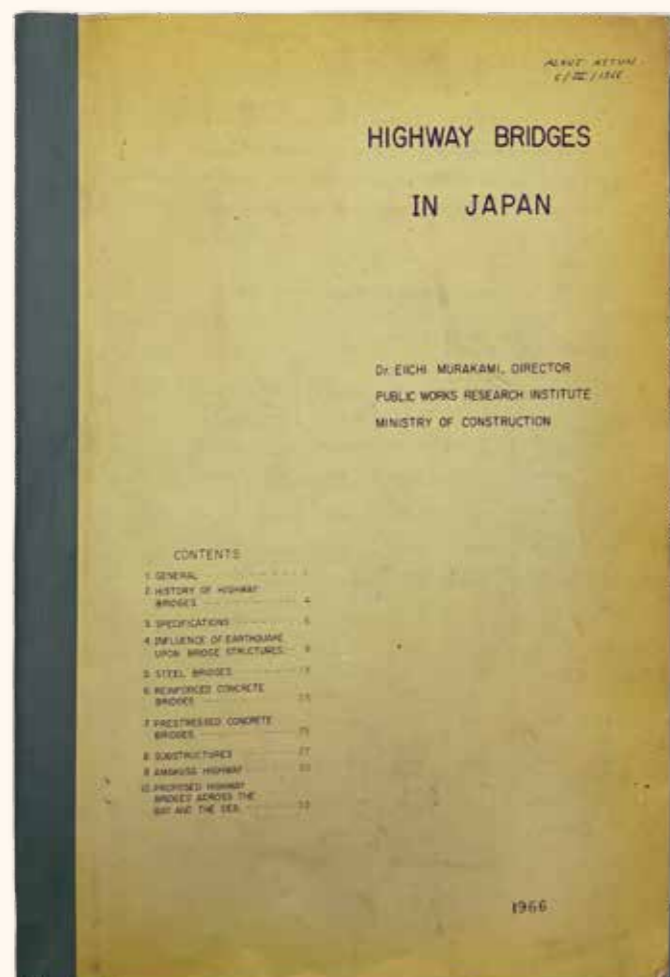
3 [JAPAN / TOKYO / ENGINEERING]

EIICHI MURAKAMI.

Highway bridges in Japan, with a map.

N. p., [Tokyo], 1966.

Original wrappers. 4to. (29 x 22 cm). In English. 41 p., 31 original gelatin silver photographs in various sizes mounted on pages within the text, many architectural plans of the bridges, with a folded page, and a folded map. The title, author, and contents are on the front cover with a handwritten date "1966". The first two pages are folded inside.

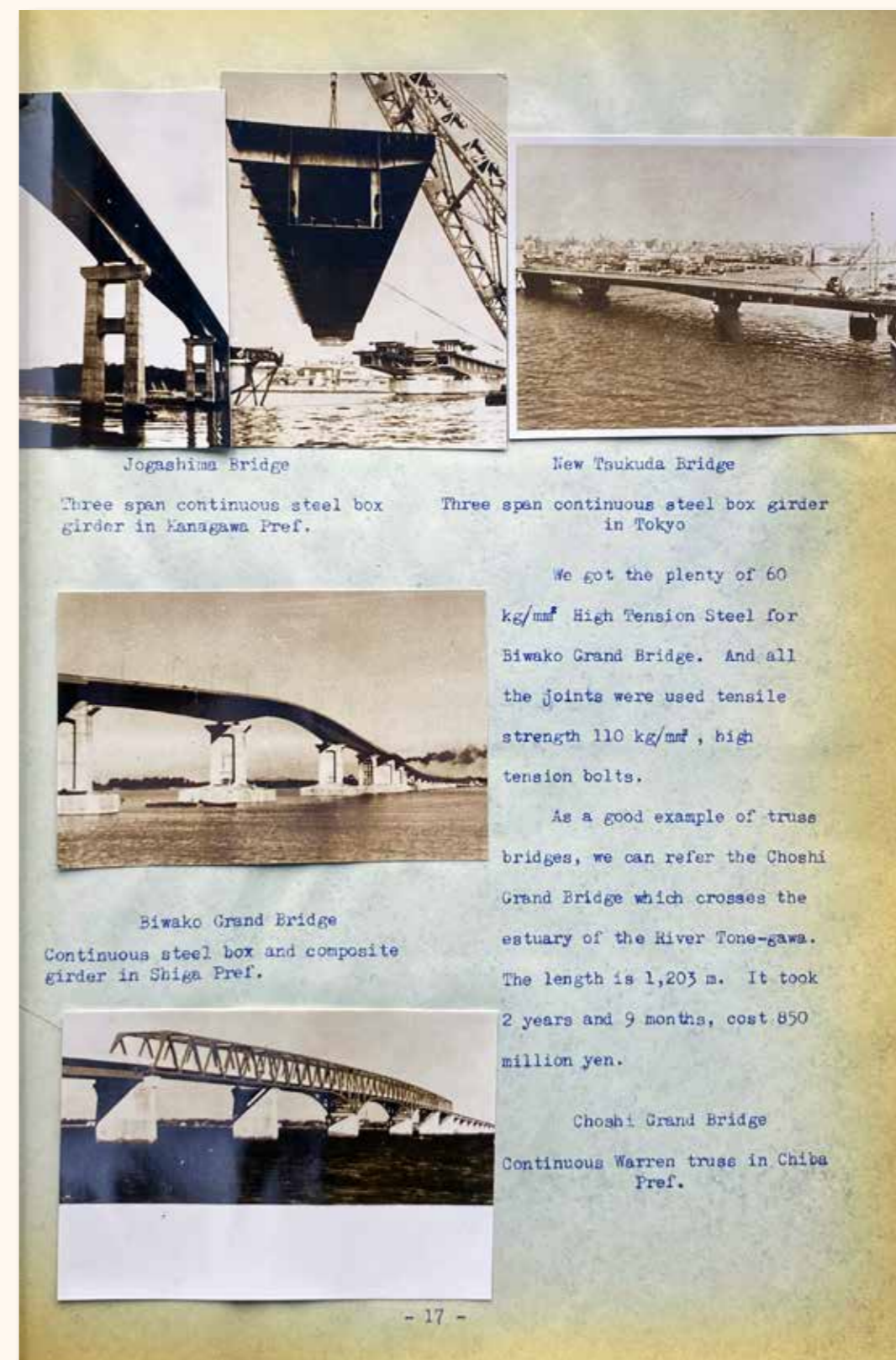


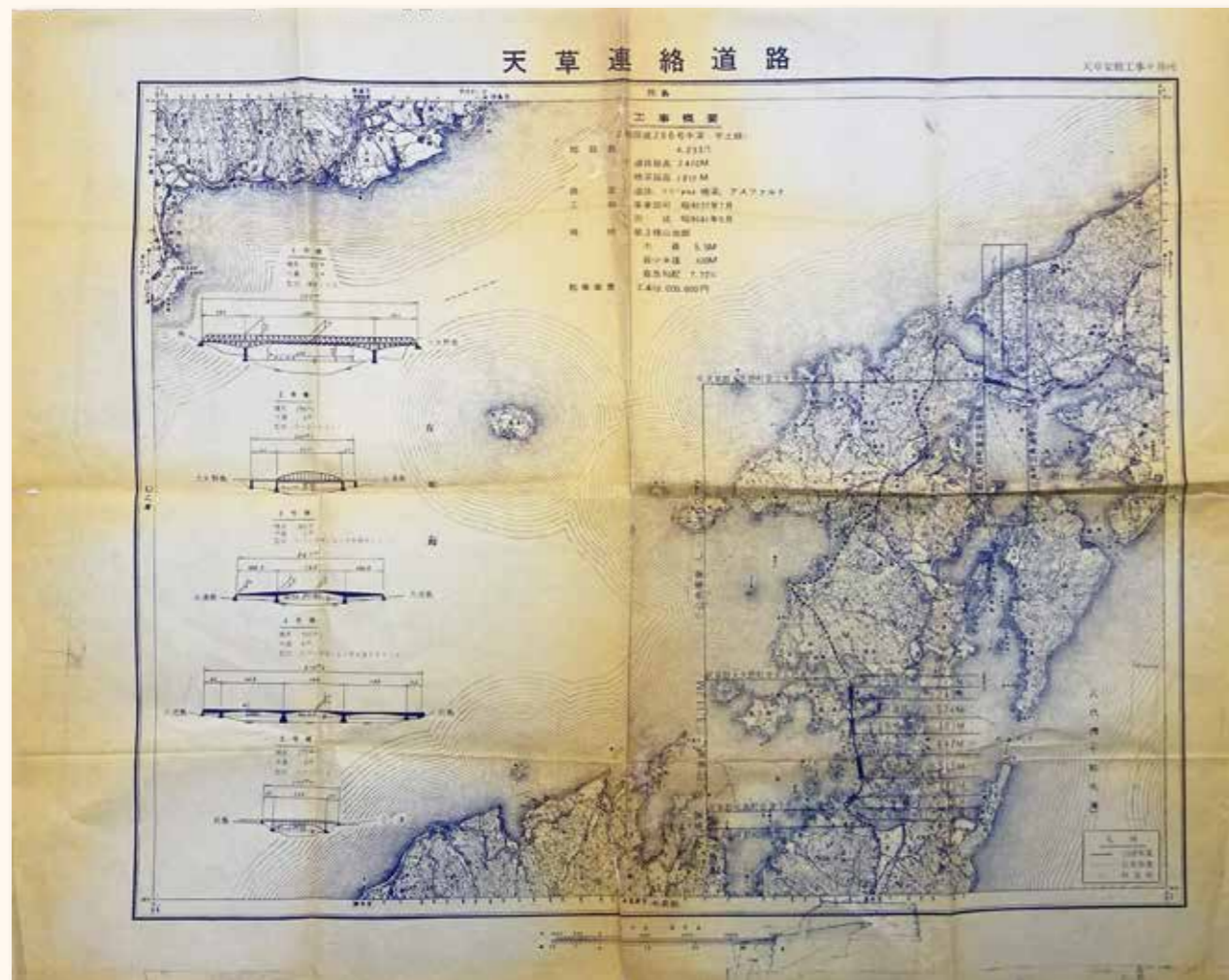
Exceedingly modern rare printed material with original gelatin silvers including a detailed historical, scientific, and visual account of the highway bridges in all of Japan, by Dr. Eiichi Murakami, the Director Public Works Research Institute Ministry of Construction of Japan.

The book starts with a general title containing two tables: "Present condition of Highway Bridges in Japan 1965", and "Longest Span Bridge by Types in Japan".

The second part is the History of Highway Bridges. This part deals with some selected examples from the oldest bridge on record, Ikuinotsu built in 326 AD to present, and this part has three original silver gelatins of Enkyo (Monkey) Bridge, Kintai (Shining Arch) Bridge, and Aimoto Bridge.

The third and fourth part is "Specifications" and "Influence of Earth-





quake upon Bridge Structure” discussing its history from 1921 to the present day and the effects of an earthquake upon a bridge, these parts have one photo mounted on the sixth page as well as two tables.

The fifth part is “Steel Bridges” and also is the longest part of the work, with examples from the first metallic bridge in Japan “the Kanenohashi” [i.e. Iron Bridge] constructed in Yokohama in 1869 to the present day, including 18 original silver gelatins of Eitai Bridge, Tied Arch over the Sumida River in Tokyo (its a panoramic view), Sagami Grand Bridge, Nagara Bridge, Azuma Bridge, Jogashima Bridge (this consists of two separate photos), New Tsukuda Bridge, Biwako Grand Bridge, Choshi Grand Bridge, New Mikuni Grand Bridge, Ondo Grand Bridge, Asahi Bridge, Uwagawa Bridge, Takumo Bridge, Saikai Bridge /two different views of this bridge), Konaruto Bridge, Kachidoki Bridge, and the side-view of Wakato Bridge under construction.

The sixth part deals with the subject of Reinforced Concrete Bridges including three gelatin silvers of the Nihon Bridge, Tokachi Grand Bridge, and Sasatsu Bridge.

The seventh part is “Prestressed Concrete Bridges”. It was in 1952 that prestressed concrete was first industrialized in Japan. This part tells that the studies for industrialization had been made earlier, but implementation had been delayed partly due to World War II and it follows the technique to the present day with five gelatin silvers of Sataunai Bridge, Ranzan Bridge, Komekami Bridge, Koshinoo Bridge, and Nada Bridge, pp. 25-28.

The eighth part is “Substructures”, including a gelatin silver Steel caisson for the main tower foundation of the Wakato Bridge, towed 20 km across the ocean.

The ninth part is “The Amakusa Highway” which is a link between Misumi-cho, Uto-peninsular, and Aizu, Kamishima-Island. This part deals with the project which has a total length of 16,5 km including five bridges on the route made by the Japan Highway, this part has five plans.

The last part is “Proposed Highway Bridges across the Bay and the Sea”, including 16 plans (one folded). The book has an extra folded large map (58x45,5 cm) in Japanese and a folded page.

This item is from the library of Turkish certificated engineer Alkut Aytun (1937-) (dated on the front cover “6/IV/1966”). During the time he worked at the Earthquake Branch of the Ministry of Development and Settlement, he specialized in earthquake engineering as a UNESCO scholar at the International Institute of Seismology and Earthquake Engineering (I.I.S.E.E.), which was established in Tokyo (Japan) with the cooperation of the United Nations and the Japanese Government, between August 1965 and August 1966. This was followed by an extension study at the University of Tokyo under the supervision of Atsushi Hirai with a scholarship from Waseda University until the end of the same year.

USD 1250

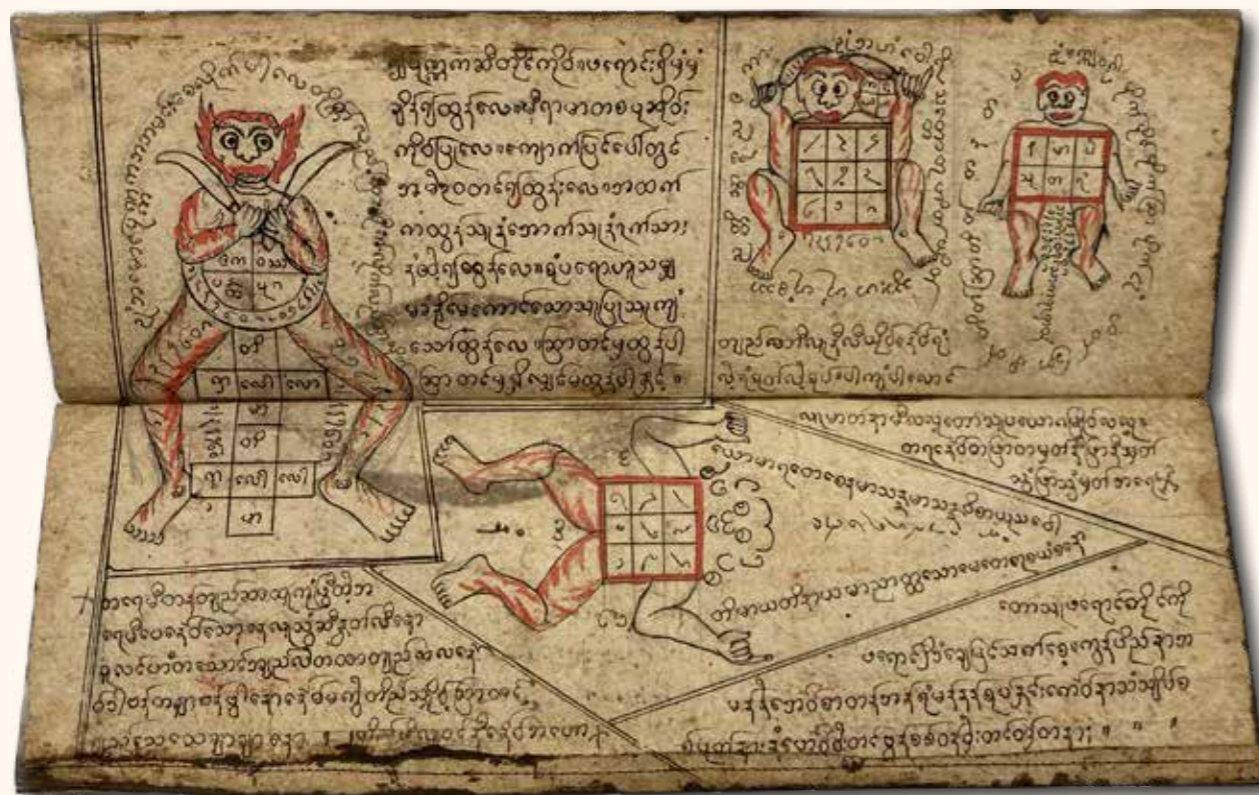
“Exceedingly modern rare printed material with original gelatin silvers including a detailed historical, scientific, and visual account of the highway bridges in all of Japan, by Dr. Eiichi Murakami, the Director Public Works Research Institute Ministry of Construction of Japan.”

4 [MYANMAR / MANUSCRIPT /
BUDDHISM / ASTROLOGY]

PARABAİK.

[A long and richly illustrated parabaik in Pali
written in Burmese round script].

Myanmar, [circa early 19th century].



Original dark brown leather with embossing on the front board with an initial-like symbol. The black script in ink with several pencil annotations on rectangular pieces of thick hand-made mulberry paper. Closed size: 38x12,5 cm. Open size: 550x38 cm. Text in Pali, written in Burmese “round” script, richly illustrated in red, black, white, and yellow from the most influential Buddhist and astrological texts of the region. Well-preserved and in very good condition.



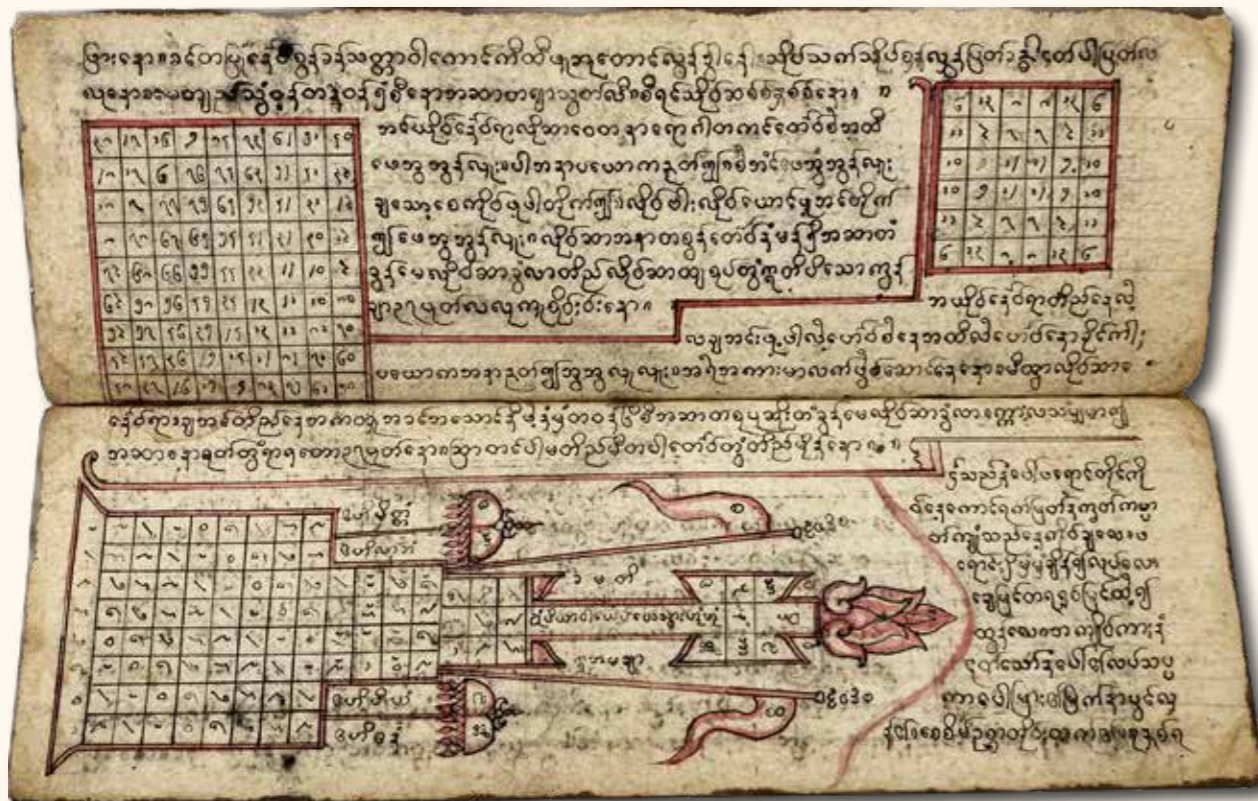
Extremely rare example of one of the longest and a richly illustrated parabaik from Burma, “reflecting an old system of Theravardan magical beliefs pertaining to Burma / Myanmar over 100 years ago”. A highly collectible item from the pre-colonial period of the Konbaung dynasty, formerly known as the Alompra dynasty, the Third Burmese Empire, the last dynasty that ruled Burma/Myanmar from 1752 to 1885, Buddhist Myanmar. With its open size, it is extremely rare in length with 44 folds; “The longest one would have 64 folds” (Harvard online).



The scenes might show episodes from the Buddhist folk tales popular in Burma towards the end of the 19th century including many ancient tables and ca. 40 specific depictions of Buddha’s life, Buddhist practices, some historical scenes, and religious practices like sky burial scenes, etc, as well as astrological and astronomical chapters.

Folding-book manuscripts (Parabaiks in Burmese) are a type of writing material historically used in Mainland Southeast Asia, particularly in the areas of present-day Myanmar, Thailand, Laos, and Cambodia. The manuscripts are made of thick paper, usually of the Siamese rough bush (Khoi in Thai and Lao) tree or the paper mulberry, glued into a very long sheet and folded in a concertina fashion, with the front and back lacquered to form protective covers or attached to decorative wood covers. The unbound books are made in either white or black varieties, with the paper being undyed in the former and blackened with soot or lacquer in the latter. Along with paper made from bamboo and palm leaves, parabaik were the main medium for writing and drawing in early modern Burma/Myanmar.

USD 7500



5 [CENTRAL ASIA / RUSSIA / THE GREAT GAME]
MAGEMAN, AMERIKALI (J[ANUARIUS] A[LOYSIUS]
MAC GAHAN), (1844-1878).

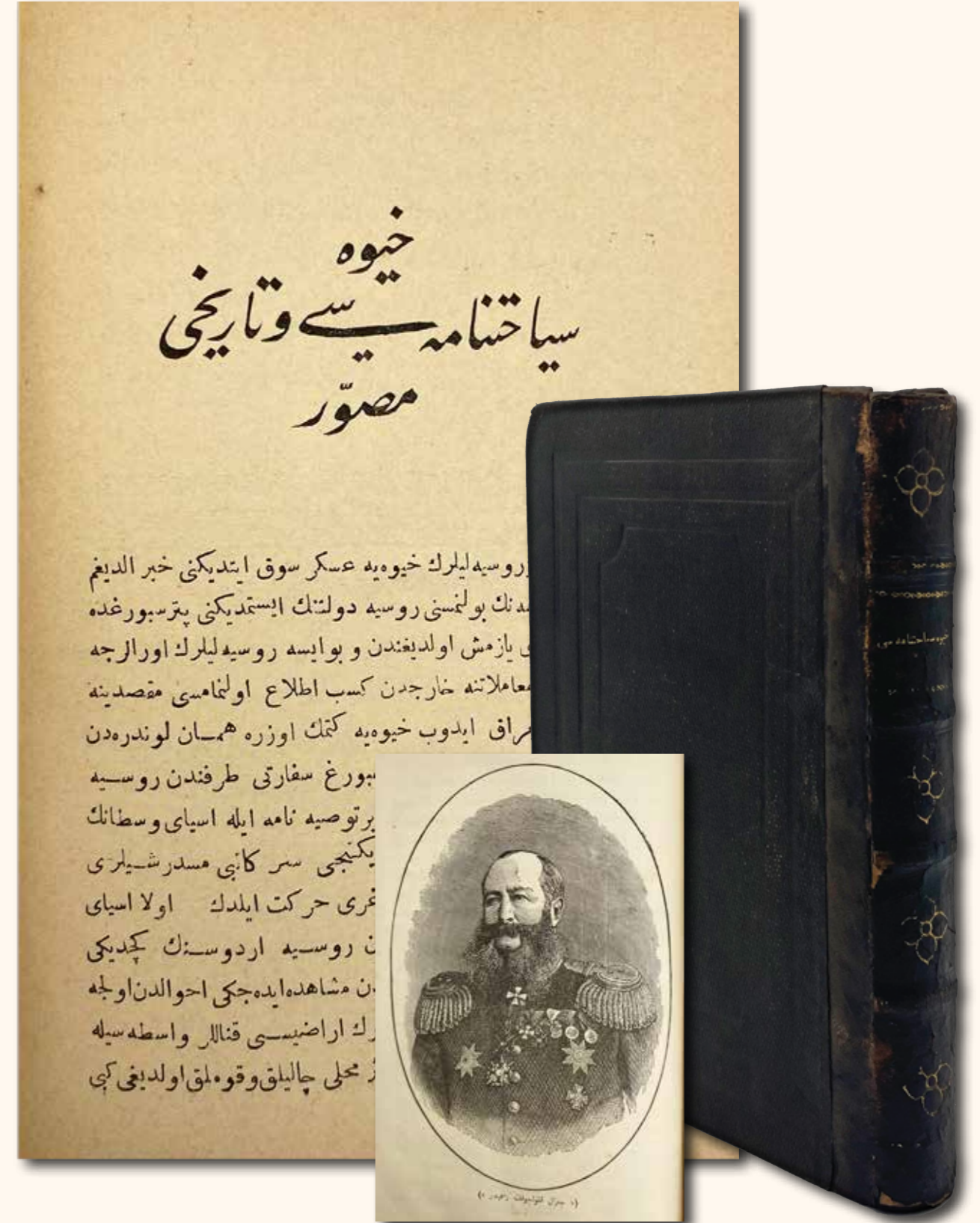
Musavver Hive seyahatnamesi ve tarihi. Translated by Ahmed Sükrü.
Basiret Matbaasi, Istanbul (Constantinople), [AH 1292] = 1875.

Original quarter black leather. Ottoman title-lettered gilt on the spine with decorative elements in compartments. Demy 8vo. (22 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). 459 p., 32 woodcut plates with tissue papers and a folding color map of Khiva calligraphed by Mehmed Vasfi.

Extremely rare first Turkish edition of this richly illustrated eye-witness travel account of the 1873 Russo-Khivan war and the fall of the Khivan Khanate, by the American war correspondent MacGahan (1844-1878), which was first published in New York in 1874 as "Campaigning on the Oxus and the fall of Khiva", translated by Ahmed Sükrü (?-1876-77) who was the first Postmaster General.

After a daring journey through the Kyzil Kum desert, McGahan joined von Kaufmann's army on the banks of the Amu-Darya, shortly before the fall of Khiva. Interesting and lively report with a description of Kazakh- (systematically called "Kirghiz", following the confusing habit of Russian historians) and Yomud Turkmen nomads, as well as of the settled Uzbek, Sart - and enslaved Persians of

the Khanate. Probably one of the most complete and objective descriptions of the fall of the Khivan Khanate to three Russian columns which reach it from North and from East, after difficulties due to the climate and the huge distances. The young American makes many friends with Russian officers and gets a lot of information directly from the horse's mouth. There is also a well-documented report about previous Russian attempts to conquer Khiva, which all turned into disasters. The rather civilized behavior of the Russian army with the vanquished Khivans contrasts very much with their cruel and unfair treatment of the brave Yomud nomads, who offer only serious military opposition despite their heavy losses. The Khivan oasis is described as being very fertile and outstandingly well-cultivated. While Mac Gahan is impressed by the beautiful gardens and orchards of the Khanate, he is disappointed by the city of Khiva, the capital, the main residence of its ruler, and the second largest city of the Khanate. Even the Khan's palace (in which he is allowed to spend a few days by the Russian authorities) is disappointing. He visits the treasury room of the palace, in which the fleeing Khan left most of his possessions. He also left his whole harem behind, in his precipitous escape. The text is illustrated with numerous engravings from original de-



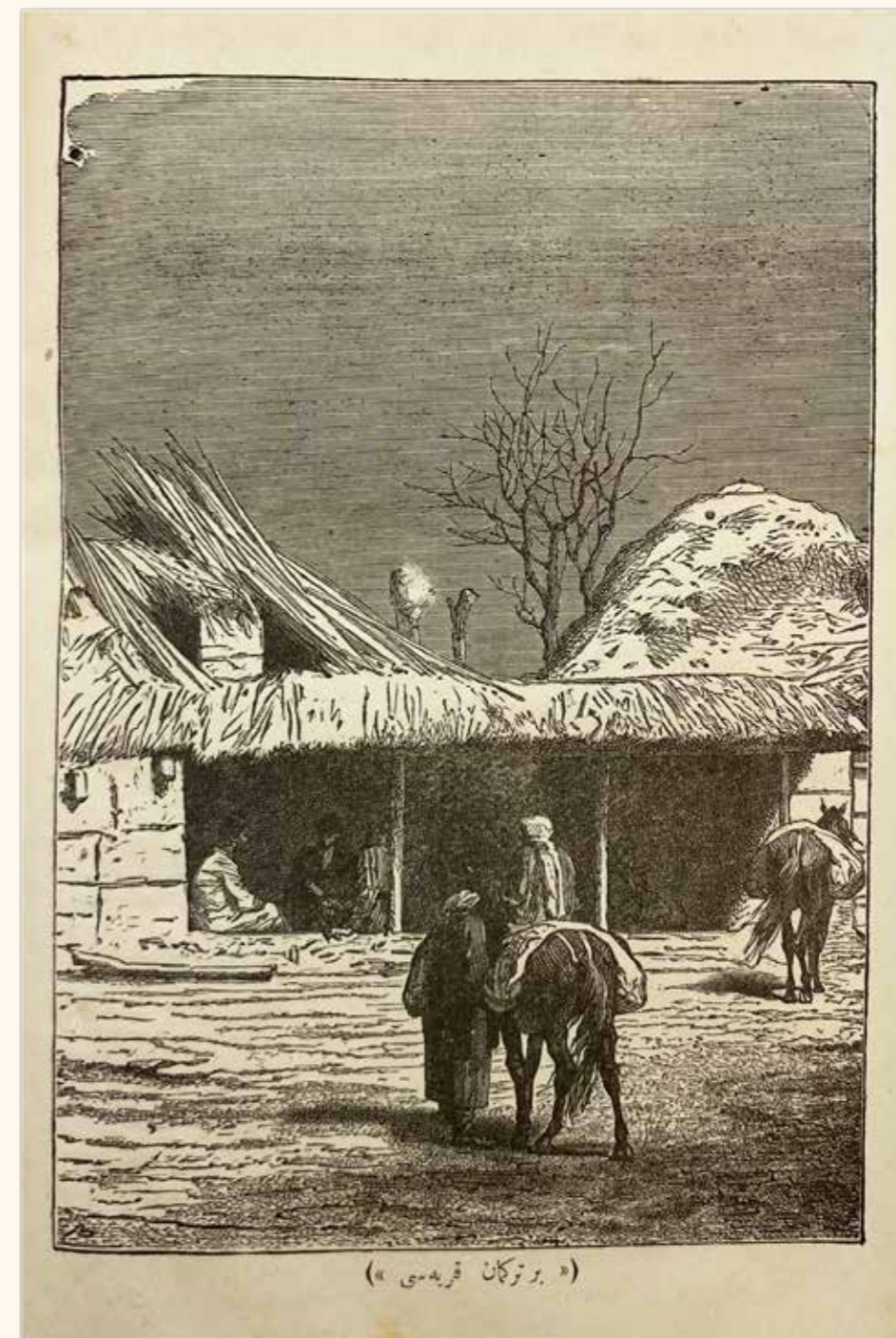
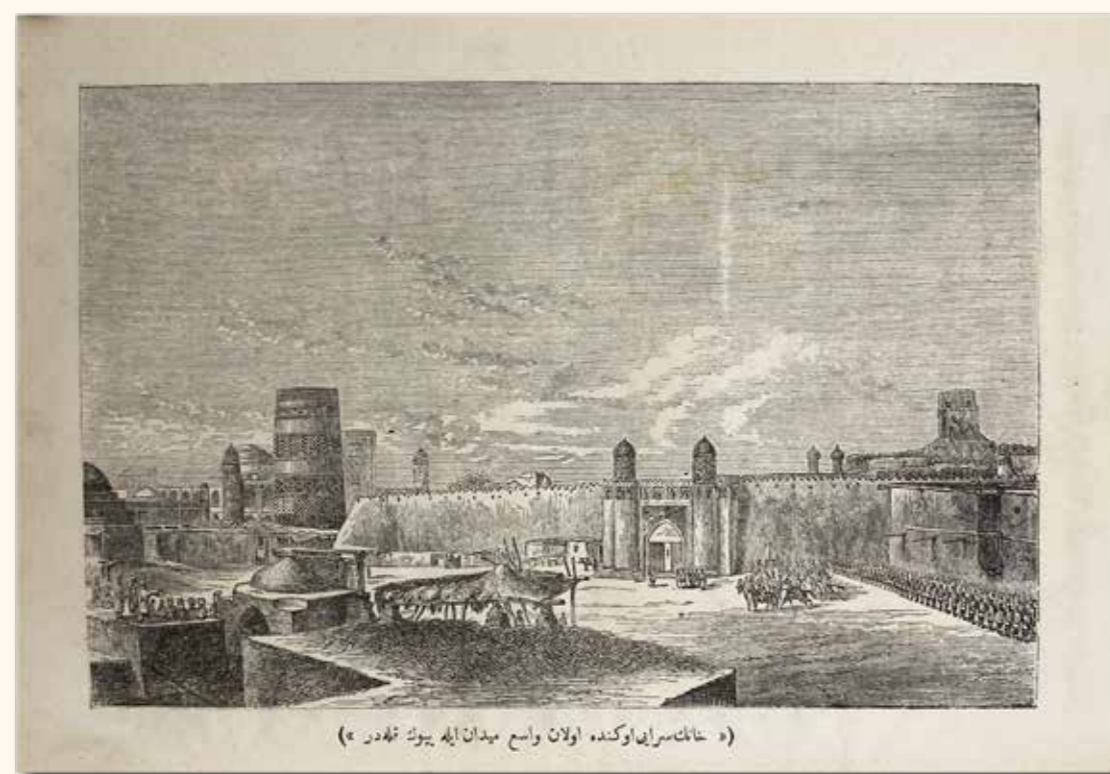
signs and paintings by artists (and Russian officers), like Vereschagin and Feodoroff, and enriched with a great number of anecdotes.

MacGahan was an American journalist and war correspondent working for the New York Herald and the London Daily News. His articles describing the massacre of Bulgarian civilians by Turkish soldiers and irregular volunteers in 1876 created public outrage in Europe and were a major factor in preventing Britain from supporting Turkey in the Russo-Turkish War of 1877-78, which led to Bulgaria gaining independence from the Ottoman Empire. He learned in 1873 that Russia was planning to invade the khanate of Khiva, in Central Asia. Defying a Russian ban on foreign corre-

spondents, he crossed the Kyzyl-Kum desert on horseback and witnessed the surrender of the city of Khiva to the Russian Army. There he met a Russian Lieutenant Colonel, Mikhail Skobelev, who later became famous as a Russian commander during the Russian-Turkish War of 1877-78. In 1874 he spent ten months in Spain, covering the Third Carlist War. In 1875, he voyaged with British explorer Sir Allan William Young on his steam yacht HMS Pandora on an expedition to try to find the Northwest Passage from the Atlantic to the Pacific. The expedition got as far as Peel Sound in the Canadian Arctic before it met pack ice and was forced to return.

OCLC 1014870496.; Özege 7682.; Atabey 744 (Ed. in English).

USD 2750



6 [ISLAMIC INDIA / MUMBAI IMPRINT]

NASRULLAH KHAN FIDAÏ, (19th century)

Dâstân-e turktâzân-i Hind, girdâvarde-e khâma-e Mirzâ Nasru'llâh Khân Fidâi. Vol. 5.
[i.e. *History of Muslim rule in India*, sect. 25 of 1867].

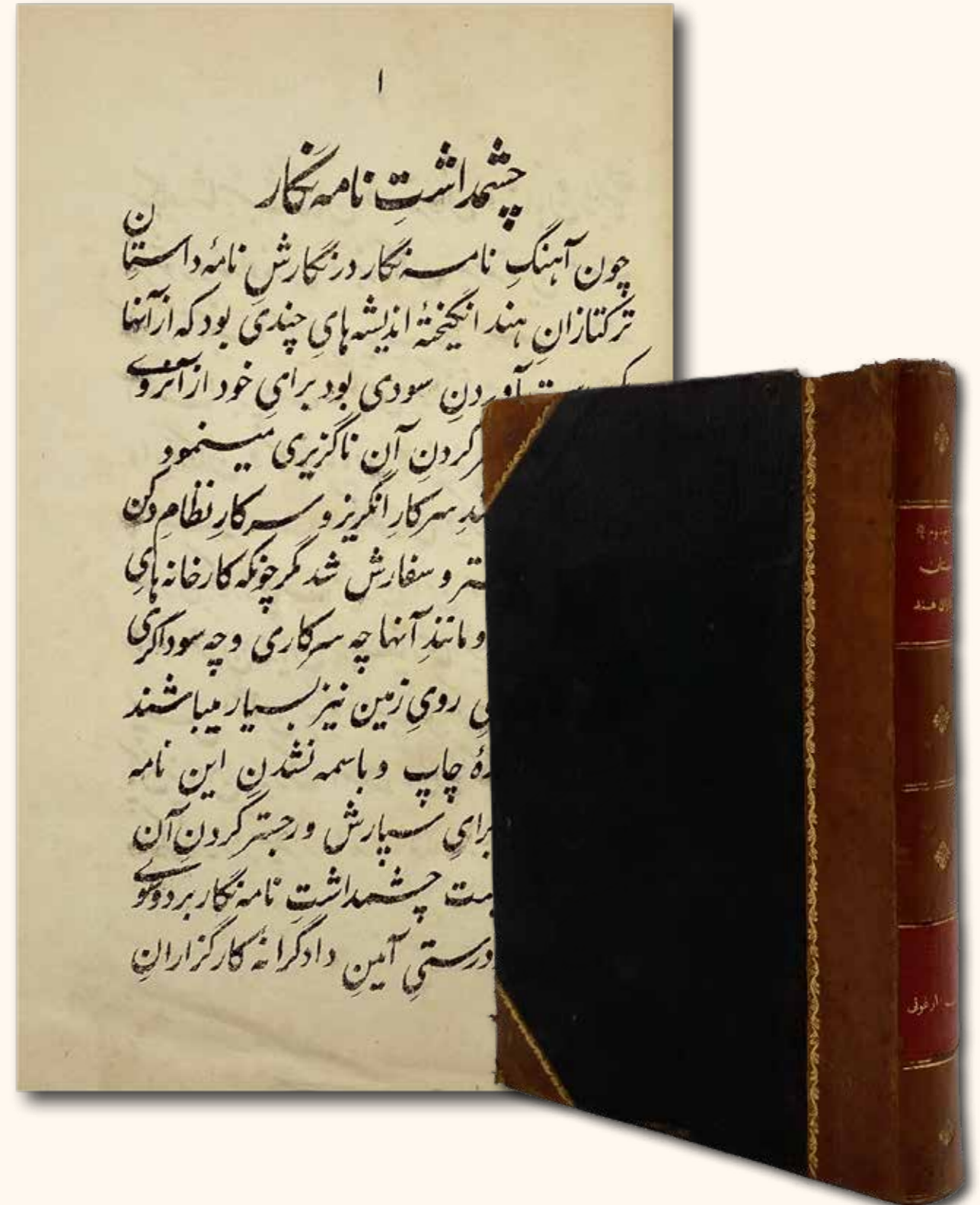
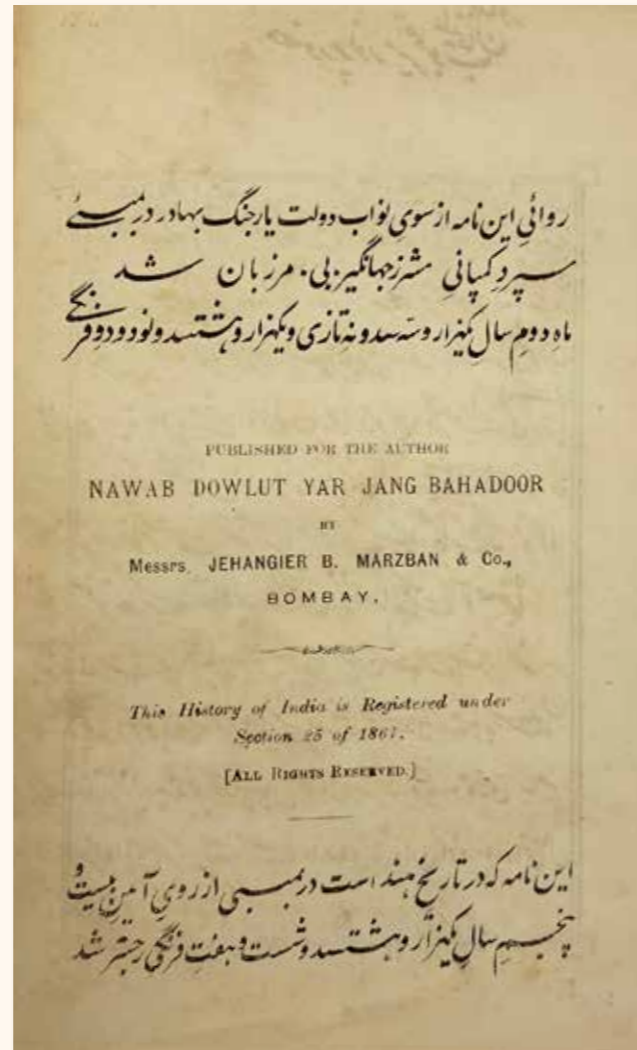
Jehangier B. Marzban & Co., Bombay, [AH 1309] = 1892.

Original brown half-leather. Light chipping on top of binding. Otherwise a very good copy. Roy. 8vo. (24 x 17 cm). In Persian. [2], 460, [3] p.

Scarce first edition of this fifth and the last volume of the dictionary including a detailed "glossary of difficult words used in the text", which is an invaluable resource in the Persian language, of corpus titled "Dâstân-e turktâzân-i Hind, girdâvarde-e khâma-e" [i.e. *History of Muslim and Turkish rule in India*] written by Mirzâ Nasru'llâh Khân Fidâi at the end of the 19th century.

This volume is the fifth and the last of Nasrullah Khan's five-volume work on the Muslim period in the Indian subcontinent up to the British Raj (1858-1947), conventionally said to start in 712, after the conquest of Sindh and Multan by the Umayyad caliphate. From the late 12th century onwards, Muslim empires dominated the subcontinent, most notably the Delhi Sultanate and Mughal Empire.

USD 750



7 [ASIA / EARLY USSR ATLAS]

Edited by NKVD [I. E. THE CENTRAL EXECUTIVE COMMITTEE]

Atlas Soyuza Sovetskikh Sotsyalisticheskikh Respublik. = Sûrâ-yi Sosalist Cumhuriyetleri'nin Ittifakinin atlası. = Atlas Khorhrdayin Sots'ialistakan Hanrapetut'yunneri Miut'yan. = At'lası Sabch'ota Sotsialist'uri Resp'ublik'ebis K'avshiris. = Atlas der Union der Sozialistischen Sowjetrepubliken. = Atlas of the Union of Soviet Socialist Republics. = Atlas de l'Union des Républiques socialistes soviéts. Contributions by Avel Safranovich Enukidze (1877-1937).

Izdanie Tsik SSSR / Ghoznak, Moskva (Moscow), 1928.

Original dark green cloth bdg. Oblong folio. (28 x 36 cm). Eight languages of the title on the colophon, the text is completely Russian. [6], [ii], 108 p., [36] maps in various sizes, some of folded: (62x47 cm, 52,5x45,5 cm, 49,5x27 cm [x3], 61x47 cm; other maps are 36x28 cm). Four unnumbered leaves with half-title and contents for each section. Two small millimetric cuttings on two text pages. Ex-owner's name is on the title page. Markings on the index. Otherwise a very good and clean copy.

Rare complete and the first atlas including a fine collection of 36 attractive chromo-lithograph maps mostly with tissue papers of the Soviet Union, edited by the Central Executive Committee and Enukidze (1877-1937), who was a prominent Georgian "Old Bolshevik". One of 11000 copies.

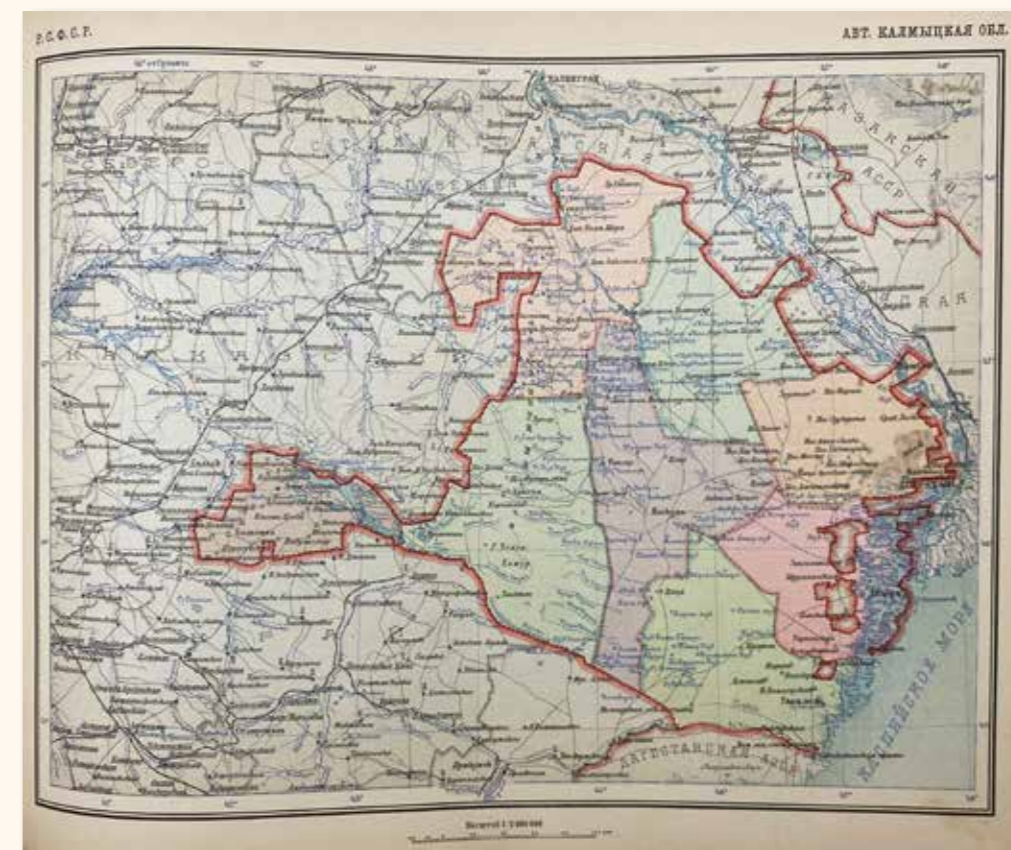
Being published only 10 years after the USSR was established, this is the earliest atlas of the country. It seems to have been published with a wider audience in mind, with a title page in various European languages. The borders of many areas -including not just administrative regions throughout the USSR, but also entire autonomous republics (especially in Central Asia)- were in a state of flux; as such, the borders in this Atlas (including the wax-paper overlays meant to update various maps with changes made between when they were drawn and when the Atlas was published) often don't look anything like the borders they were set at the end of the Soviet Union and have continued on to modern times. Since the boundaries were often ideologically- (sometimes ethnically-, less so economically-) motivated, this offers an interesting insight into the mindset of the administration that was making these changes.

Map list: World map, General USSR, USSR in Europe, Asia and USSR, Karelian Autonomous Soviet Socialist Republic, Komi-Zyryan Autonomous Oblast, Avt, Votskaya Oblast, Maryinskaya, Cherepovetsky District, Vologda Oblast, Avt. Chuvashskaya SSR (Chuvashia), Avt. Tatarskaya SSR (Tatarstan), Avt. Bashkirskaya SSR (Bashkiria), ASSR Nemchev Povoljiya, Kalmykia (Kalmykia), Krimskaya SSR (Crimea), Adigeiskaya (Tscherkeskaya) Obl. (Cherkessia), Kabardino-Balkarskaya Avt. Obl. (Kabardino-Balkarian Rep.), Karachayskaya Avt. Obl. & Tscherkesskiy Nation. Okrug (Karachay-Cherkessia), Chechenskaya Avt. Obl. (Chechnya), Ingushetiya, Severo-Osetiya, Avt. Dagestanskaya SSR, Avt. Kazakskaya SSR, Kyrgyzkaya ASSR, Avt. Oiuratskaya

Oblast, Burito - Mongolskaya SSR (Kazakhstan), Avt. Yakustkaya SSR (Yakutia), Beloruskaya SSR (Belarus), Ukrainskaya, SSR (Ukraine), Moldavskaya SSR (Moldovia), Zakavkazkaya SSR (Abkhazia), Azerbajjanskaya SSR (Azerbaijan), Arminskaya SSR (Armenia), SSR Gruzii (Georgia), Central Asian SSR (Karakalpakstan, Kyrgyzstan, Turkmenistan, Uzbekistan), Uzbekistan, Turkmenistan.

OCLC shows copies in twenty-three libraries worldwide: 7852120, 968755133, and 822577467.

USD 2750





8 [EARLIEST ISLAMIC TRAVEL ACCOUNT OF CHINA]
GIYASADDIN HODJA NAKKASH, (15th century).

Acâ'ibü'l-letâif ismiyle Hitay sefâretnâmesi. [i.e. The strange words, or the book of Chinese embassy]. Translated by Küçük Çelebi-zâde Ismail Âsim Efendi. Published by Ali Emirî.

Kader Matbaasi, Dersaadet - Kostantiniyye, [AH 1331] = 1913.

Original wrappers. Cr. 8vo. (20 x 11 cm). In Ottoman script (Old Turkish with Arabic letters). 48 p.

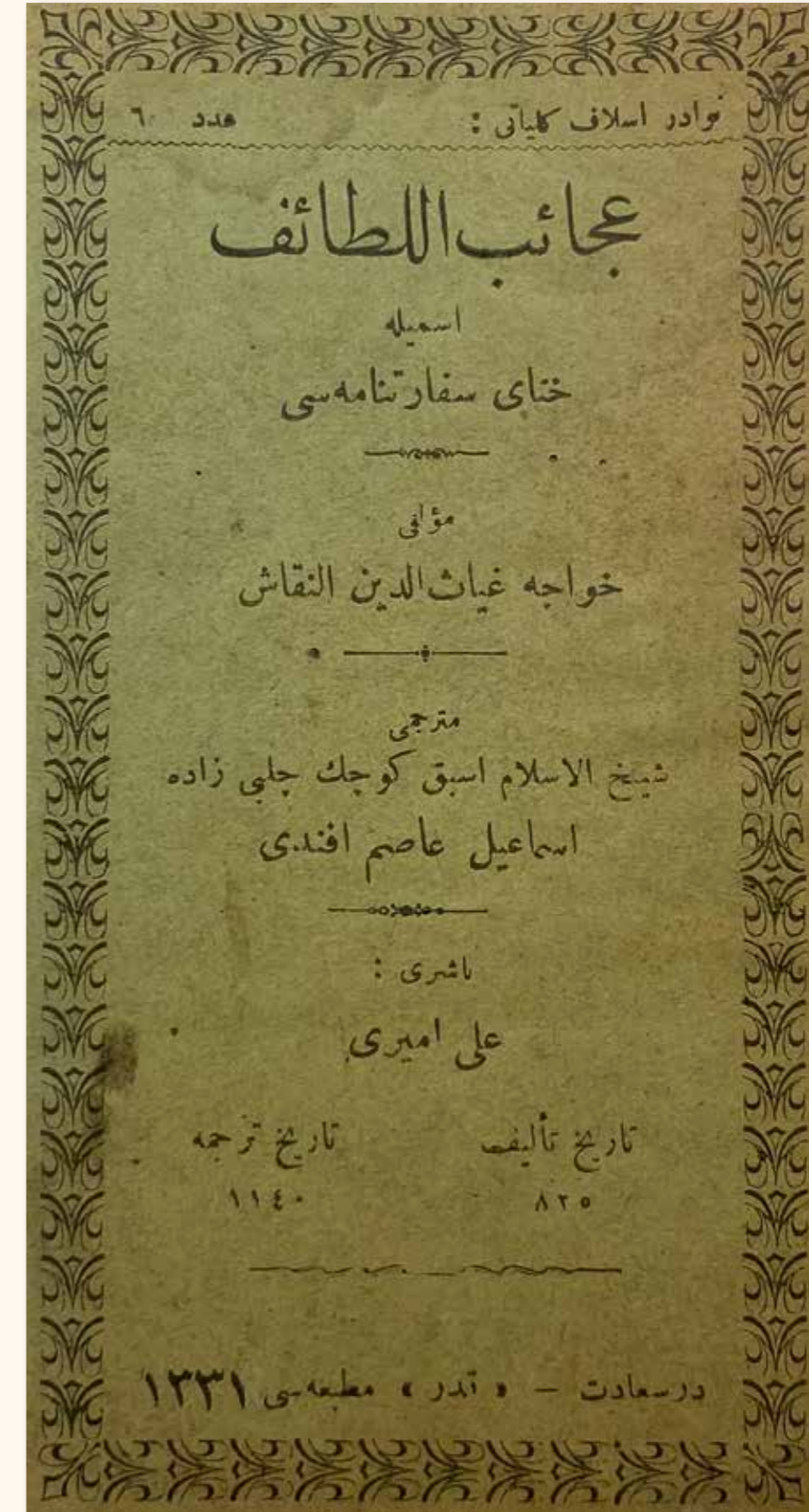
First printed edition of this earliest travel account of China in the Islamic world and description of the early 16th century China and the Ming Dynasty by Nakkâs, the leader of the delegation sent by Mirza Shahruh (son of Tamerlane). This book is known also "Hitaynama" [i.e. The book of China], which was translated by Çelebizâde and published by Ali Emirî. Hitay, or Hitai, is the name given to northern China by the Uyghurs, Mongols, and some peoples in Medieval Europe. This area contains northern China, Beijing, and certain regions of Manchuria, between the Great Wall of China and the Yellow River (Huang He).

Ming dynasty and Tamerlane relations were always tense. After Tamerlane's death (at last his Chinese campaign), his son

Mirza Shahruh sent a delegation to the Chinese emperor, which included Nakkâs. His book written in Persian was completed in 1422. In his book, he described their three year-voyage which started from Herat to Peking. There is valuable information in this travel book on many topics such as the size of the Chinese court of the Ming dynasty in Han-Balik-Peking, the multitude of the emperor's servants, the emperor's wooden seating ceremonies, banquets for the ambassadors, the characteristics of the rooms they stayed in, the emperor's religion and the way of worship, etc. At the beginning of the 15th century, the book was presented to Sultan Suleiman the Magnificent, and Sultan Selim. (Source: Osmanlida seyahatname yazarligi ve Ümit Burnu seyahatnamesi: Kantas, Mehmet Ziya).

Özege 31.

USD 2750



9 [JAPAN / RUSSIA / THE BATTLE OF TSUSHIMA]
VLADIMIR IVANOVICH SEMENOV, (1867-1910).

Kapudan Vladimir Simenof'un rûznâmesi: Çosima Muharebe-i Bahriyesi. Translated by M. Nahid.

Matbaa-yi Hayriye ve Sürekâsi, Istanbul, [AH 1328] = 1912.

Original wrappers. Foolscap 8vo. (18 x 12 cm). In Ottoman script (Old Turkish with Arabic letters). [24], 103, [4] p.

Exceedingly rare first and only Turkish edition of Vladimir Semenov's essential account of the famous naval battle of Tsushima, from the Russian perspective, is a well-known and highly regarded book by an author who experienced the conflict firsthand.

All published Turkish edition includes the Port Arthur, the Battles of the Yellow Sea and the Sea of Japan, and the Battle of Tsushima with the events after that famous encounter.

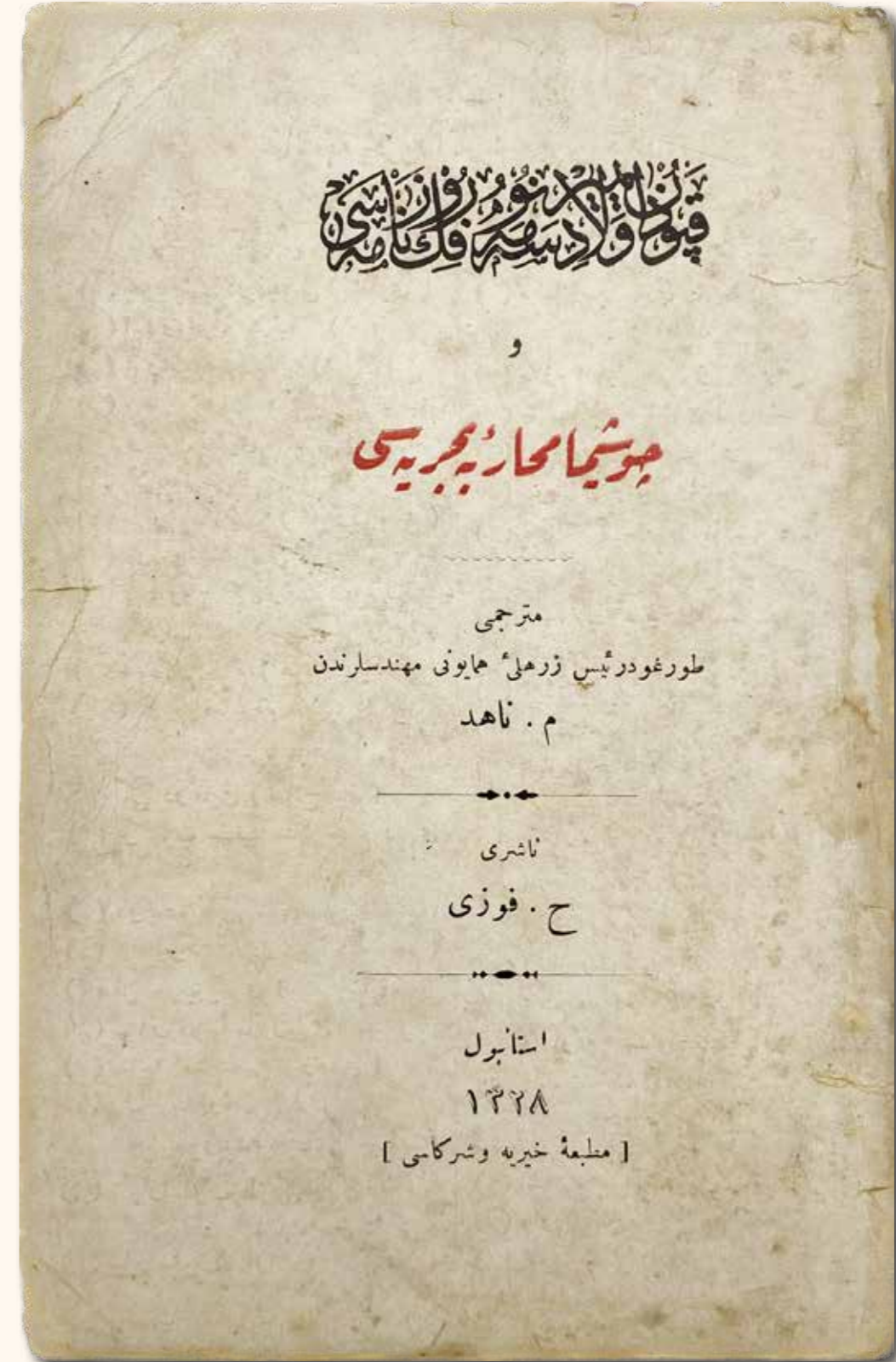
It was translated two years after Semenov's death by M. Nahid, who was one of the engineers of Turgut Reis (SMS Weissenburg), one of the first ocean-going battle-ships of the Imperial German Navy, which was sold to the Ottoman Empire in 1910

and renamed Turgut Reis, after the famous 16th-century Turkish admiral. The book has a long preface by Nahid aiming to hold up as a strategic example for the Ottoman navy from the mistakes of this sea battle during the Russian-Japanese War in 1905.

The Battle of Tsushima in Japan was a major naval battle fought between Russia and Japan during the Russo-Japanese War. fought on 27-28 May 1905 (14-15 May in the Julian calendar then in use in Russia) in the Tsushima Strait located between Korea and southern Japan. In this battle, the Japanese fleet under Admiral Tôgô Heihachirô destroyed the Russian fleet, under Admiral Zinovy Rozhestvensky, which had traveled over 18,000 nautical miles (33,000 km) to reach the Far East.

Özege 10147.; Any copy couldn't be found in OCLC.

USD 600



10 [SIBERIA / RUSSIA]

FRIEDRICH WILHELM RADLOFF, (1837-1918).

Sibirya'dan. [i.e. Aus Sibirien = From Siberia].
Translated by Ahmet Temir.

Maarif Vekâleti, Istanbul, 1956-1957.

Original wrappers. Light stains on the covers. Overall a very good copy. Roy. 8vo. (23 x 16 cm). In Turkish. 4 volumes set: (631 p.; 299 p.; 555 p.), with a folded huge map in the end-pocket of the fourth and the last volume.



Rare first Turkish Edition of Radloff's 'Aus Sibirien' [i.e. From Siberia], offering the first precise, systematic treatment of Central Asiatic ethnography and significant scientific study of the Turkic peoples.

Radlov engaged in Oriental studies at the University of Berlin during the 1850s, and after completing his education he taught in a secondary school at Barnaul in southwestern Siberia. During that period he had close contact with the Turkic people of the Sayan and Altai mountains and began his ethnographic, textual, and linguistic studies. Following his return to St. Petersburg, Radlov published a general ethnography of northern and Central Asia, Aus Sibirien (1884), which advanced a three-stage theory of cultural evolution for the region-hunting to pastoral to agricultural-with shamanism as the main religion.

Radloff was a Russian - German scholar and orientalist, he is also known by his



Russian name Vasiliy Vasilievich Radlov. From 1850-70, Radloff traveled to Siberia, Altai, and Turkestan where he conducted studies in local languages, anthropology, and archaeology. Organizing the Russian Committee for the Study of Central and East Asia, Radloff was very active in raising the level of Central Asian and Turkic studies in Russia. In 1918, he organized a team to travel to Turfan. He became a member of the Russian Academy of Sciences in 1884.

Only two complete sets in OCLC: 976749562. Not in the US libraries.

USD 475

11 [FIRST OCCIDENTAL WORK OF CENTRAL ASIAN PEOPLES]

JOSEPH DE GUIGNES, (1721-1800).

Hunların, Türklerin, Mogolların ve daha sair Tatarların tarih-i umumîsi. 8 volumes set. [i.e. *History of the Huns, Turks, Mongols, and other Western Tartaraes*]. Translator: Hüseyin Cahid [Yalçın].

Tanin Matbaası, İstanbul, (1923-1924).

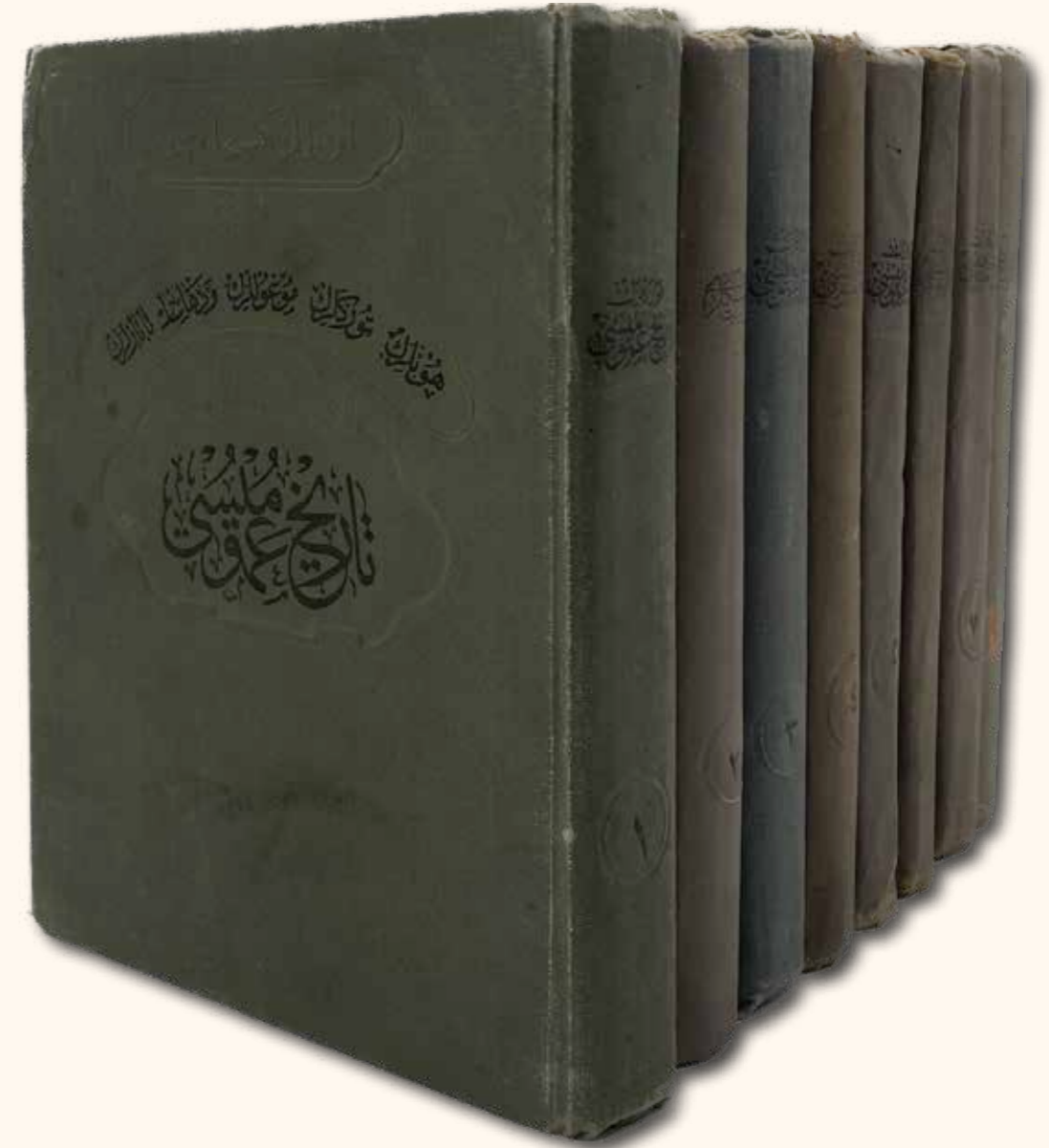
Original grey cloth bindings. Occasionally fading on the spines. Overall a very good set. Demy 8vo. (20 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). 8 volumes set: (487, [2] p.; 512 p.; 446, [2] p.; 512 p.; 418, [2] p.; 500 p.; 531, [1] p., 377 p.).

Scarce first Turkish edition of this complete set of "Histoire generale des Huns, des Turcs, des Mongols, et des autres Tartaraes occidentaux" (1756-58) by De Guignes who was one of the most prominent orientalist of the 18th century. His most famous and influential work is one on the Turkic peoples of Central Asia, Turkestan, and China. It was translated by Hüseyin Cahit Yalçın (1874-1957), who was a prominent Turkish theorist and his works and translations defending the idea of a homogenous nation became popular within İttihat ve Terakki [i.e. the Party of Union and Progress]. It was published with the encouragement of Ziya Gökalp (1876-1924), one of the leading theorists of the subject, and edited by Mükrimin Halil Yımanç (1898-1961). Later, it was one of the occidental works which

helped form the intellectual foundations of rising modern Turkish nationalism.

De Guignes is one of the first orientalist to discuss the etymological and historical geographies of nations such as Tatars, Mongols, and Huns in this work. He originated the proposition that the Huns who attacked the Roman Empire were the same people as the Xiongnu mentioned in Chinese records. This view was popularised by his contemporary Edward Gibbon in the Decline and Fall of the Roman Empire. The idea has been strenuously debated by central Asianists, including Maenchen-Helfen, Henning, Bailey, and Vaissière.

Guignes maintained that the Chinese nation had originated in Egyptian colonization, an opinion to which, in spite of every refutation, he obstinately clung. He published a number of articles arguing that Egyptian hieroglyphs and Chinese characters were related, one deriving from the other. Although he was mistaken in that,



he is recognized for proving that cartouche rings in Egyptian texts contained royal names, a thesis he developed from a hint previously made by J. J. Barthélemy.

Contents: Great Tatarstan, Huns.; Genghis and the Mongols, the Mongol-China emperors, Khalka the Mongols.; China.; Huns and

Western Turks.; Iran (Persia).; Konia, Aleppo, Damascus Seljuks, Syrian Atabegs, Kharezm Seljuks.; Tamerlane, The Mamluks of Egypt.; Turks, Iranian Seljuks.

Özege 8002.; TBTK 11730.; OCLC 12841603.

USD 1250

12 [CHINA / UIGHUR PRINTING]

**MUHAMMAD QASIM [DAMOLLAM] (HASRETÎ),
(1907-1985).**

Najat yolu. [i.e. The way of Independence].

Privately Published, Istanbul, 1981.

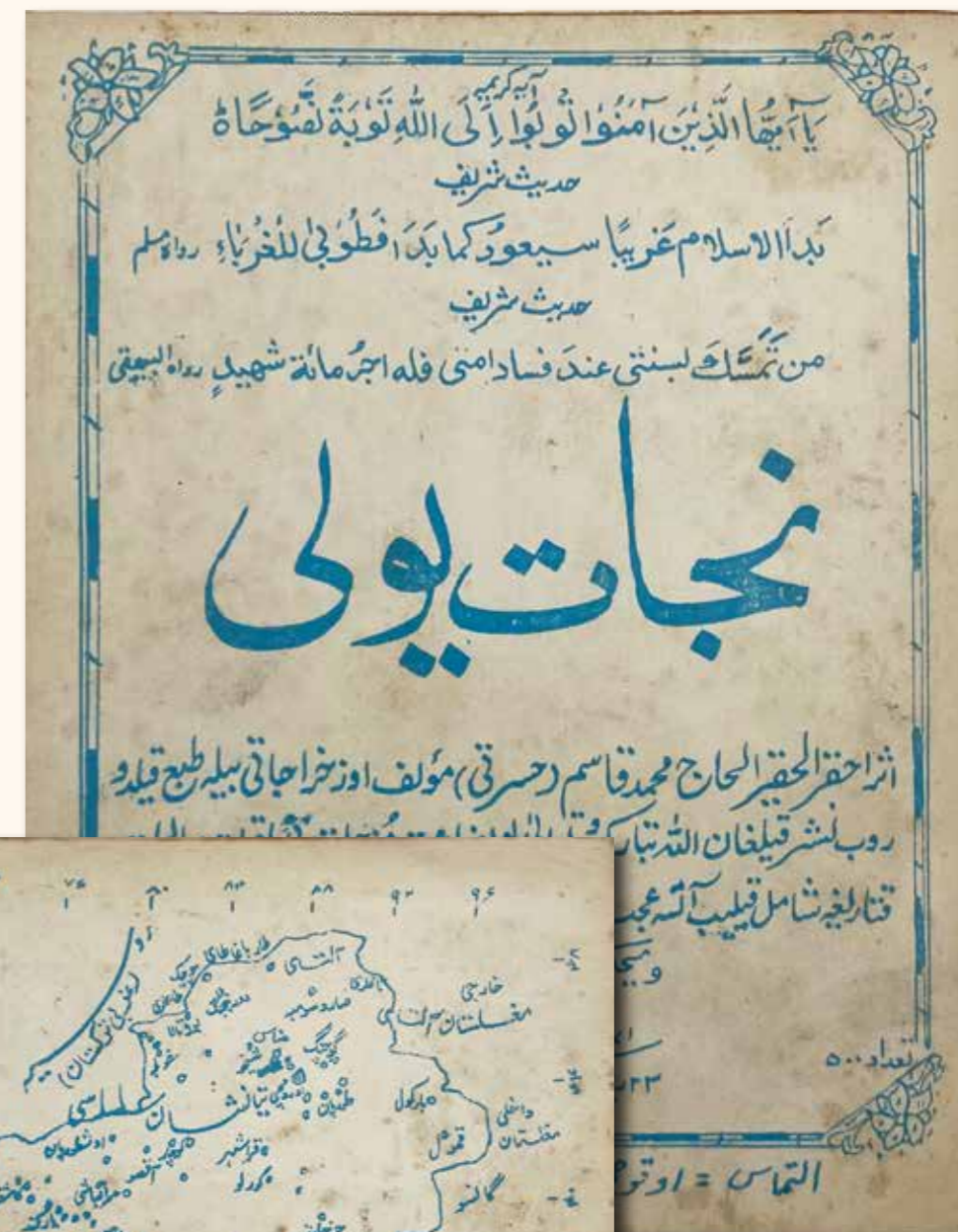
Original wrappers. East Turkestan map on the back cover. Demy 8vo. (20 x 15 cm). In Uighur with Arabic letters. 120, [2] p.

Offset lithograph. First Istanbul edition and the second edition in literature published after the Kashmir print, of this extremely rare book consisting of the qasidas advocating the struggle of the Uighur people in China and the requirements of Islam by Muhammad Qasim Hasretî (sometimes, Karakashî), written in exile from China to Kashmir in 1951.

Mohammad Qasim Hasretî was born in Hotan (Xinjiang-China), district of Chagligha, located on the shore of River Karakash. During his education, he was interested in Islamic Sufism with the influence of Uighur mystic Ali Merdan. He left his hometown Hotan in 1926 and came to Kashgar. He settled in Charsu madrasah in Konashehir district, whose original name is Tokkuzak, and starts to take lessons from famous scholars such as Albulgani Damollam, Emir Nur Ahmad, Mahmud Ahun Damollam, Hashem Ahun Damollam, Shams al-din Damollam. In 1932, he meets Muhammed Emin Bugra, who is a professor of the Oybag Madrasah in Karakash district and one of the leading names in the East Turkestan National Liberation Movement. Thus, the foundation of the Hotan Islamic Government is laid in China. While the Red Chinese Army was about to occupy East Turkestan in October 1949, people like Muhammed Emin Bugra and Isa Yusuf Alptekin, who left for the second time, are welcomed in Kashmir by Muhammed Kasim Damollam. Damollam published his poems and qasidachs in his book titled "Najat yolu" [i.e. The way of Independence].

Not in OCLC. Extremely rare.

USD 450

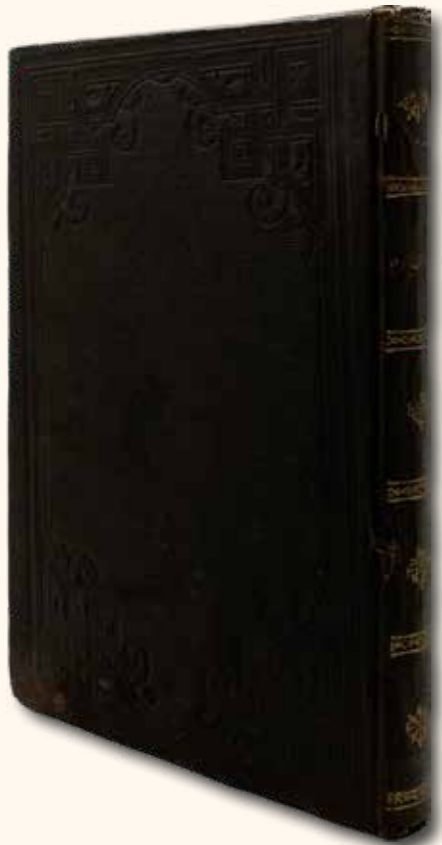


13 [CENTRAL ASIA / THE GREAT GAME]

EUGENE SCHUYLER, (American scholar, writer, explorer, traveler, and diplomat), (1840-1890).

Musavver Türkistan tarih ve seyahatnamesi: Mesahir-i seyyahinden Amerikalî Mösyö Suyler'in Petersburg'dan hareketle Volga Nehri sahilinde meskun Alman muhacirleriyle etdiği mülakata ve Baskir ve Avralsk ve Kazak kabailiyle ahalisinin adet ve atvarına ve Asya-yi vustanın kapisi mukassamında olan Avranprag seherine uğrayarak zaten. Translated by Ahmed Musahihi. [i.e. Early Turkish Edition of 'Turkistan: Notes of a Journey in Russian Turkistan, Khokand, Bukhara, and Kuldja'].

Basiret Matbaasi, Istanbul, [AH 1293] = 1877.



Original black cloth. Title lettered gilt on spine with traditional decorations. Roy. 8vo. (24 x 17 cm). In Ottoman script (Old Turkish with Arabic letters. [1], 334 p., 17 numerous woodcut plates with tissue papers. The attractive illustrations show important Islamic buildings in the region, portraits of locals, and views of the cities. Occasionally foxing on some pages and tissue papers, some notes on the blank pages in pencil. Otherwise a very good copy.

Exceedingly rare first Turkish edition of this eye-witness travel account of American explorer and diplomat Schuyler's two-volume "Notes of a Journey in Russian Turkistan, Khokand, Bukhara, and Kuldja", describing the fall of the Khiva Khanate, Muslim life in Central Asian cities, and detailed geographical survey Kyr-gyzstan, Kazakhstan, Tajikistan.

Schuyler's account gives detailed information on the Russian steppe and the Volga River before proceeding to Central Asia proper, with chapters on the Syr Darya, daily life in Tashkent, bazaars and trade, Samarkand,

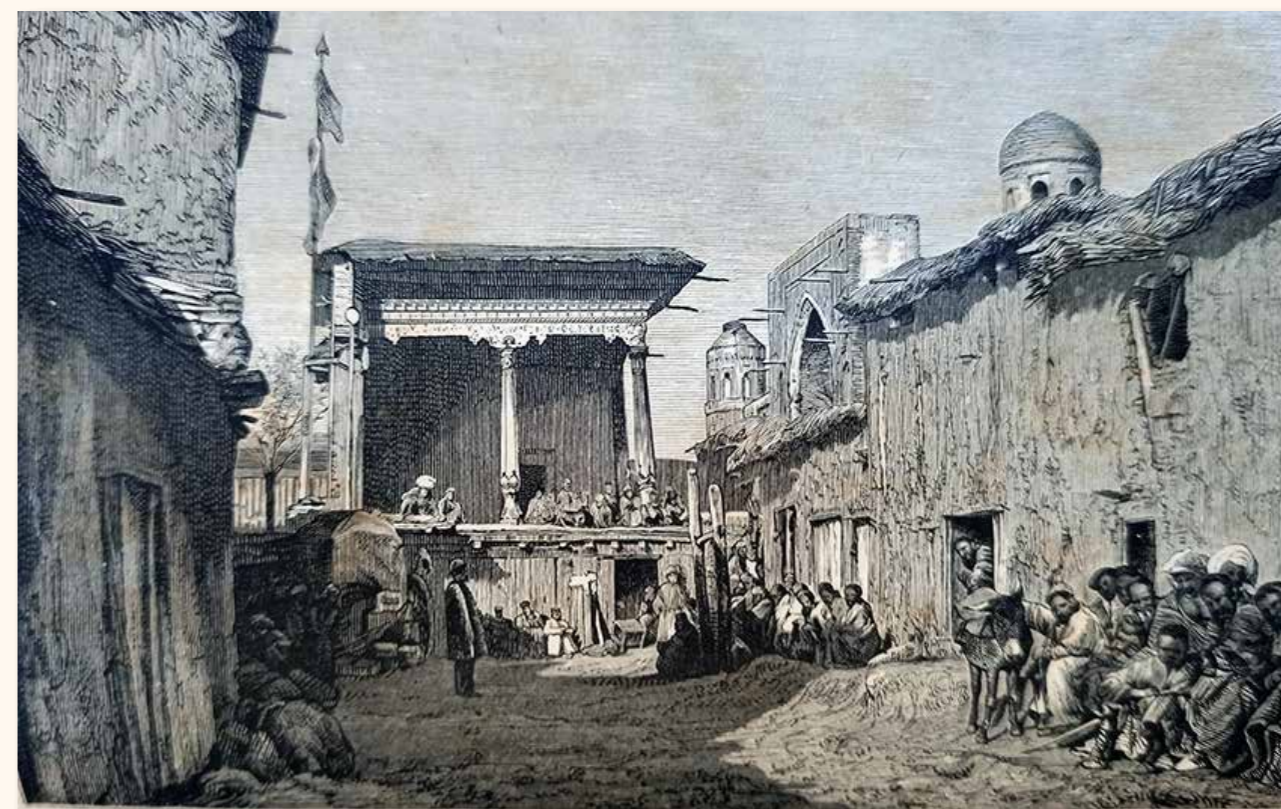
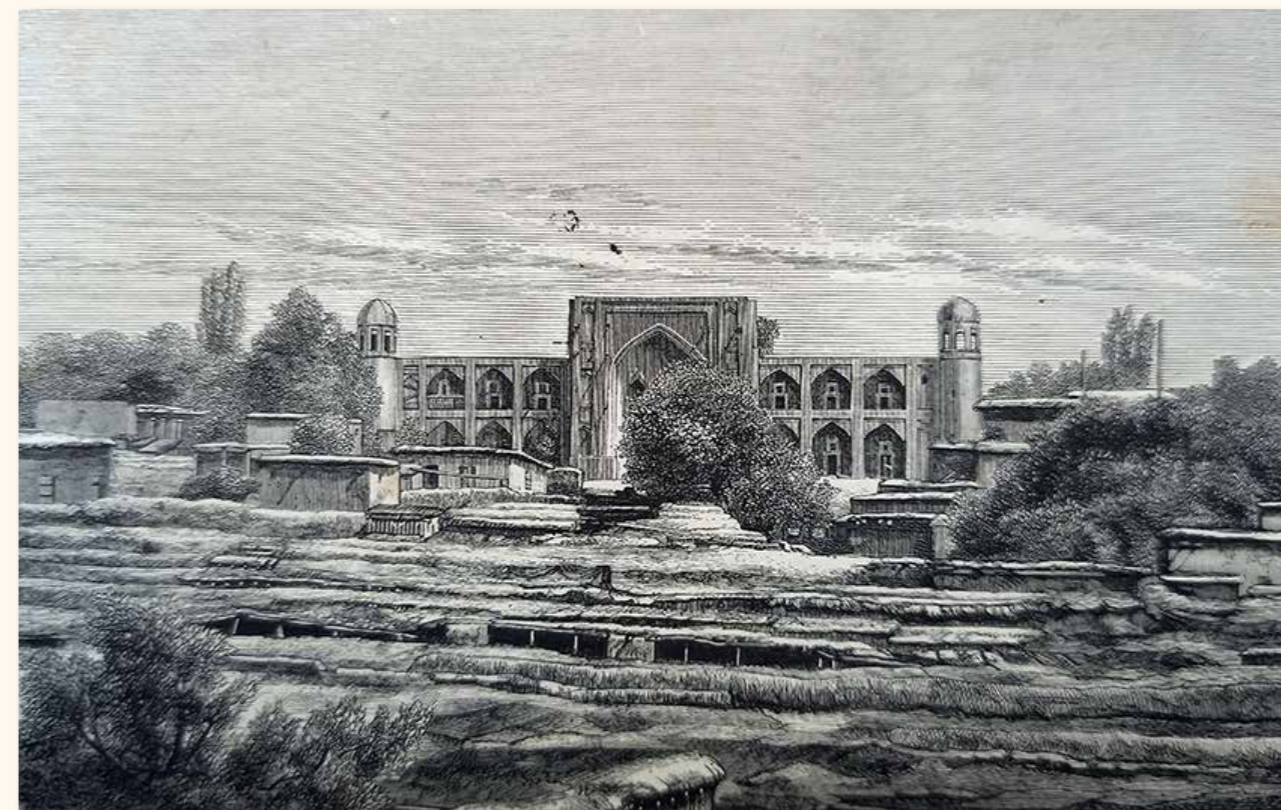


the Zarafshan Valley, and Hodjent (present-day Khujand, Tajikistan) and Kurama (a mountain range in present-day Tajikistan and Uzbekistan); Khokand, Bukhara, Issyk Kul (in present-day Kyrgyzstan) and Semiretch (present-day Semirech'e, Kazakhstan), and Kuldja (in present-day China), and concludes with chapters on Russian administration, Russian foreign policy in Asia, and the Khivan Campaign of 1873, in which Russia conquered the Khivan Khanate.

Eugene Schuyler was an American diplomat, explorer, author, and scholar who was one of the first foreigners invited by the Russian government to see Russia's newly conquered territories in Central Asia. In 1873, while serving as the secretary of the American legation in Saint Petersburg, Schuyler made an eight-month trip through lands then little known to outsiders. He gathered extensive geographical information and wrote an account of his travels for the National Geographic Society and a lengthy confidential report for the U.S. Department of State. He was critical of the Russian treatment of the Tartars but otherwise saw the Russian presence in Central Asia as benign. (Source: World Digital Library).

Very rare, couldn't be found in the registers of auctions and catalogs in recent years. Özege 14488.; Karatay TM, II, 725.; MKAHTBK, II, 1372.; Tarâzî 253.; Ihsanoglu, pp. 228-229. OCLC 24092745, 77711224, 13040444.

USD 3250



14 [VIETNAM / SOUTHEAST ASIA / VIETNAM WAR]

**THE MINISTRY OF FOREIGN AFFAIRS
OF THE REPUBLIC OF VIET-NAM.**

*The self-proclaimed 'Provisional Revolutionary Government'
is not a government in South Viet-Nam.*

An-Quan - Saigon, 1974.

Original wrappers. 4to. (27 x 19 cm). In English. 15 p.

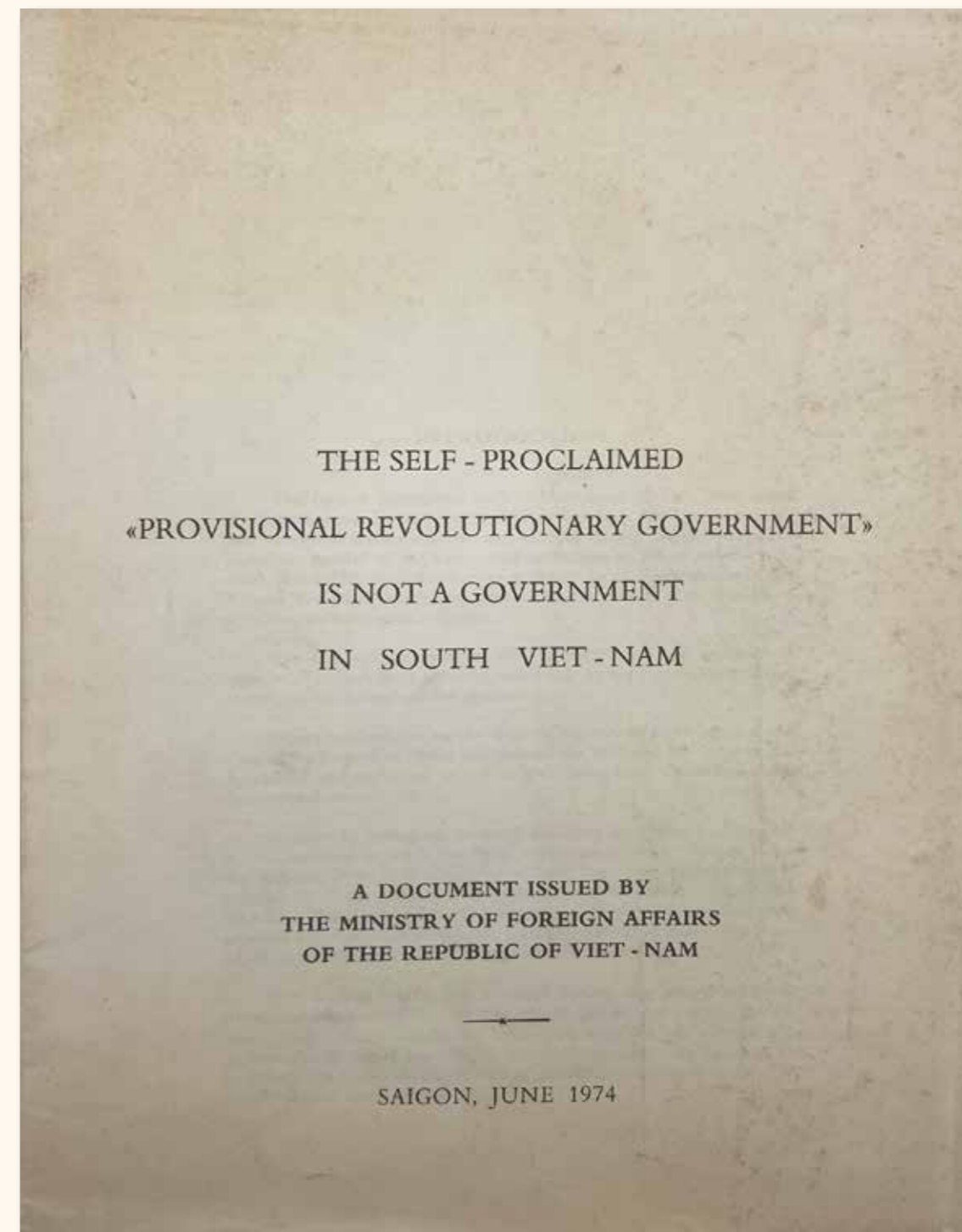
Uncommon pamphlet of the declaration that "The PRG is not a government in South Vietnam" in the last years of the Vietnam War (1954-1975), consisting of three parts, published one year after the PRG was separated from both South Vietnam and North Vietnam by the 1973 Paris Peace Treaty as an independent entity was signed, and one year ago it became the nominal government of South Vietnam as the Republic of South Vietnam following the Fall of Saigon on 30 April 1975.

The Provisional Revolutionary Government of the Republic of South Vietnam (Vietnamese: Chính phủ Cách mạng Lâm thời Cộng hòa Miền Nam Việt Nam), was formed on June 8, 1969, by North Vietnam as a purportedly independent shadow government that opposed the government of the Republic of Vietnam (South Vietnam) under President Nguyễn Văn Thiệu and then as a country after the Fall of Saigon with the name Republic of South Vietnam from 30 April 1975 to 2 July 1976.

"[...] Therefore, out of an abiding respect for truth, and in order to prevent misunderstandings that could be harmful to relations between countries, the Government of the Republic of Viet-Nam deems it necessary to set the record straight, and to show conclusively that the self-proclaimed "Provisional Revolutionary Government of South Viet-Nam" cannot legitimately be considered a real government." (From the introduction).

Four copies in OCLC worldwide, not in the US libraries: 218501365, 934117889.

USD 325



15 [CHINA / AUTOGRAPHED COPY]

STANISLAS OSTROROG, (1897-1960).

Une heure en Chine: Conference prononcee a Beyrouth le 20 janvier 1937 au 'Foyer des Jeunes'. [i.e. One hour in China: Lecture given in Beirut on January 20, 1937 at the 'Youth Center'].

Imprimerie Catholique, Beyrouth, 1938.

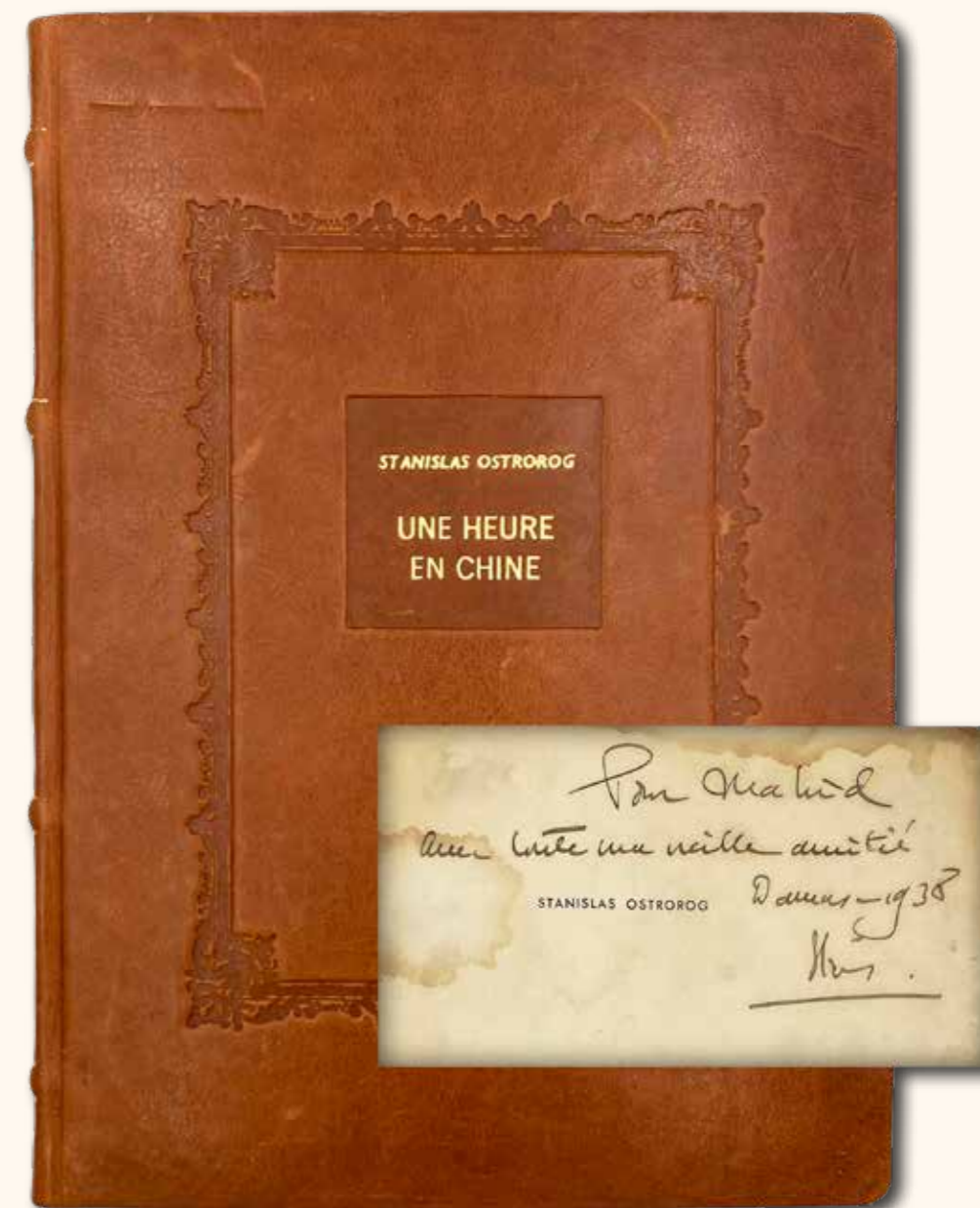
Modern full brown leather, gilt lettering of title on front board. Heavily water stained, and some chippings on extremities of some pages. A fair copy. 4to. (27 x 20 cm). In French. 63 p.

The very rare autographed copy of this lecture given in Lebanon on January 20, 1937, at the Youth Center, by Ostrorog after his serving in China as Assistant High Commissioner, a French diplomat from a noble Polish family, who had served as Assistant High Commissioner in China and Syria in the 1930s. Signed and inscribed by Ostrorog as "Par Mahid, Avec autre au mille amitié, Damas, 1938".

On the eve of the Second Sino-Japanese War (1937-1945) between the Chinese and the Empire of Japan which is often regarded as the beginning of World War II in Asia, French ex-Assistant High Commissioner in China Ostrorog gave a lecture about Chinese power and policy.

Some titles from book: "La Chine.; Le monde au temps de Confucius.; Humanisme Confucéen.; Opposition de l'humanisme Chinois a la morale idealiste de l'occident.; Facteur grammatical.; Universalite des caracteres.; Facteur géographique.; Facteur moral.; La republique des philosophes.; Reaction de Huang Ti au 3me siecle avant notre ere.; Evolution historique dans le cadre de l'unite.; Isolement.; Arrivee des Europeens au XVIeme siecle les marchands et les missionnaires.; La querelle des rites condamnation des Jesuites.; Eclat du couchant Kien Lung.; Lettre de Kien Lung a Georges III.; Guerre de l'Opium.; Œuvre des missions en Chine.; Tseu-hi et Abdul-Hamid.; Le Japon.; Propagande de Moscou.; Succes du mouvement nationaliste.; Intervention Japonaise en Mandchourie.; L'Unite Chinoise menacee.; La Grande pitie.; L'avenir de la Chine."

From the last chapter: "In our contract, the Chinese until now have taken only the faults and vices of Western civilizations. There is, however, something else to choose from and perhaps



the time is near when the Chinese will understand it. Whether they are few in number, fifty, forty, ten, or five only, that will suffice. And on that day, with the power of assimilation which has always characterized it, China will integrate, in a way, all the foreign contributions of a moral or cultural order, to rebuild its unity, to resume the continuity of his story, and rediscover his genius."

Only two copies in OCLC: 42804470. Signed and inscribed by Stanislas Ostrorog.

USD 750

16 [UYGHUR NATIONAL POEMS PRINTED IN LAHORE]

MUHAMMAD ROHI UIGHUR AL-KASHGARI,
(18.-19. centuries).

Nevâ-yi Ruhi.

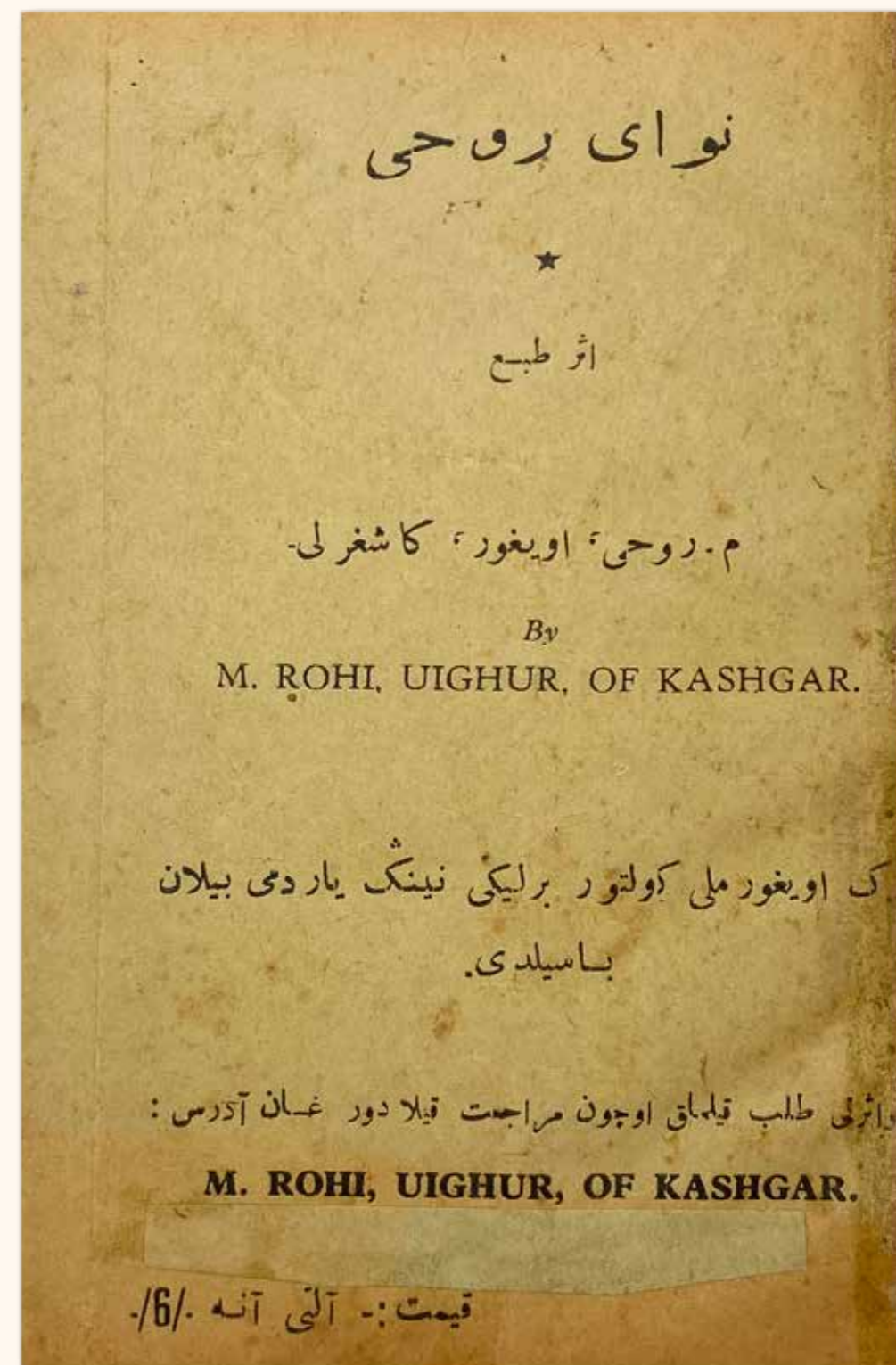
Türk Uygur Millî Kültür Birliği, Lahore, [ca. 1920].

Contemporary burgundy cloth bdg. Foolscap 8vo. (17,5 x 12,5 cm). In Uighur. 31, [3] p. A Turkic printing house in Lahore label on the last page titled 'Matbua-yi Cedîd...'

First and only edition of this extremely rare collection of poems "representing the daily life of the Uyghur people in captivity". Al-Kashgari is a prominent Uyghur national diaspora poet of Muslim China.

There is a small community of Uyghurs in Pakistan, originating from the Xinjiang autonomous region of China. Some members of ethnic minorities of China, primarily Muslim Uyghurs and Tajiks from Xinjiang, have historically migrated to and settled in the northern parts of Pakistan. The earliest migrants, numbering in the thousands, came in as traders during the late 19th and early 20th centuries when the area that is Pakistan was still under British rule. Most of these Uyghurs used to have warehouses and residences in towns in the North and in parts of upper Punjab and used to travel between Kashgar and Yarkand and these places, regularly. Others came in the 1940s in fear of communist persecution. A few hundred more fled to Pakistan in the aftermath of a failed uprising in Khotan in 1954. Later waves of migration came in 1963 and again in 1974. Some Pakistani descendants who previously lived in Xinjiang, especially at Kashgar, have also moved back to Pakistan with their Uyghur spouses. This small community continued to publish and print books in Pakistan as well.

USD 950



17 [THE NIEDERMAYER-HENTIG EXPEDITION / BRITISH INDIA]

KARARGÂH-I UMÛMÎ ISTİHBÂRÂT SUBESİ [= INTELLIGENCE SERVICE].

Hindistan'dan İran ve Rusya arazisine seyahat edeceklere mahsûs kilavuz notlardır. Pasaportlara ait malûmat-i umûmiye-i ihtiva eder.
[i.e. A guide to travelers from India through Iranian and Russian territories, containing detailed information about passports].

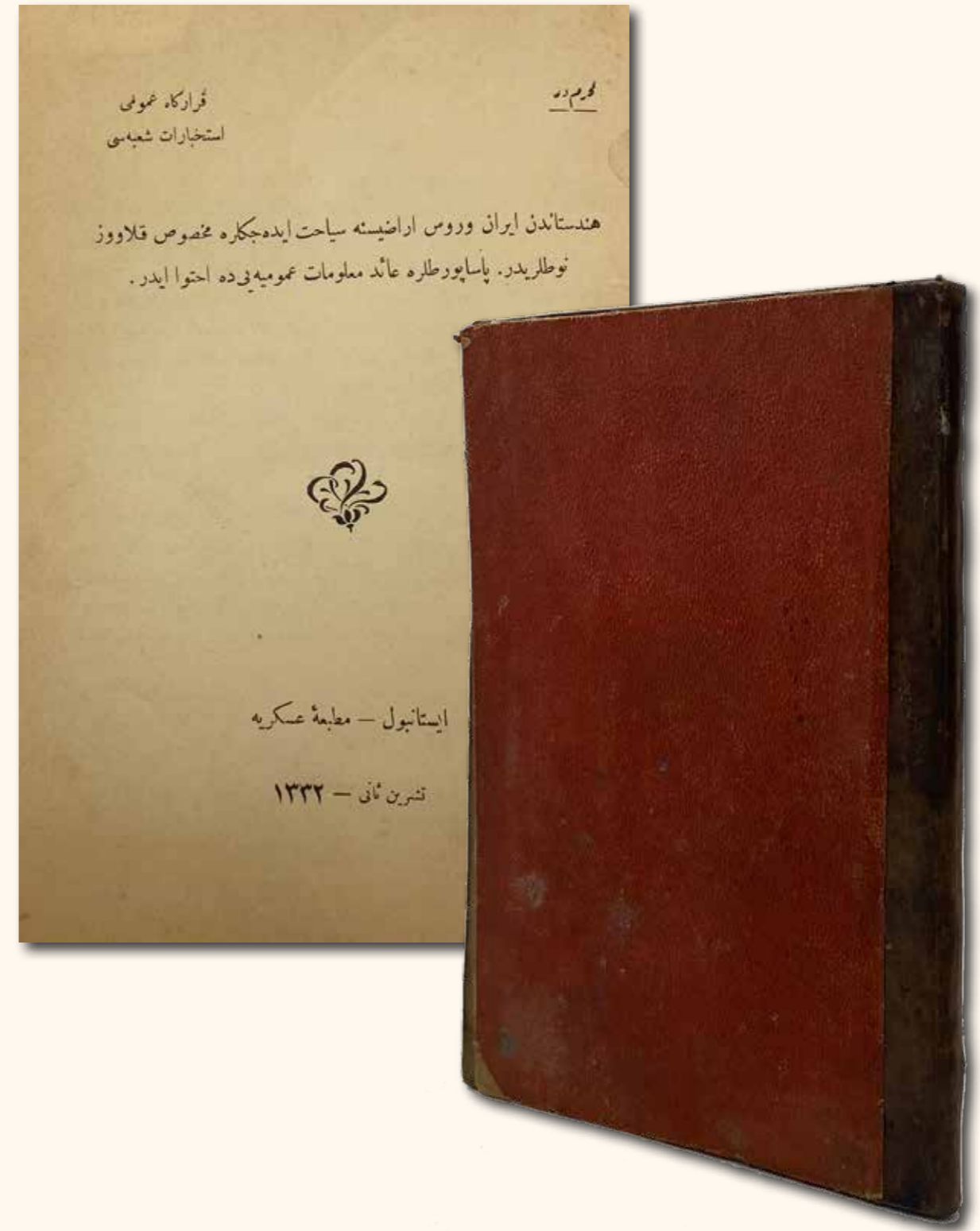
Karargâh-i Umûmiye Istihbârât Subesi / Matbaa-yi Askeriye,
Istanbul, [AH 1332] = 1916.

Contemporary quarter brown leather bdg. Red boards. Slight fading and foxing on boards, otherwise a very good coy. Roy. 8vo. (24 x 17 cm). In Ottoman script (Old Turkish with Arabic letters). 64 p.

Extremely rare first and only edition of this Turkish guide to the Turkish delegation of intelligence officers formed within the Niedermayer-Hentig Expedition, also known as the Kabul Mission to carry out counter-activities in the region against the British and Russian alliance, to return from India, through Russia, Afghanistan, and Iran, published after the expedition failed in 1916. This work both in very rare institutional holdings and market rarity is probably printed in no more than 100 copies.

It was expected from the Turkish delegation, organized by Ömer Fevzi Bey, who was in charge of the Eastern Branch of the Turkish Intelligence (Teskilât-i Mahsûsa), by reaching Afghanistan through Iran and bringing "Jihad-i Akbar" to this country, to provide an important ally on the Indian border and to support the pro-independence Indian committees and an uprising against the British rule in India and the region.

This book was prepared by the Ottoman Army Headquarters-General Intelligence Branch in 1916, during the First World War. In its introduction, the commission described their purpose of publishing this book, which is providing secret information to officers and other staff of the Ottoman army who will travel to Iran, Afghanistan, and Russia, telling them which roads to use, how to use their passports, where and how much food they need to take with them, etc., otherwise being a very comprehensive and detailed guide to the officers.



The first chapter includes Iran and its environment, and the second chapter includes Russia and its environment. The first addendum contains detailed passport information, and the second part consists of the routes and towns requiring passports. According to the introduction, references of this book are some early British sources and reports by “Krallik siyasi ve sehbenderhane zâbitâni, sabik müshahid atasemiliteri” H. Smith, “Harbiye Nezâreti Erkân-i Harbiye-i Ummiyesinden” A. D. Geddesi and “Istihbarat Subesinden” Captain S. M. Gibbon. Additionally, they are Foreign Ministry’s ‘tahrirât’ documents, Intelligence Branch’s ‘kuyudâti’, and a Russian railways guide printed in 1909.

The Niedermayer-Hentig Expedition was a diplomatic mission to Afghanistan sent by the Central Powers in 1915-1916. The purpose was to encourage Afghanistan to declare full independence from the British Empire, enter World War I on the side of the Central Powers, and attack British India. The expedition was part of the Hindu-German Conspiracy, a series of Indo-German efforts to provoke a nationalist revolution in India. Nominally headed by the exiled Indian prince Raja Mahendra Pratap, the expedition was a joint operation of Germany and Turkey and was led by the German Army officers Oskar Niedermayer and Werner Otto von Hentig. Other participants included members of an Indian nationalist organization called the Berlin Committee, including Maulavi Barkatullah and Chempakaraman Pillai, while the Turks were represented by Kazim Bey, a close confidante of Enver Pasha.

The mission failed in its main task of rallying Afghanistan, under Emir Habibullah Khan, to the German and Turkish war effort, but it influenced other major events. In Afghanistan, the expedition triggered reforms and drove political turmoil that culminated in the assassination of the Emir in 1919, which in turn precipitated the Third Anglo-Afghan War. It influenced the Kalmyk Project of nascent Bolshevik Russia to propagate socialist revolution in Asia, with one goal being the overthrow of the British Raj. Other consequences included the formation of the Rowlatt Committee to investigate sedition in India as influenced by Germany and Bolshevism, and changes in Raj’s approach to the Indian independence movement immediate

TBTK 13568.; Not in OCLC.

USD 4250

18 [SIBERIA / TIBETAN BUDDHISM / TUVA]

[DALAI LAMA].

The visit of the Dalai Lama to Tuva. ‘To dispel the darkness of sufferings’. = *Dalay Lamaniñ Tivaga çoraani Çovalañniñ dümbeyin oon aritçir dees.* = ‘*Stradanniy raseyvati timi*’. *Vizit Dalay-Lama v Tiva.*

Novostiy Tiva, Kyzyl (Tuva Republic), 1992.

Original wrappers. Cr. 8vo. (21 x 14 cm). In English, Russian, and Tuvan language. (Tuvianian - Tyvan - Tuvin). 128 p., b/w photos.

A scarce trilingual account of the Dalai Lama’s first visit to “the lost land of Tannu Tuva nestled between northwestern Mongolia and Siberia”, Starting from Kyzil city, then the village of Xayirakan, the ruins of the Upper Chadan monastery, Tuvan countryside between September 19-22, 1992. One of 3000 copies.

On September 22, the last day of the visit, a press conference was conducted for the Nobel Peace Prize laureate. In his speech, His Holiness said that his first visit to Tuva was unforgettable and it had awakened the very highest feelings. He asked the Tuvan people to pray for the Tibetans, whose fate is not an easy one. He told how he was worried about the threat of nuclear war, ecological problems, and unregulated growth of the birth rate. He analyzed in detail the interrelationship between China and Tibet. He explained the subtlety of Buddhist teachings. Later, he visited the right bank of the Yenisei, where a new monastery is being built. An agreement between the two governments was signed for the years 1993-95, one outcome of which is that three lamas specialists in teaching, languages, and medicine will come to Tuva to help prepare novices. Fifteen Tuvan monks will also be sent to the Dalai Lama’s residence in India for training. He gave Oorzhak and Bicheldei 1500 U.S. dollars toward the construction of new temples in Tuva.

We couldn’t trace any copy in OCLC.

USD 225



19 [SIBERIA / BUDDHISM / TUVA]

HAMMALAWA SADDHATISSA MAHA THERA, (1914-1990).

Buddanin amidirali: Burun ariglal-hostaliliskinga çetken indii taji.
[i.e. *Buddha's way*].

Tivanin Nom Indirer Çeri, Kyzyl (Tuva Republic), 1993.

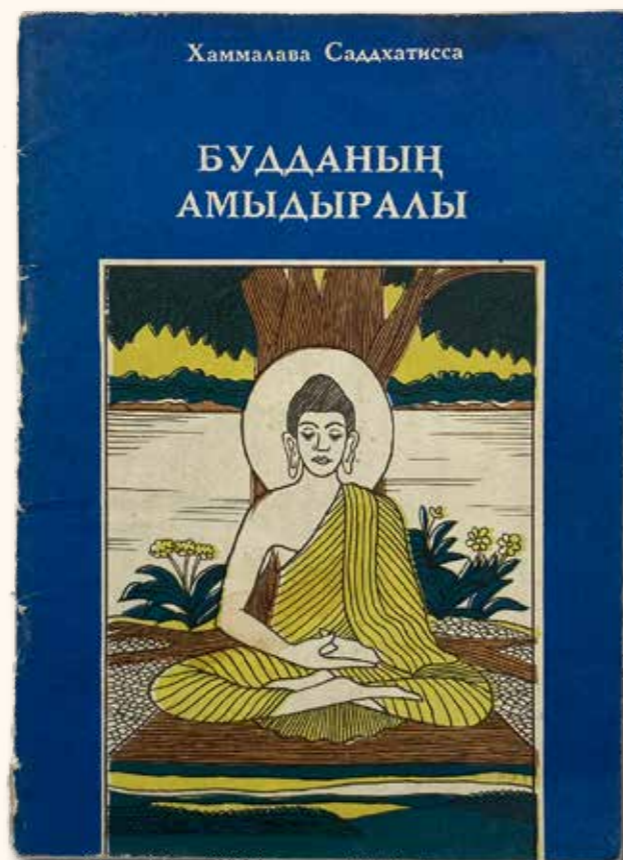
Paperback. Demy 8vo. (21 x 14 cm). In Tuvanian (Tiva - Tuva language). 50 p., b/w ills. Some stains on the top edges of the pages. Otherwise a good copy.

Uncommon Tuvanian translation of Saddhatissa's 'Buddha's way', originally published first in 1971. The Tuvans or Tuvinians are a Turkic ethnic group living in southern Siberia. Some Tuvinians are still widely practiced alongside Tibetan Buddhists.

The Ven. Prof. Hammalawa Saddhatissa Maha Thera was an ordained Buddhist monk, missionary, and author from Sri Lanka, educated in Varanasi, London, and Edinburgh. He was a contemporary of and in many ways equal to Walpola Rahu-la, also of Sri Lanka.

(ISBN: 5765503241). We couldn't trace any copy in OCLC.

USD 225



20 [CHINA / ETHNIC GROUPS]

MARINA V. MONGUSH.

Tuvintsiy v Kitae (Istoriko-etnograficheskii oçerk).
[i.e. *Tuvans in China (Historical and ethnographic essay)*].

Izdatelstvo-Poligraficheskii Kompleks 'Ene Sözü', Kyzyl, 1997.

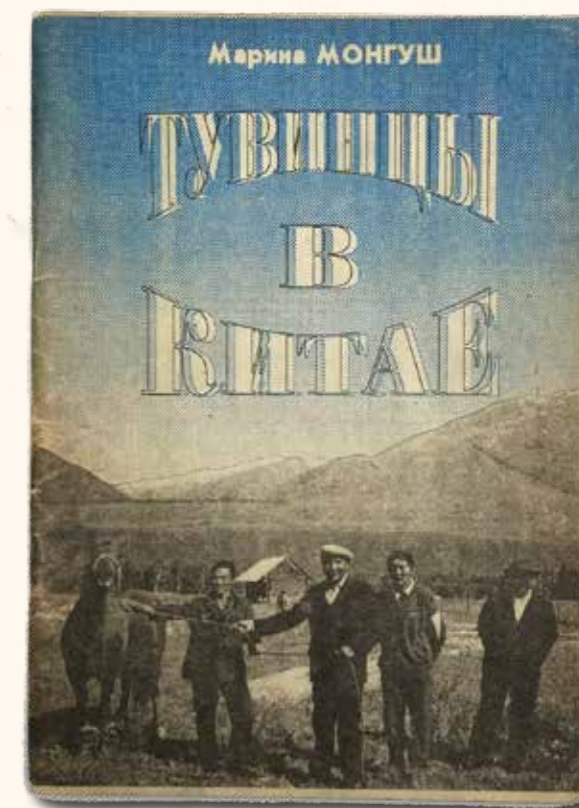
Original wrappers. Demy 8vo. (21 x 14 cm). In Russian. 78, [1] p., b/w ills.

Uncommon first Russian edition of this travel account of the language, folklore, and ethnography of Tuvans of China, living in the Altai Aimak of Xinjiang -Uighur autonomous region of the Chinese People's Republic, in picturesque mountains and steppes of the Altai Mountains. Igor Irgit, who was the head of the State committee for foreign economic connections at the time, was the first one to visit the Chinese Tuvans in 1992, and Marina Mongush, the scholar-ethnographer, visited them in 1993. One of 1000 copies.

The territory borders are north Russia, the west - with Kazakhstan, and the east - with Mongolia. Representatives of various ethnic backgrounds mingle in the Altai Aimak: Chinese, Kazakhs, Dunkans, Mongols, and Uighurs. Many Kazakhs can be counted in the compact Tuvan settlements (Ak-Khaba, Khanas, Khom, Ala-Khaak, Kok-Dogai). Tuvan families also live in the towns of Altai, Burchin, and Khaba.

Only two copies are in OCLC 50489604 (One copy is in the University of Washington Libraries).

USD 225



21 [BRITISH INDIA / MIDDLE EAST]

DIREKTOR ALI BEY, (1844-1899).

Seyahat journali: Istanbul'dan Bagdat'a ve Hindistan'a sene 1300 ilâ 1304. Musavver. [i.e. The illustrated narrative of a journey from Constantinople to Bagdad and India].

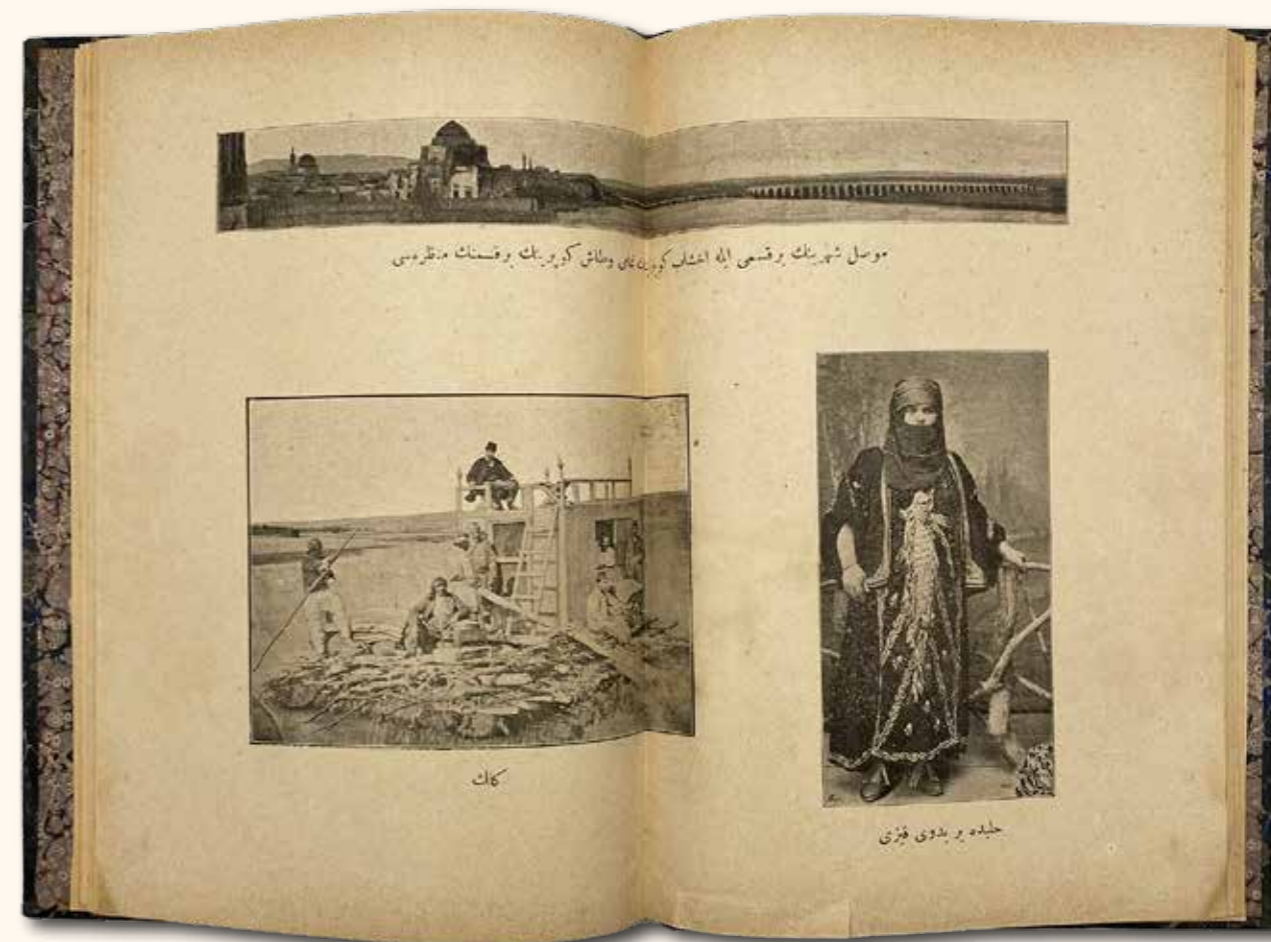
**Rauf Bey Kütüphanesi Sahibi Mustafa Rauf / A. Artin Asaduryan
Matbaasi, Istanbul, [AH 1314] = 1896.**

Contemporary handsome petrol green quarter leather, five raised bands to spine with decorative gilt edges, marbled boards. Roy. 8vo. (24 x 17 cm). In Ottoman script (Old Turkish with Arabic letters). 118 p., 14 unnumbered woodcut plates (one is full of two pages). Hegira: 1314 = Gregorian: 1896.



Extremely rare first and illustrated edition of the journey of civil servant Ali Bey, who went from Istanbul to Baghdad and to India through his duty in Düyûn-u Umûmiye [i.e. Ottoman Public Debt Administration] covering the years 1885-1888, vividly describing Baghdad, Musul; and India.

In 1884 Ali Bey started his journey as an ex-governor of Trabzon city and a new OPDA officer from Constantinople (Istanbul), and he arrived in Baghdad through Lesbos, Ayvalik, Smyrna (Izmir), Mersin, and Alexandretta (Iskenderun). On their way to Baghdad, they cross the Tigris River on rafts that local people call "Kelek". His descriptions of Baghdad city are very important and first-hand accounts of the region including the details of the walls



of the city, hospitals, health organizations, industry, a transportation company on the river, a new settlement near the center of Kadhimiya with a tram line to through the city built.

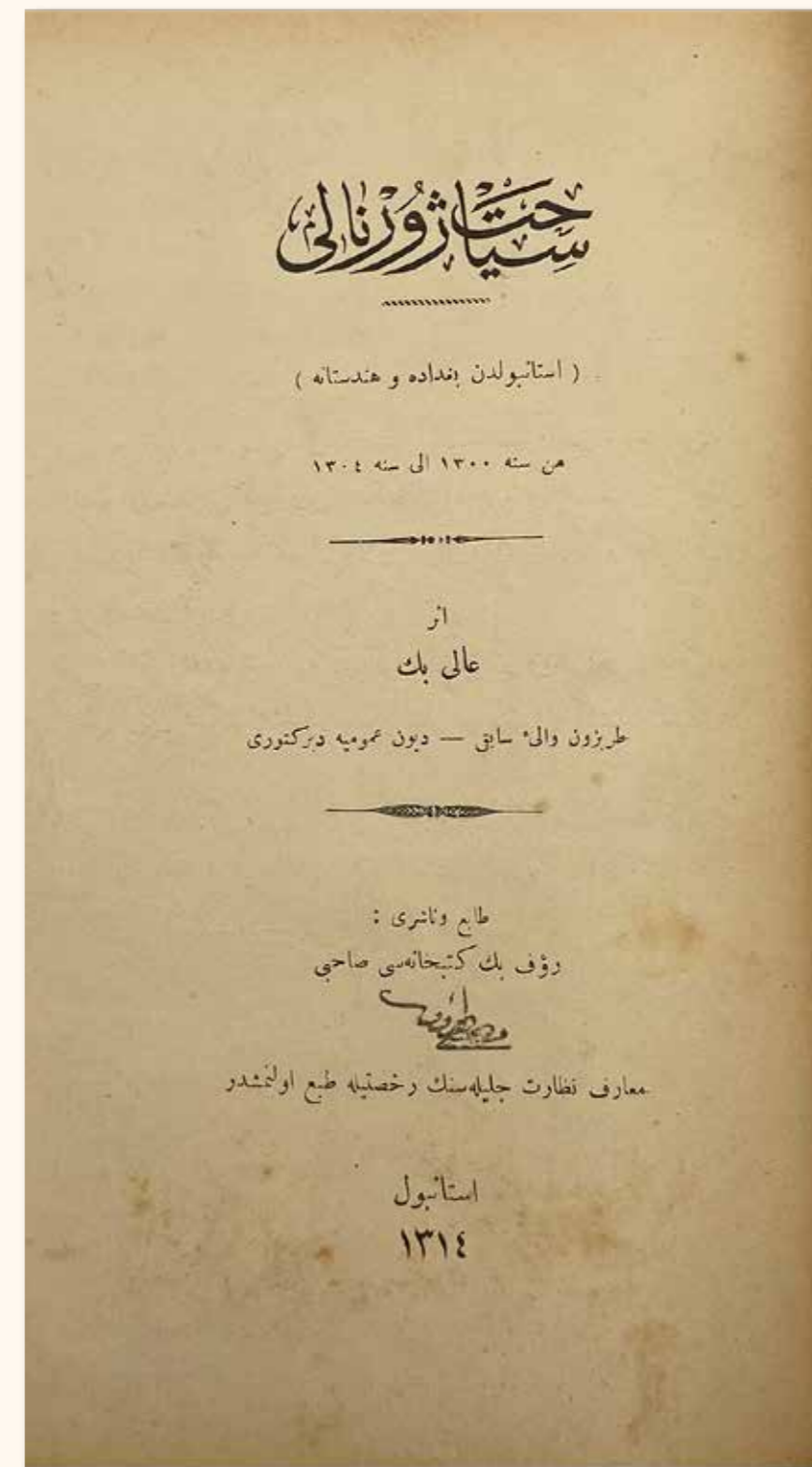
Ali Bey landed on the Indian continent in Karachi (today's Pakistan). He made a detailed description of the big cities that were the British Colony and states that he was influenced by these cities as a Reform period Turkish intellectual. He also describes Islamic India, Parsi traditions, costumes and funerals, Portuguese culture in India, Victoria Garden Zoo, silk weaving factories founded by David Sassoon, who came from Baghdad, architecture, music, theater, etc.

List of ills.: General view from Ayvalik, the port of Smyrna (Izmir), the port of Mersin, two panoramas of Diyarbakir and Aleppo cities, the bridge of Musul, "Keleks" on the Tigris, a local woman of Aleppo, Famous water mill of Aleppo, Fortress of Aleppo, Eagles of Parsi people in Bombay, A Parsi family from Bombay, Arcadia ship in Bombay, Straight of Hormuz in Basra.

Ali Bey was a playwright originally. He learned French in private lessons and firstly he worked at the Babiâli (The Sublime Port) Translation Office as a clerk, then he became a member of the Health Council and the first secretary of the Directorate of Quarantine. He went to Eastern Anatolia, Iraq, and Japan as an inspector of public debts (1855-88). After his duty as the Governor of Trabzon (1890-93) he became the director of the Office of Public Debts (1890-93), which would last until the end of his life. It is for this reason that he was called Direktör Ali Bey. His first work was published in Diyojen (1869-72), the first humorous review, published by Teodor Kasap. Ali Bey, who was one of the regular writers of this review, wrote plays for the Gedik Pasa Theater, which was founded by the Armenian Güllü Agop and his friends, and wrote scripts adapted from French plays. He gave Turkish diction lessons to the Armenian actors and participated in theater activities. His plays were performed under the authorship 'A Person' to hide his official identity. He explained the meanings of words satirically in his dictionary Lehçetü'l Hakayik (Language of Realities) which he wrote in 1897 and was the first work of its field; the faults of the 19th-century Ottoman Empire were also criticized in this dictionary.

Özege 17900.; TBTK 3068.; OCLC 218189547 (One copy in Bayerische Staatsbibliothek), 602878049 (one copy in Universitatbibliothek), 879555766 (Four copies), 56944884.

USD 1250

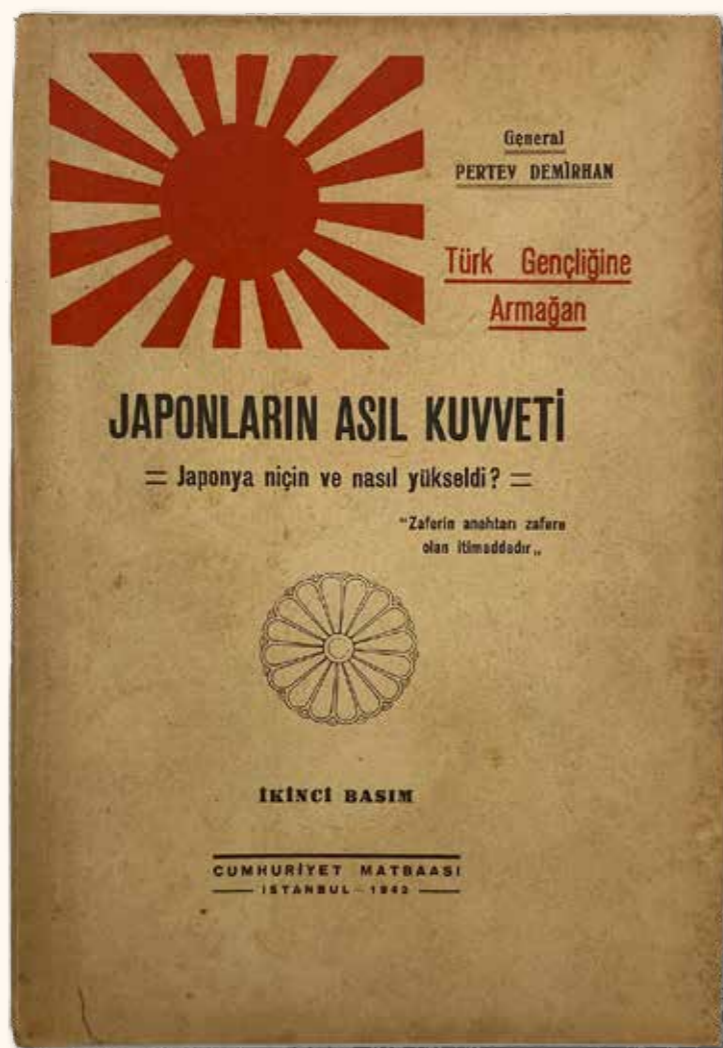


22 [JAPAN / RUSSIA]

GENERAL PERTEV DEMIRHAN, (1871-1964).

Japonların asil kuvveti: Japonlar niçin ve nasıl yükseldi? (Türk Gençliğine Armağan). [i.e. *The principal power of Japan: Why and how did Japan rise?*].

Cumhuriyet Matbaası, İstanbul, 1942.



Original wrappers. Roy. 8vo. (23 x 15,5 cm). In Turkish. 117 p.

Uncommon enlarged second edition of this account of the Russo-Japanese War in 1905 describing rising Japanese nationalism at the beginning of the 20th century, by Demirhan (1871-1964), sent with reference of Goltz Pasha (Colmar von der Goltz, 1843-1916) to Manchuria to observe the war in the ranks of the Japanese army as a Turkish colonel.

He stayed for two months in Japan and more than a year in Manchuria. In addition to writing down his observations in the field of war in detail, he also took on the duty of ambassador due to the Ottoman Empire's lack of diplomatic relations with Japan and contributed to the development of relations between the two countries. He received a medal from the Japanese Emperor Meiji and returned home with the gifts that Emperor Meiji presented to Sultan Abdulhamid. His account was published first in 1937 in book form.

Sait Pertev Demirhan, (1871-1964), was a Turkish soldier and politician. He is a graduate of Erkân-i Harbiye. He was an author, intellectual, Erkân-i Harbiye School teacher, 6. Army chief of staff, Harbiye Undersecretariat, 3rd Army Chief of Staff, 1st Corps, and 4. Corps Commands, Military Schools Inspector, Member of History and Geography Councils, Member of Military Appeals Court, a deputy of Erzurum. He was the son of Yanyali Mustafa Pasha. He graduated from Harbiye as a staff captain (1892). In 1894 he was sent to Germany to advance his military education. After being a colonel, he was appointed to the Staff School as a teacher (1904). He was sent to the Russo-Japanese War as an observer. He returned to Istanbul in 1906 and was promoted to "Pasha", and was appointed as the 6th Army Chief of Staff. He participated in the Balkan Wars (1912-1913) and was in the Caucasian Theater during the First World War. He was sent to Vienna as a military diplomat. Upon his return, he moved to Anatolia to participate in the Greco-Turkish War (1919-1922).

Only three copies are located in OCLC, two copies are in Turkish libraries, and one is in a German library; not in the US libraries. OCLC 60522483.

USD 325

23 [TATAR PUBLISHING IN JAPAN / ARABIC]

ABDULQAYYUM B. ABDULBEDI' (Comp. by).

Haftîn sharîf. [i.e. *The seven almighties*].

Matbaa-yi Islâmiye [i.e. *Islam Printinghouse*], Tokyo, 1931.

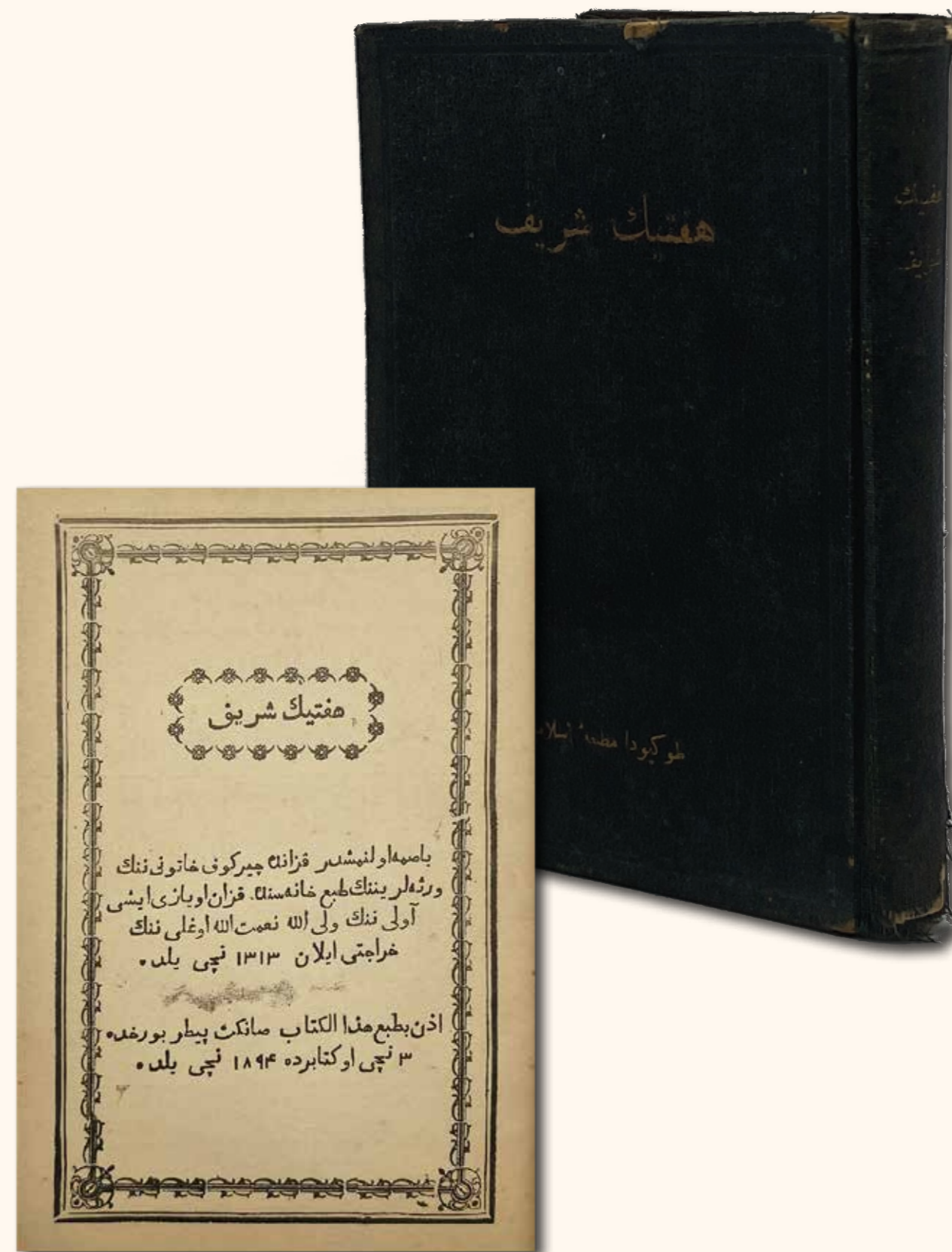
In attractive original black cloth, title and printing house and place lettered gilt on front board as well as on the spine. Lithograph. 12mo. (16 x 11 cm). Text in Arabic and bilingual imprint details in Japanese and Tatar. 173, [2] p. All edges gilt.

First edition of this extremely rare and early litho Tokyo imprint of seven compiled and annotated Quran surahs in Arabic printed by Tatar exiles in Japan. According to the imprint details in Japanese and Tatar with Arabic letters, it was printed in 1931 in Tokyo, Matbaa-i Islamiye [i.e. Islamic Printinghouse] by photographing each page from the copy published in Kazan in 1897 [AH 1313], compiled, corrected, and annotated by Abd al-Qayyum bin Abd al-Bedi'.

In the early 20th century, groups of Tatars immigrated from Kazan, Russia, to Japan. The community became led by the Bashkir émigré imam Muhammed-Gabdulkhay Kurbangaliev, who had fought on the side of the White movement in the Russian Civil War, and arrived in Japan in 1924; he then set up an organization to bring together the Tatars living in Tokyo. Tatars in Japan founded their first mosque and school in 1935 in Kobe, and another in Tokyo in 1938, with support from Kurbangaliev's organization. Another Tatar organization, the Mohammedan Printing Office in Tokyo, printed the first Qur'an in Japan as well as a Tatar-language magazine in Arabic script, the Japan Intelligencer; it continued publication until the 1940s. Most of the Tatars emigrated after World War II. Those remaining took up Turkish citizenship in the 1950s.

Not in OCLC.

USD 600



24 [EARLY ISLAMIC SUKASAPTATI]

ZIYAEDDIN AL-BODAYUNI AL-HINDI [NAHSHEBÎ],
(?-1350) (Translated into Persian by).

***Tutinâme* [i.e. *The book of parrot*]. Narrated by Sari Abdullah Efendi.**
Matbaa-i Darü's-Saltanati's-Seniye (Matbaa-i Amire), Constantinople,
[AH 1256] = 1840.

Original full leather bdg. in Islamic style with a flap. Demy 8vo. (22 15 cm). In Ottoman script (Old Turkish with Arabic letters). 285 p. Rebacked to spine, slight wear on binding. Overall a good copy.

Early Turkish edition of the book of parrot (or the book of Humayun), which is a 14th-century series of 52 stories, originally written in Persian, translated by Sari Abdullah Efendi (1584-1660), who was an Ottoman mystic poet and scholar.

The adventure stories narrated by a parrot, night after night, for 52 successive nights, are moralistic stories to persuade his female owner Khojasta not to commit any adulterous act



with any lover, in the absence of her husband. She is always on the point of leaving the house to meet her lover until the loyal parrot detains her with a fascinating story. The authorship of the text of the *Tutinama* is credited to Ziya'al-Din Nakhshabi or just Nakhshabi, an ethnic Persian physician and a Sufi saint who had migrated to Badayun, Uttar Pradesh in India in the 14th century, and wrote in the Persian language. He had translated and/or edited a classical Sanskrit version of the stories similar to *Tutinama* into Persian, around 1335 AD. It is conjectured that this small book of short stories, moralistic in theme, influenced Akbar during his formative years. It is also inferred that since Akbar had a harem (of women siblings, wives, and women servants), the moralistic stories had a specific orientation towards the control of women.

The main narrator of the 52 stories of *Tutinama* is a parrot, who tells stories to his owner, a woman called Khojasta, in order to prevent her from committing any illicit affair while her husband (a merchant by the name Maimunis) is away on business. The merchant had gone on his business trip leaving behind his wife in the company of a mynah and a parrot. The wife strangles the mynah for advising her not to indulge in illicit affairs. The parrot, realizing the gravity of the situation, adopts a more indirect approach of narrating fascinating stories over the next fifty-two nights. The stories are narrated every successive night as an entertaining episode to keep Khojasta's attention and distract her from going out.

The Persian text used was redacted in the 14th century AD from an earlier anthology 'Seventy Tales of the Parrot' in Sanskrit compiled under the title *Śukasaptati* (a part of *katha* literature) dated to the 12th century AD. In India, parrots (in light of their purported conversational abilities) are popular as storytellers in works of fiction. (Source: Wikipedia).

Özege 21353., OCLC 165609299.

USD 950



25 [SOUTH & CENTRAL ASIA]

SEYDI ALI REIS, (Ottoman admiral), (1498-1563).

Mir'âtü'l-memâlik. [i.e. The mirror of the countries].

Ikdam Matbaasi, Istanbul, [AH 1313] = 1895.

Original handsome brown quarter leather binding with Ottoman lettered gilt to spine. Five raised bands to the spine, separated from each other with lined gilt. Slight stains on the title page. Else a fine copy. Roy. 8vo. (23 x 16 cm). In Ottoman script (Old Turkish with Arabic letters). 99 p. Hegira: 1313 = Gregorian: 1895.

Extremely rare first printed edition of this one of the earliest travel accounts, of an Ottoman admiral's early expeditions to the Indian Ocean, Arabian Sea, Red Sea, and Persian Gulf to counter Portuguese piracy and attacks on Muslim pilgrim ships, which describes the lands he has seen during his voyage from India to Constantinople by Sidi (Seydi) Ali Reis (1498-1563) sent by Sultan Suleiman the Magnificent covering the years 1553-1556.

During these naval wars, after two marine battles against the Portuguese fleet and a great storm named The Elephant Typhoon (Tufan-i Fil) by the locals, Reis' remaining six galleys drifted to India. The fleet was unserviceable, resulting in his return home overland with 50 men. Reis then arrived at the royal court of the Mughal Emperor Humayun in Delhi, where he met the future Mughal emperor Akbar, who was twelve years old at the time. He returned to the Ottoman Land over Muslim states in South Asia; Afghanistan, Central Asia, and Iran. But he delayed his return because of the war between the Ottoman and the Safavid Empires in Iran. Finally, following the treaty of Amasya in 1555, he was able to return home and present his book of this narrative journey to the Sultan in 1557.

This work offers an extensive insight into the Muslim situation in 16th century South and Central Asia and the Middle East, Islamic navigation, and Turkish - Portuguese relations as well as Persian, Afghan, and Indian geography, naval routes, flora, and fauna.

Seydi Ali Reis, formerly also written Sidi Ali Reis and Sidi Ali Ben Hossein, was an Ottoman admiral and navigator. Known also as Katib-i Rumi, Galatali, or Sidi Ali Çelebi, he commanded the left wing of the Ottoman fleet at the naval Battle of Preveza in 1538. He was later promoted to the rank of fleet admiral of the Ottoman fleet in the Indian Ocean,

and as such, encountered the Portuguese forces based in the Indian city of Goa on several occasions in 1554. Seydi was able to unite several Muslim countries on the coast of the Arabian Sea (such as the Makran Kingdom, Gujarat Sultanate, and Adal Sultanate) against the Portuguese. He is famous today for his books of travel such as the *Mir'ât ül Memâlik* [i.e. The Mirror of Countries], and his books of navigation and astronomy, such as the *Mir'ât-i Kâinât* (Mirror of the Universe) and the *Kitâb ül Muhit: El Muhit fi Ilmi'l Eflâk ve'l Buhûr* [i.e. Book of the Regional Seas and the Science of Astronomy and Navigation] which contain information on navigation techniques, methods of determining direction, calculating time, using the compass, information on stars, sun and moon calendars, wind and sea currents, as well as portolan information regarding the ports, harbours, coastal settlements and islands in the various regions of the Ottoman Empire. His books are translated into numerous languages including English, French, Italian, German, Greek, Arabic, Persian, Urdu, Russian, and Bengali, and are considered among the finest literary works dating from the Ottoman period.

“When Sultan Suleiman had taken up his winter residence in Aleppo, I, the author of these pages, was appointed to the Admiralship of the Egyptian fleet and received instructions to



fetch back to Egypt the ships (15 galleys), which some time ago had been sent to Basrah on the Persian Gulf. But, 'Man proposes, God disposes.' I was unable to carry out my mission, and as I realized the impossibility of returning by water, I resolved to go back to Turkey by the overland route, accompanied by a few tried and faithful Egyptian soldiers. I traveled through Gujarat, Hind, Sind, Balkh, Zabulistan, Bedakhshan, Khotlan, Turan, and Iran, i.e., through Trans-Soxania, Khorassan, Kharezm, and Deshti-Kiptchak; and as I could not proceed any farther in that direction, I went by Meshed and the two Iraqs, Kazwin and Hamadan, on to Baghdad." (Fordham University online).

This copy is from "Mahmud Refik" Collection with his stamp on the title page.

Özege 13772.; Not in Koray.

USD 2250



26 [RUSSIA / WW1]

TVERDOKHLYEBOV, Lieutenant-Colonel, (1876-1954).

War journal of the second Russian fortress artillery regiment of Erzeroum from its formation until the recapture of Erzeroum by the Ottoman army, March 12th. 1918.

Translated from the original Russian manuscript.

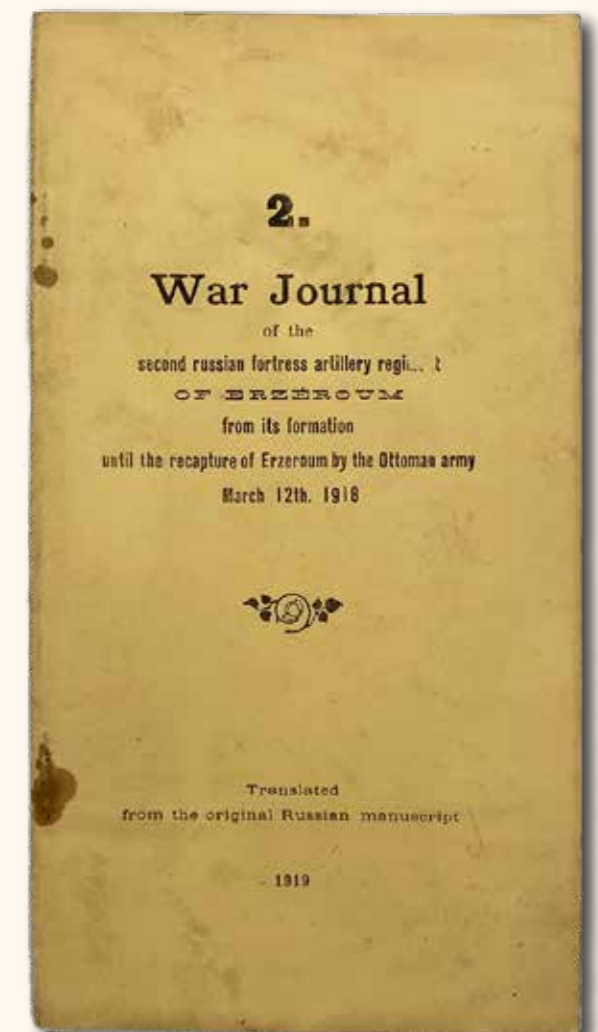
N. p., 1919.

Original wrappers. 8vo. (22 x 12 cm). In English. 36 p.

First edition of the scarce English translation of this journal written by the Russian Lieutenant Tverdokhlyebov during WW 1, and published for anti-propaganda purposes against the Armenians in the Ottoman Empire.

It's described the publishing purpose of this book as "Certain passages of this journal show up the atrocities committed by the Armenians towards the Mussulmans. Those who do have further details on the oppression and iniquities so cruelly inflicted on the Turks may advantageously consult the memoirs of Lieutenant-Colonel Twerdo Khlebof, commander of the 2nd Russian Fortress Artillery Regiment at Erzeroum, recently published."

USD 325



27 [JAPAN / MIDDLE EAST]

N.A.

Nichi-To shinzen eiyū no kinen = Türk Nippon dostlugunun sonrasiz hâtirasi Ertugrul.

Türkiye Cumhuriyeti Tokyo Büyük Elçiligi, Tokyo, 1937.

Original cloth bdg. Demy 8vo. (22,5 x 16 cm). In Japanese and Turkish. 45, 59 p., 74 unnumbered pages of plates and ill. with tissue papers.

Scarce Japanese and Turkish bilingual book published by the Embassy of the Republic of Turkey in Tokyo, during Hüsrev Gerede's (1886-1962) embassy in the 47th commemoration year of the sinking of the Ottoman frigate Ertugrul.

This richly illustrated book includes a detailed historical account of the accident and sinking, with a map showing the cruise line that Ertugrul followed after she left Yokohama to return to Turkey, and the area of Kashinozaki Lighthouse, where she sank. Another map shows the area and its surrounding where the monument was erected in memory of Ertugrul. In addition to the 74 pages of plates showing presidents and dynasties of both countries, ministers in their cabinets, Ambassadors, as well as Ertugrul's making process, journey, and traditional commemoration ceremonies in Japan; a plan of the Martyrdom was added.

The book was printed separately as paperback and hardcover, and the copy we have is a hard copy.

Ertugrul, launched in 1863, was a sailing frigate of the Ottoman Navy. While returning from a goodwill voyage to Japan in 1890, she encountered a typhoon off the coast of Wakayama Prefecture, subsequently drifted into a reef, and sank. The shipwreck resulted in the loss of more than 500 sailors and officers, including Rear Admiral Ali Osman Pasha. Only 69 sailors and officers survived and returned home later aboard two Japanese corvettes. The event is still commemorated as a foundation stone of Japanese-Turkish friendship.

OCLC shows only two printed copies in three libraries worldwide 633837567, 25341022, 28679707.

USD 325



28 [OLD TURKIC SCRIPT INTRODUCED TO THE TURKISH & ISLAMIC WORLD]

NECIB ASIM [YAZIKSIZ], (1861-1935).

Pek eski Türk yazisi (Türk Derneği Nesriyatı Sayı 2). [i.e. *Very old Turkic script* (The Publication of Turkish Society No. 2)].

Türk Derneği Nesriyatı (Necm-i Istikbâl Matbaası, İstanbul, [AH 1327] = 1911.

Contemporary cloth bdg. with red boards. Cr. 8vo. (20 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). 35 p.

Rare early edition of this first work on the Old Turkic Script (Orkhon-Yenisey runic script) introducing the alphabet to the Turkish and Islamic world written by the founder of the Turkology Institute in Darülfünûn [i.e. Istanbul University], two years after the article, in which the inscriptions were deciphered by the Danish linguist Vilhelm Thomsen (1842-1927) with the contributions of the Russian Turkologist Vasili Radloff (1837-1918), was announced to the scientific world at the Royal Danish Academy of Sciences on December 15, 1893.

The book starts with brief information about the first discovery of the inscriptions, their deciphering, the history of the Göktürks who first used the script, the relations of the Göktürks in Central Asia with the Uighurs and the Chinese Empire. The next chapters include a detailed description of the alphabet with its runic characters.

Thanks to his contributions to the Turkish language, Necib Asim was awarded a medal and a diploma at the Chicago Exhibition in 1892 and was elected a member of the Société Asiatique in Paris in 1895.

The Old Turkic script (also known as variously Göktürk script, Orkhon script, Orkhon-Yenisey script, and Turkic runes) was the alphabet used by the Göktürks and other early Turkic khanates from the 8th to 10th centuries to record the Old Turkic language. The script is named after the Orkhon Valley in Mongolia where early 8th-century inscriptions were discovered in an 1889 expedition by Nikolai Yadrinsev. These Orkhon inscriptions were published by Vasily Radlov and deciphered by the Danish philologist Vilhelm Thomsen in 1893.

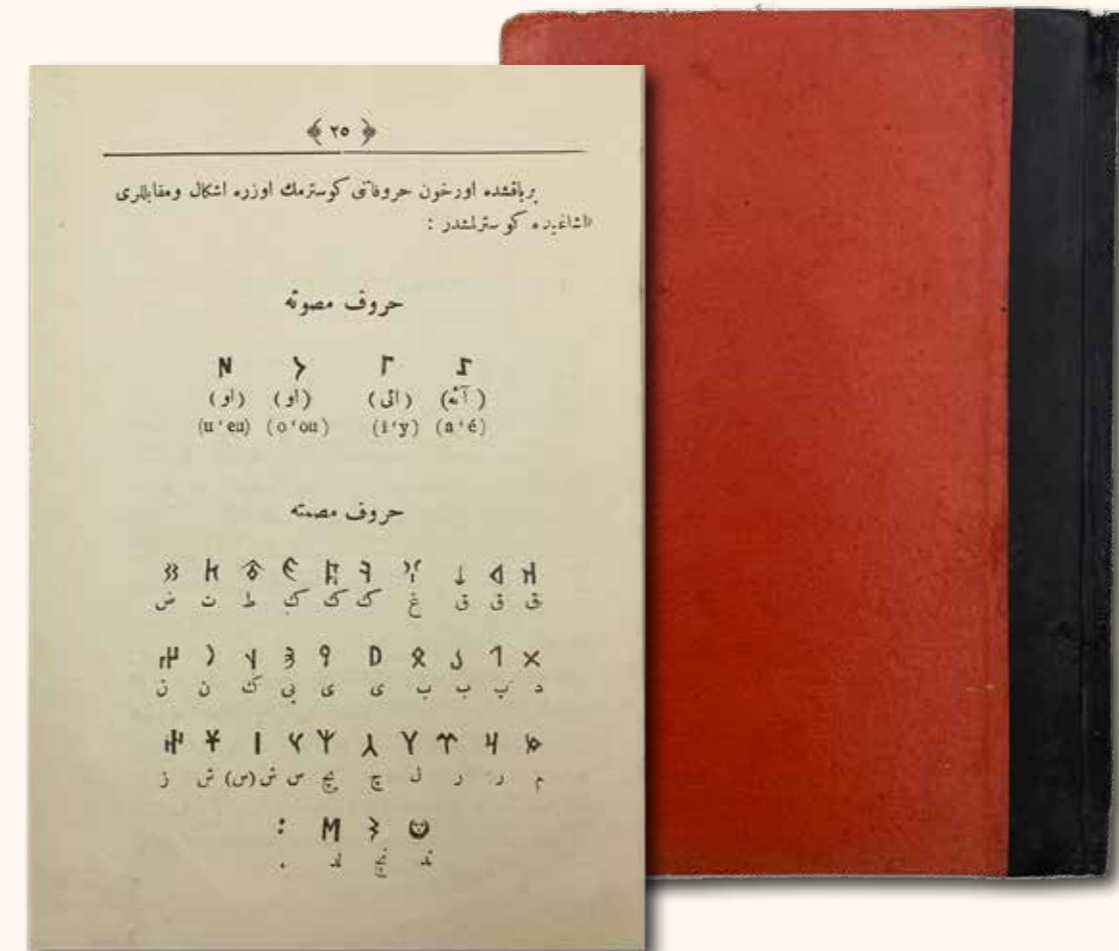
This writing system was later used within the Uyghur Khaganate. Additionally, a Yenisei variant is known from 9th-century Yenisei Kirghiz inscriptions, and it has likely cousins in

the Talas Valley of Turkestan and the Old Hungarian alphabet of the 10th century. Words were usually written from right to left.

Contemporary Chinese sources conflict as to whether the Turks had a written language by the 6th century. The Book of Zhou, dating to the 7th century, mentions that the Turks had a written language similar to that of the Sogdians. Two other sources, the Book of Sui and the History of the Northern Dynasties claim that the Turks did not have a written language. According to István Vásáry, Old Turkic script was invented under the rule of the first khagans and was modeled after the Sogdian fashion. Several variants of the script came into being as early as the first half of the 6th century. (Sources: Osmanlıca yazılmış ilk Göktürkçe incelemesi: En eski Türk yazisi. Inceleme - çevriyazi by Burcu Uluç, Wikipedia).

Özege 4938.; Thirteen libraries have a copy according to the OCLC: 644318223, 1145174424.

USD 950



29 [BRITISH INDIA / ISLAM / THE KHILAFAT MOVEMENT]

MAULANA KALAM AZAD, (1888-1958).

Hindistan'da istiklâl mücahedeleri: Imâmü'l-Hind Mevlânâ Abû al-Kalam Azad hazretlerinin İngiliz mahkemesi karsisinda Islâm davasını izâh eden, hamâset ve sehâmet-i Islâmiyyeyi temsîl ettiren mühîm bir nutku. Translated by Ömer Rıza [Dogrul]. [i.e. *Freedom struggles of India: An important speech by Imam Azâd explaining the cause of Islam against the British colonial court, and representing the Indo-Islamic struggle*].

Sebilürresad Kütübhânesi Nesriyâti / Mahmud Bey Matbaasi,
Istanbul, [AH 1340 = AR 1342] = 1926.

Original wrappers. Demy 8vo. (21,5 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). 36 p.

Uncommon and very scarce early Turkish translation of this pamphlet including Maulana Azad's influential speech against the British colonial rule in India, translated by Ömer Rıza Dogrul (1893-1952), who was an Ottoman/Turkish journalist, writer, and translator, for Turkey's efforts to continue its support to the Khilafat Movement. Azad was an Indian independence activist, Islamic theologian, writer, and senior leader of the Indian National Congress and the Khilafat Movement (1919-1924).

As a young man, Azad composed poetry in Urdu, as well as treatises on religion and philosophy. He rose to prominence through his work as a journalist, publishing works critical of the British Raj and espousing the causes of Indian nationalism. Azad became the leader of the Khilafat Movement, during which he came into close contact with the Indian leader Mahatma Gandhi.

Azad established an Urdu weekly newspaper in 1912 called Al-Hilal from Calcutta, and openly attacked British policies while exploring the challenges facing common people. Espousing the ideals of Indian nationalism, Azad's publications were aimed at encouraging young Muslims into fighting for independence and Hindu-Muslim unity. With the onset of World War I, the British stiffened censorship and restrictions on political activity. Azad's Al-Hilal was consequently banned in 1914 under the Press Act.

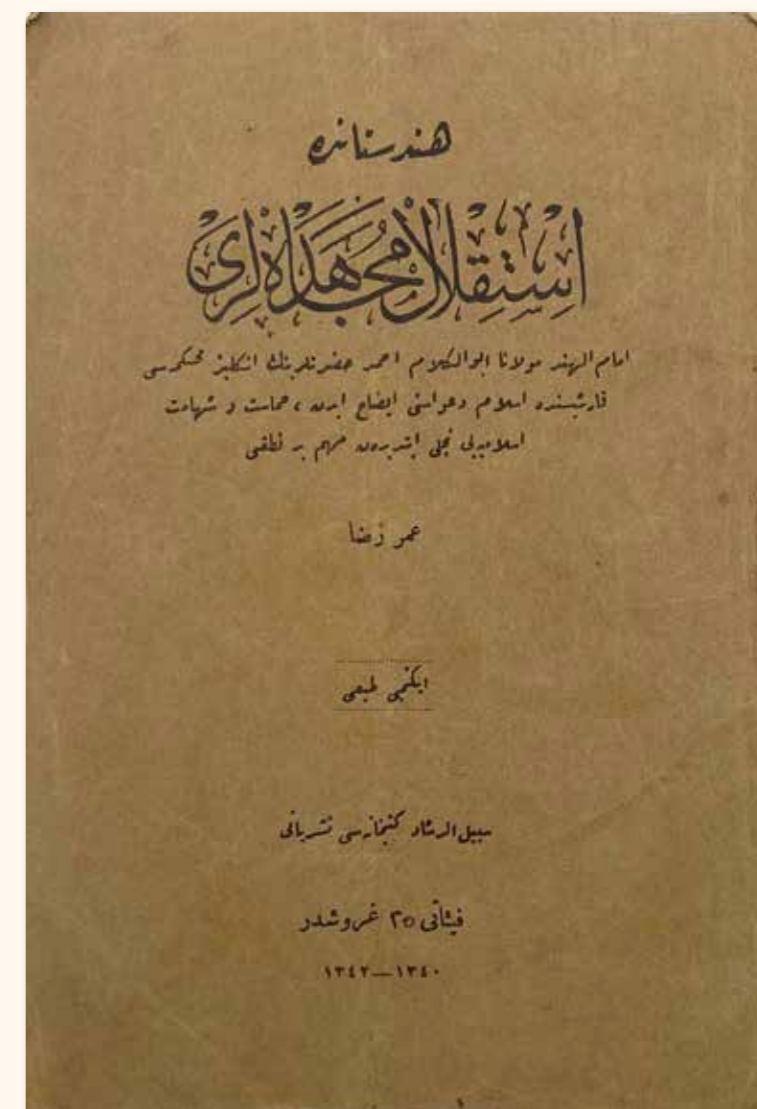
In 1913, he was a founding member of the Anjuman-i-Ulama-i-Bangala, which would become the Jamiat Ulema-e-Bangala branch of the Jamiat Ulema-e-Hind in 1921. His work helped improve the relationship between Hindus and Muslims in Bengal, which had been soured by the controversy surrounding the partition of Bengal and the issue of separate communal electorates.

In this period Azad also became active in his support for the Khilafat agitation to protect the position of the Sultan of Ottoman Turkey, who was considered the Caliph or Khalifa for Muslims worldwide. The Sultan had sided against the British in the war and the continuity of his rule came under serious threat, causing distress amongst Muslim conservatives. Azad saw an opportunity to energize Indian Muslims and achieve major political and social reform through the struggle.

Azad started a new journal, the Al-Balagh, which also got banned in 1916 under the Defence of India Regulations Act and he was arrested. The governments of the Bombay Presidency, United Provinces, Punjab, and Delhi prohibited his entry into the provinces and Azad was moved to a jail in Ranchi, where he was incarcerated until 1 January 1920.

Özege 7657. We can't trace any other copy in OCLC.

USD 950



30 [CHINA / 1978 SPEECHES OF THE CCP]

HUA GUOFENG, (1921-2008), DENG XIAOPING, (1904-1997), FANG YUI, (1916-1997), GUO MORUO [DINGDANG], (1892-1978), JI DENGKUI, (1923-1988).

Memleketlik ilim-pen yiyuning hojjetliri. [i.e. Documents of scientific developments in the country].

Xinjiang Janga Jazew Okewlektar Baspase, Urumji, 1965.

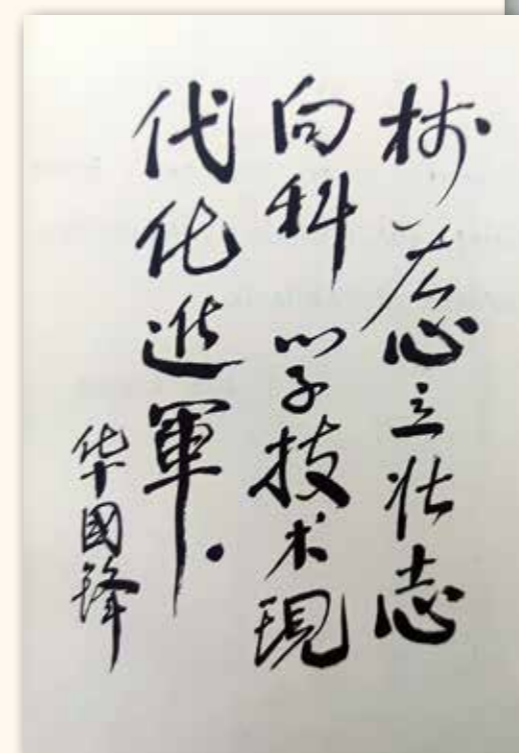


Original wrappers. Cr. 8vo. (20 x 14 cm). In Uighur with the Latin alphabet. [20], 155, [2] p., b/w ills.

Exceedingly rare first and only Uyghur translation of the speeches of the revolutionary leaders and members of the CCP or authors and intellectuals like Hua Guofeng, (1921-2008), Deng Xiaoping, (1904-1997), Fang Yui, (1916-1997), Guo Moruo [Dindang], (1892-1978), Ji Dengkui, (1923-1988). These speeches were made at the National Science Conference held in Beijing on March 18-31, 1978.

We couldn't find any copy in OCLC.

USD 425



31 [BRITISH INDIA / MECCA / AFGHANISTAN]
AHMED HAMDI [SIRVÂNÎ], (Reis-i Encümen-i Teftîs ve Mu'ayene, Turkish diplomat, traveler), (1831-1890).

Hindistan ve Svât ve Afganistan [sic. Efganistan] seyahatnamesi.
[i.e. Travels into India through Swat and Afghanistan].

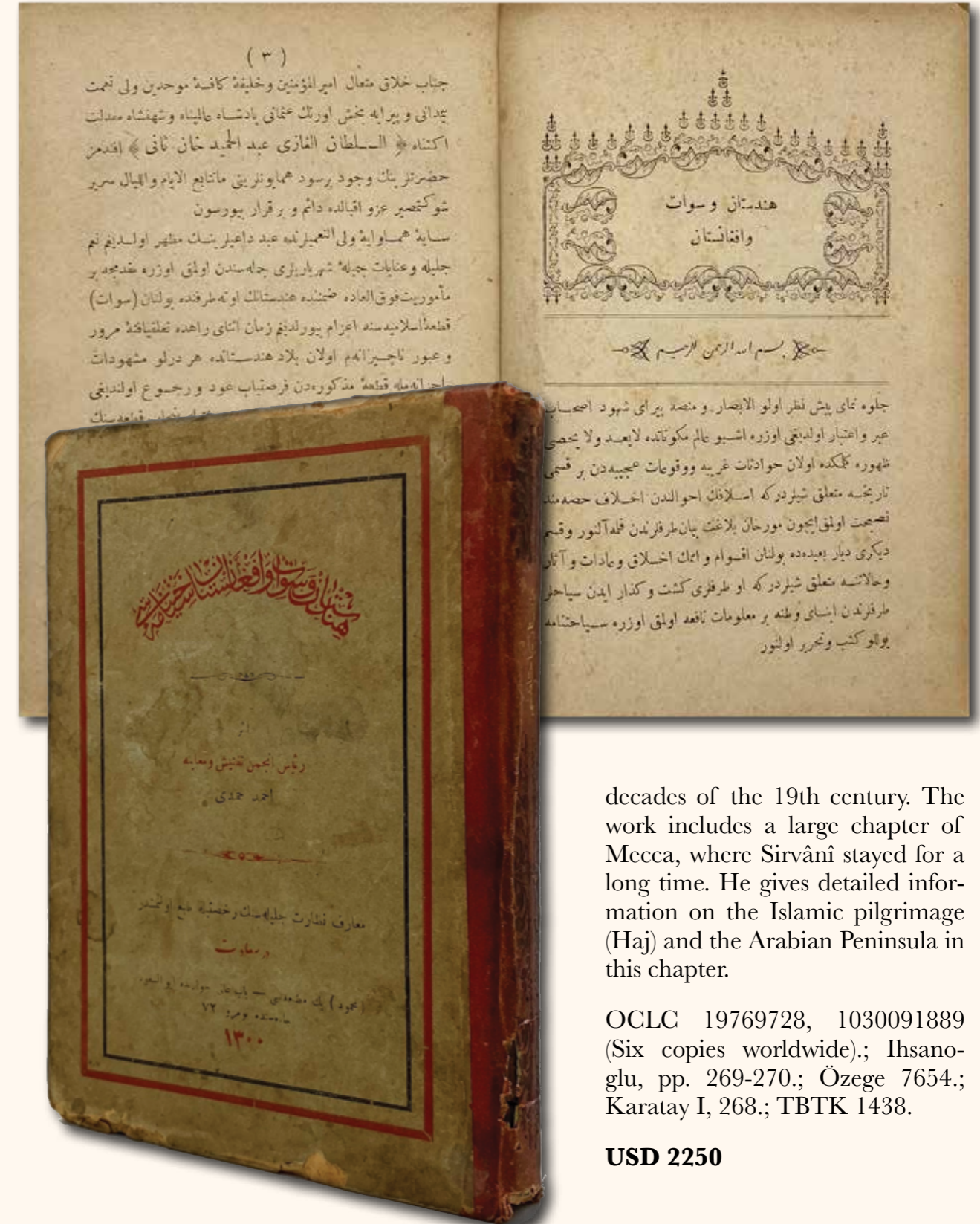
Mahmud Bey Matbaasi, Istanbul, [AH 1300] = 1882.

Original Ottoman cloth bdg. Cr. 8vo. (20 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). 293 p., 17 b/w plates and 1 folding map, and 1 folding linguistic table (including alphabets used in India such as Sanskrit, Brahmi, Devanagari and their pronunciations in Latin and Arabic alphabets).

Slightly loosed spine, skillfully repaired a part of the spine, fading and chipped on the board's extremities, slight stains on the plates. Overall a good copy.

Extremely rare (with a map and the plate at the end of the book) first edition of this eye-witness travel account of the Indo-Islamic culture during the British Raj in the late 19th century, by the Hamidian period Turkish ambassador and scholar Sirvanî (1831-1890), who had written and translated three geographical books as well.

Sirvânî completed his travel memoirs on his return from India to Constantinople, where he was sent as an ambassador by Sultan Abdulhamid II between 1877-1879. The narrative of his journey begins with the landing in India from Constantinople by ferry. He describes the splendid and fascinating British Indian cities, regions, and buildings such as Bombay, Poona, Dakkan, Udaipur, Baroda, Ajmer, Jaipur, Amber Fortress, Allahabad, Benares, Calcutta, Jaipur, Lucknow, Agra, Alexandre, Delhi, Nepal, Racputana, Indor, Sind, Bundelkhand, Datia, Chatarpur, Bina, Mihr, Bihar, Bengal, Ceylon, Aligarh, Sirhind, Lahore, Kashmir, Dekkan, Orissa, Avrang, Bijapur, Malia, Khandesh, Gujarat, Hugli, Madras, Maisur, Jehlam, Sialkot, Rawalpindi, Nevshar, Mardan, Swat (now in Pakistan), Beloojistan, Peshawar, Afghanistan, Kabul, Ghazna, Kandahar, Herat, Badakhshan, etc. This first-hand travel account offers an invaluable insight into the customs of Indian peoples living in the region as well as the onomastics and ethnography of India and Afghanistan. He met Sayyid Ahmed Khan, who was the founder of the Aligarh University which was famous as the Aligarh School (founded in 1877) among the Indian people. The Aligarh Movement was the push to establish a modern system of education for the Muslim population of British India, during the later



decades of the 19th century. The work includes a large chapter of Mecca, where Sirvânî stayed for a long time. He gives detailed information on the Islamic pilgrimage (Haj) and the Arabian Peninsula in this chapter.

OCLC 19769728, 1030091889 (Six copies worldwide); Ihsanoglu, pp. 269-270.; Özege 7654.; Karatay I, 268.; TBTK 1438.

USD 2250



(کابل امیرنک دیوان خاص سراپی)

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32 [MAP - JAPAN]

SAIGOKU SANJUSAN-SHO MAP.

Saigoku Sanjusan-sho junrei ezu. [i.e. *Map of Saigoku Kannon Pilgrimage Routes*]. Published by Ezuya Shohachi.

Ezuya Shohachi, Tokyo, 1849.

Original woodblock print map on thin paper. 66x59,5 cm. In Japanese.

Rare Japanese woodblock print route map of the Saigoku Sanjusan-Sho (The Saigoku Kannon Pilgrimage) which is a pilgrimage of thirty-three Buddhist temples and the oldest Kannon pilgrimage in Japan and said to have been devised in 718 by the head priest known as Tokudo Shonin, who was a head priest at Hase-dera Temple in the Nara prefecture, throughout the Kansai region of Japan, similar to the Shikoku Pilgrimage, printed in early 19th century. In addition to the official thirty-three temples, there are an additional three known as Bangai. The principal image in each temple is Kannon, known to Westerners as the Bodhisattva of Compassion (or sometimes mistranslated as 'Goddess of Mercy'); however, there is some variation among the images and the powers they possess.

33 temples of the pilgrimage are marked and shown on the map and listed in a panel on the lower left located in Kyoto, Osaka, Nara, and surrounding areas.

USD 225



33 [CENTRAL ASIA]

HÜSEYİN NAMIK [ORKUN], (1902-1956).

Peçenekler. [i.e. *The book of Pechenegs*].

Remzi Kitaphanesi - Sinasi Hüsni, Ankara, 1933.

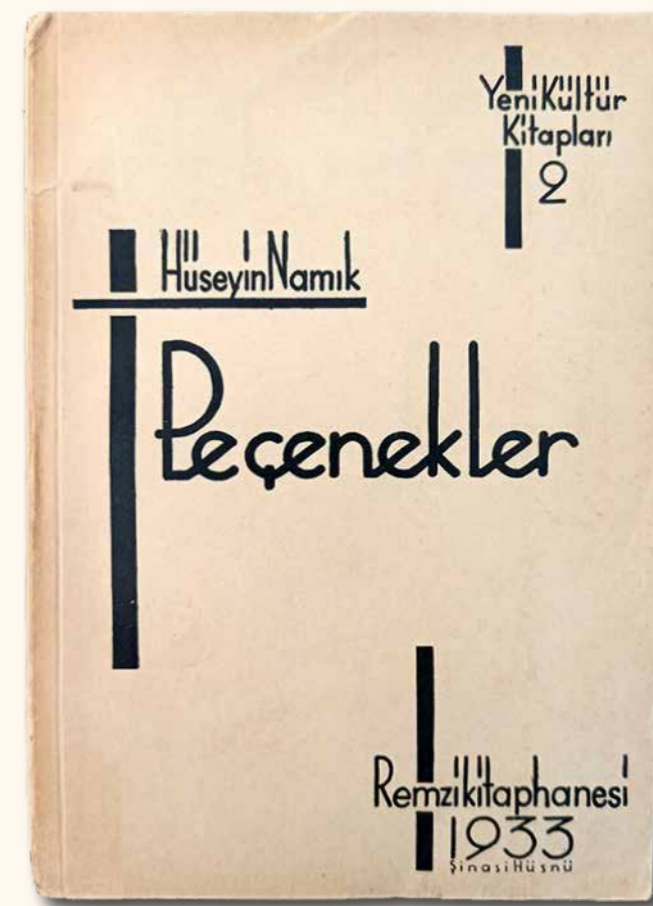
Original wrappers. Demy 8vo. (21 x 14 cm). In Turkish. 76 p., xii b/w plates.

Scarce first edition of this first comprehensive study on the Pechenegs or Patzinaks, that were a semi-nomadic Turkic people from Central Asia speaking the Pecheneg language which belonged to the Oghuz branch of the Turkic linguistic family.

Orkun was a Turkish historian and linguist. He has published numerous works on the history of the Turkish/Turkic peoples, Turanism and Turkism.

Eight copies are held by twenty-two WorldCat member libraries worldwide.

USD 325



34 [CHINA / UYGHURS]

GUNNAR JARRING, (1907-2002).

*Three signed and inscribed booklets in English
by Swedish Turkologist and diplomat Gunnar Jarring (1907-2002)
on Uyghur and Chinese culture].*

Almqvist & Wiksell International, Stockholm, (1991-1996).

Three pamphlets in original wrappers. All are signed and inscribed. From the Collection Jarring.

1-) Stimulants among the Turks of Eastern Turkmenistan an Eastern Turki text edited with translation, notes, and glossary. Almqvist & Wiksell International, Stockholm, 1993.

Paperback. Roy. 8vo. (24 x 17 cm). In English. 35, [1], [4]p. Signed and inscribed by Jarring to Steffan Rosen (?).

ISBN: 9789122015376.

2-) The Moen collection of eastern Turki (New Uighur) popular poetry. Edited with translation, notes, and glossary. Almqvist & Wiksell International, Stockholm, 1996.

Paperback. Roy. 8vo. (24 x 17 cm). In English and Uighur. 46, [6] p. Popular poems from a collection recorded by Rev. Sigfrid Moen, 1930-1938. Glossary: p. [38]-44. Signed and inscribed by Jarring to Steffan Rosen (?).

ISBN: 9789140050885.

3-) Culture clash in Central Asia: Islamic views on Chinese theatre. Eastern Turki texts, edited with translation, notes, and vocabulary. Almqvist & Wiksell International, Stockholm, 1991.



Paperback. Roy. 8vo. (24 x 17 cm). In English and Uighur. 40, [4] p., b/w ills. Signed and inscribed by Jarring to Steffan Rosen (?).

ISBN: 9789122014447.

USD 325

35 [IRAN / AFGHANISTAN / CENTRAL ASIA]

**M. SEDILLOT (Louis-Pierre-Eugene Amelie Sedillot),
(1808-1875).**

Notice sur une carte routiere Mesched a Bokhara et de Bokhara a Balkh, suivi de plan de Bokhara et de ses environs, par un ingenieur Persan. [Extrait]. D'apres la traduction de M. Garcin de Tassy. [i.e. Note on a Meshed road map to Bokhara and from Bokhara to Balkh, followed by a plan of Bokhara and its surroundings, by a Persian engineer].

Imprimerie de L. Martinet, Paris, 1852.

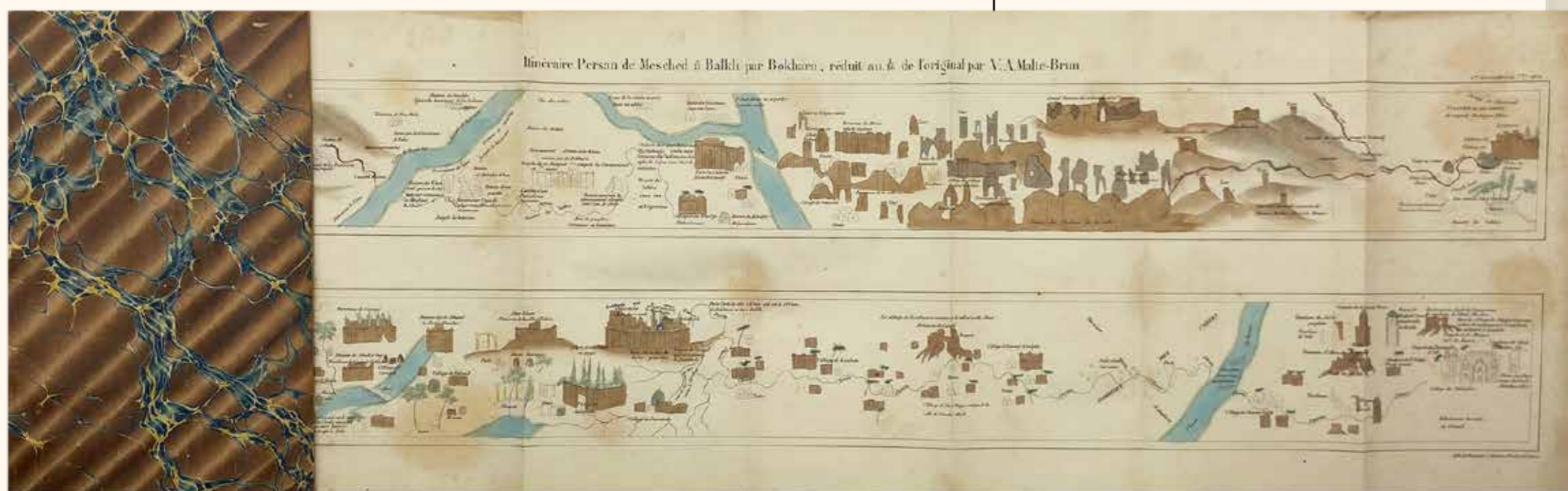
Exceedingly rare offprint from "Bulletin de la Societe de Geographie, Septembre 1852", specially prepared for the author and printed in a maximum of 50 copies, discusses the route of a map offering the panorama of Iran, Afghanistan, and a small part of Central Asia, brought to Constantinople by French General in the service of the Qajars in Persia, Barthelemy Semino (1797-1852). "Communicated by this traveler to the Geographical Society, of which he is the correspondent in Persia, and translated by M. Garcin de Tassy, it throws new light on the means of communication of Khorasan and Transoxiana." (Sedillot).

Sedillot was a French orientalist and historian of science and mathematics. His father, Jean Jacques Emmanuel Sédillot, an orientalist and astronomer, worked alongside Delambre and Laplace. His older brother, Charles-Emmanuel Sédillot, became a renowned surgeon. Louis-Pierre-Eugene also showed predispositions towards the study. He began his career as a history teacher before becoming Secretary of the Collège de France and the School of Oriental Languages in 1832.

We couldn't trace any copy in OCLC.

USD 325

Contemporary marbled wrappers. Demy 8vo. (22 x 14 cm). In French. 16 p., two attractive folded maps (one in color): Persian itinerary from Meshed to Balkh by Bokhara, reduced to 1/16 of the original, and Map of Persian Route by V.A. Malte-Brun. (69x22 cm & 26x22 cm). Light stains on the pages. Overall a very good copy.



36 [UYGHUR / CHINA]

A. KORENEVA, M. KHAMRAEV, ALEKSANDR KORENEV
(Prep. by).

Golosa Uighurskikh poetov. Sbornik stikhotvorenii Uighur. Poëtov. [i.e. Voices of Uyghur poets: Collection of Uyghur poems].
Preface and translation by Aleksandra Koreneva.

Izdatelstvo "Jazichi", Almaty, 1968.

37 [RUSSIAN STUDIES IN UYGHUR LANGUAGE]

T. TALIPOV.

Fonetika Uigurskogo iazyka: Ocherki istoricheskogo razvitiia. [i.e. Phonetics of the Uyghur language: Essays on historical development].

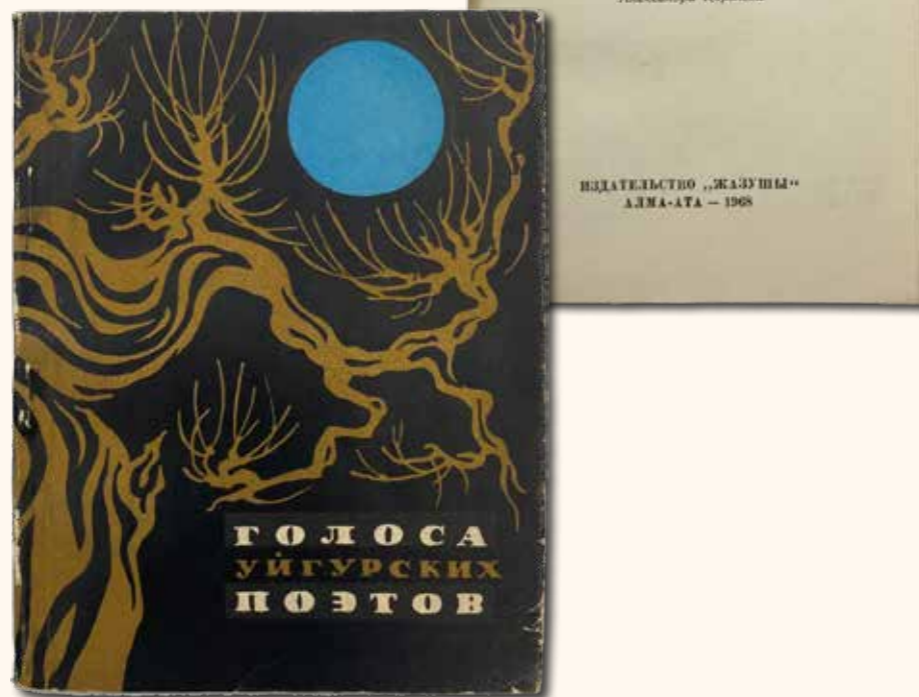
Izdatelstvo Nauka Kazakhskoi SSR, Almaty, 1987.

Original pictorial wrappers. 16mo. (14 x 11,5 cm). In Russian. [2], 134, [2] p.

Scarce Russian translations of the collection of poems in different numbers by twenty contemporary Uighur poets like Omar Mohammadi, Qismet Adulim, Rozi Kadirii, Khalil Khamraev, Abdulhai Rozi, Masumkhan Zulfikarov, etc. One of 4500 copies.

We can trace five copies worldwide in OCLC: 37113768.

USD 325



Original bdg. HC. Demy 8vo. (21 x 14 cm). In Russian. 255 p.

First edition of this Russian study of Uyghur phonetics, published in Soviet Kazakhstan.

One of 1000 copies.

OCLC 573788655, 20110335, 762538612.

USD 125

38 [INDIA]

SELÂNIKLI TEVFIK, (1860-1910).

Musavver Hindistan seyahatnâmesi.
[i.e. *Illustrated travels into India*].

Mihran Matbaasi, Istanbul, [AH 1318] = 1901.

Original red cloth. Heavily faded and slight stains on the boards and spine, otherwise a good copy. Roy. 8vo. (24 x 17 cm). In Ottoman script (Old Turkish with Arabic letters). 208 p., 29 unnumbered woodcut plates of inhabitants, temples, and other mostly religious buildings, panoramic views.

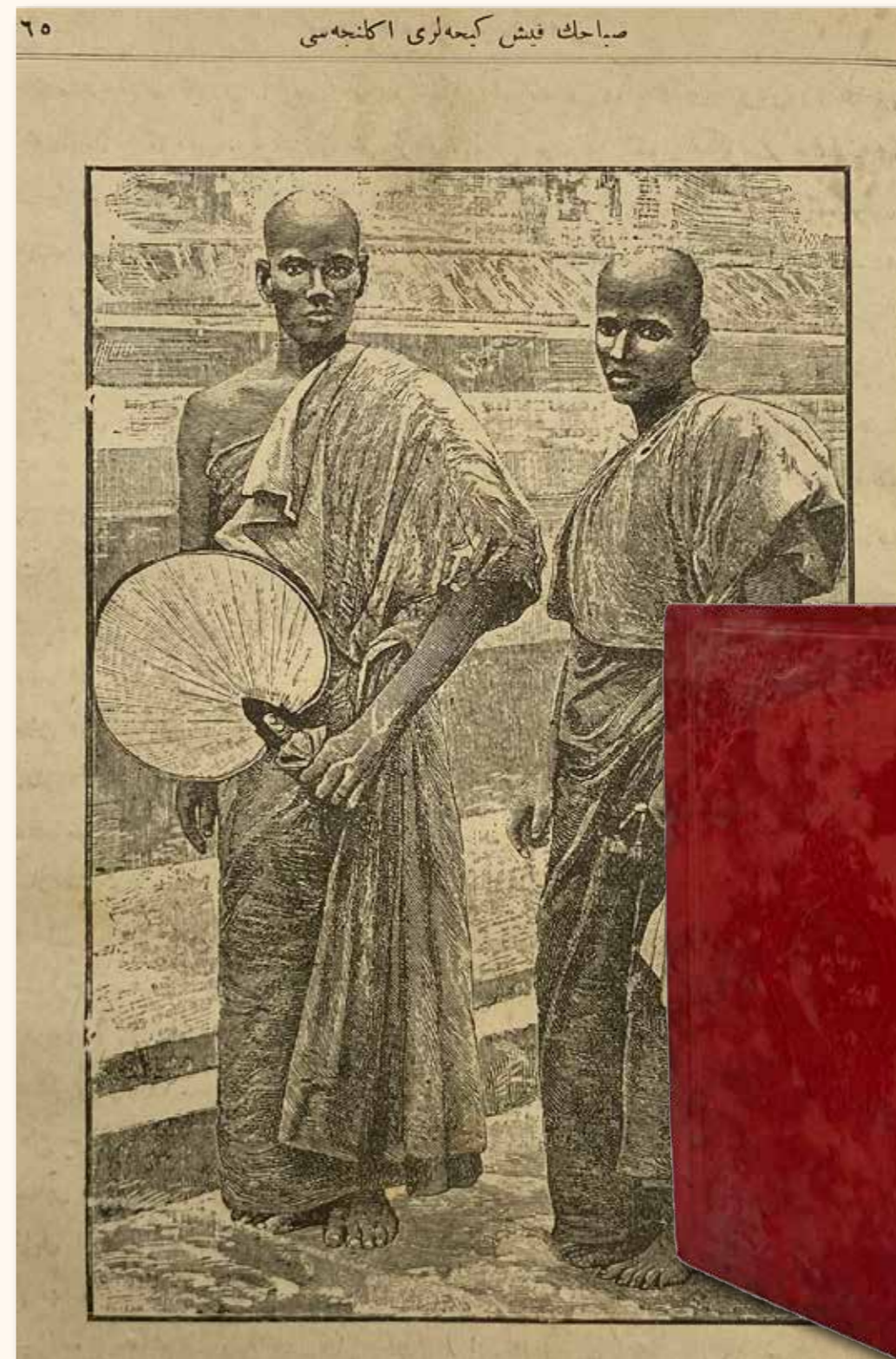
The very rare first edition of this richly illustrated travel account of the complete Indian subcontinent, offering invaluable insight and very detailed descriptions of the region, climates, religions, history, languages, and geography. This work in Ottoman script published in book form after it was serialized in "Sabah Newspaper" titled "Sabahin Kis Geceleri Eglencesi" [i.e. The Winter Nights Fun of Sabah] between 1899-1901. (Nadem). Much of the detailed account of Mumbai is quoted from Coutteau's "Bombay Travelogue".



climates, religions, history, languages, and geography. This work in Ottoman script published in book form after it was serialized in "Sabah Newspaper" titled "Sabahin Kis Geceleri Eglencesi" [i.e. The Winter Nights Fun of Sabah] between 1899-1901. (Nadem). Much of the detailed account of Mumbai is quoted from Coutteau's "Bombay Travelogue".

OCLC 49369676.; Özege: 14449.; Ihsanoglu, pp. 410-411.

USD 750



39 [CENTRAL ASIA / THE GREAT GAME]

ARMINIUS [ARMIN] VAMBERY, (1832-1913).

***Bir sahte dervisin Asya-yi Vusta'da seyahati. [i.e. Travels in Central Asia].* Translated by A. H. [Abdurrahman Samipasazâde Abdülhalim].**

Vakit Matbaasi, Istanbul, [AH 1295] = 1878.

Contemporary burgundy cloth bdg. Marginal stains on the front board, foxing on pages, period repairs on some papers' margins. Otherwise a good copy. Stamp of "P. I. Kaia Bibliothek" on title page. With an exceptional provenance, from the collection of "S. Kiliççioğlu", who was a collector of books in Ottoman Turkish related to Asia and China. Roy. 8vo. (24 x 17 cm). In Ottoman script (Old Turkish with Arabic letters). 192 p.

The very rare first Turkish edition of the narrative of a Hungarian-Jewish polyglot orientalist and traveler's first-hand account as a spy in the British service in disguise through Central Asia. This work was translated by Abdülhalim (1794-1882) who was the father of the famous Turkish writer Samipasazâde Sezai, fifteen years later he met Vambery first in the Rifat Pasha's Konak [ie. Mansion], while Vambery was teaching linguistics.

With his journey paid for by Baron József Eötvös, in 1857 he set off for Istanbul, where there was a network of (quarrelsome) Hungarian émigrés. He survived, first, as a cook's lodger in Pera, then in a cold, damp cellar of the Hungarian Association. To make ends meet he sang Ottoman ballads in the meyhanes, wearing Turkish costumes and calling himself, eventually, Reshid Efendi. Then he climbed, went over to Stamboul, the old city, and was taken up by the Rifat Pasha family, to teach the sons (Raif Bey and his elder brother) Western ways.

The journey lasted six months and was very dangerous. There were deserts to cross, with bandits, extreme thirst, and sandstorms. Vámbéry and his companions were holy beggars, dependent on charity for survival, but rumours went about that "hadjis" returning from Mecca had concealed treasure, and it was difficult to find boatmen who would take them across the Caspian without being well paid. All the while Vámbéry kept up his alias as a Turkish dervish, past Russians already suspicious of interlopers; and at the end of the road were emirs, in Bokhara, Samarkand, and Khiva, who put foreigners to death or threw them into a snake pit. However, Vámbéry had the presence of mind and the panache for which Budapest Jews are famous and passed himself off.

He encountered the Emir of Khiva, who took an interest in him, and they discussed the possible links between the languages. Sorrowfully they concluded that there was nothing much in it – the music perhaps? The emir produced a court orchestra that made native noises. Vámbéry was asked to sing some of his own native music and produced excerpts from Don Giovanni. He went back via Samarkand and the tomb of Tamerlane to Iran, returned to Budapest, and then got himself to England. British representatives in Tehran had become very interested in his activities. Russian railway-building had gone ahead, and within a few years, the Russians had taken over Central Asia - Samarkand in 1868, and Khiva in 1873. The British were alarmed... (Cornucopia).

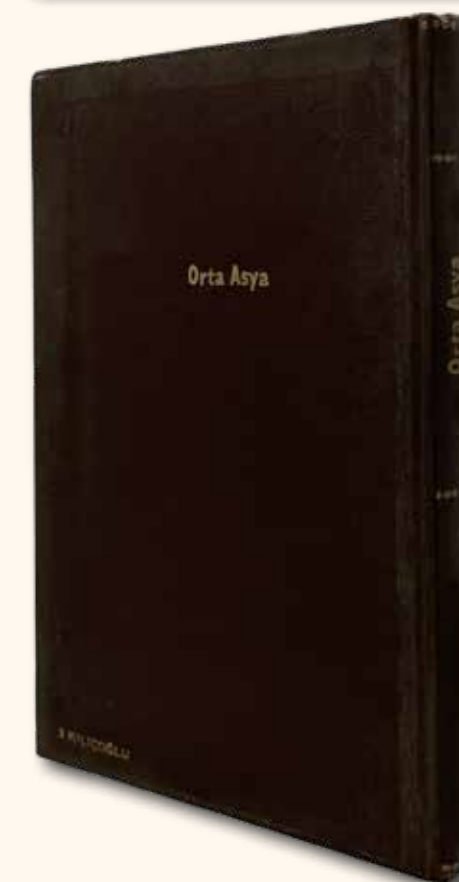
Vámbéry met Dickens (they regularly lunched at the Athenaeum) and he seems to have inspired Matthew Arnold's most famous poem, Sohrab and Rustum. When he wrote his Travels in Central Asia, the publishers were Byron's and Scott's John Murray, the firm to be published by, though they drove a hard bargain. The Travels sold 24,000 copies.

"Vámbéry became an instant celebrity in London and the public's fascination with his adventures and linguistic prowess created a huge demand for his original work upon publication in 1864."

"I have divided the book into two parts; the first containing the description of my journey from Teheran to Samarcand and back, the second devoted to notices concerning the geography, statistics, politics, and social relations of Central Asia." (From the preface of Vambery for the original edition).

Özege 2391.

USD 1250



40 [TATAR - JAPANESE BILINGUAL MAP CARD OF RELIGIONS OF THE WORLD]

*Bütün dünyada dinler = Sekaijû no shûkyô.
[i.e. Religions of the world].*

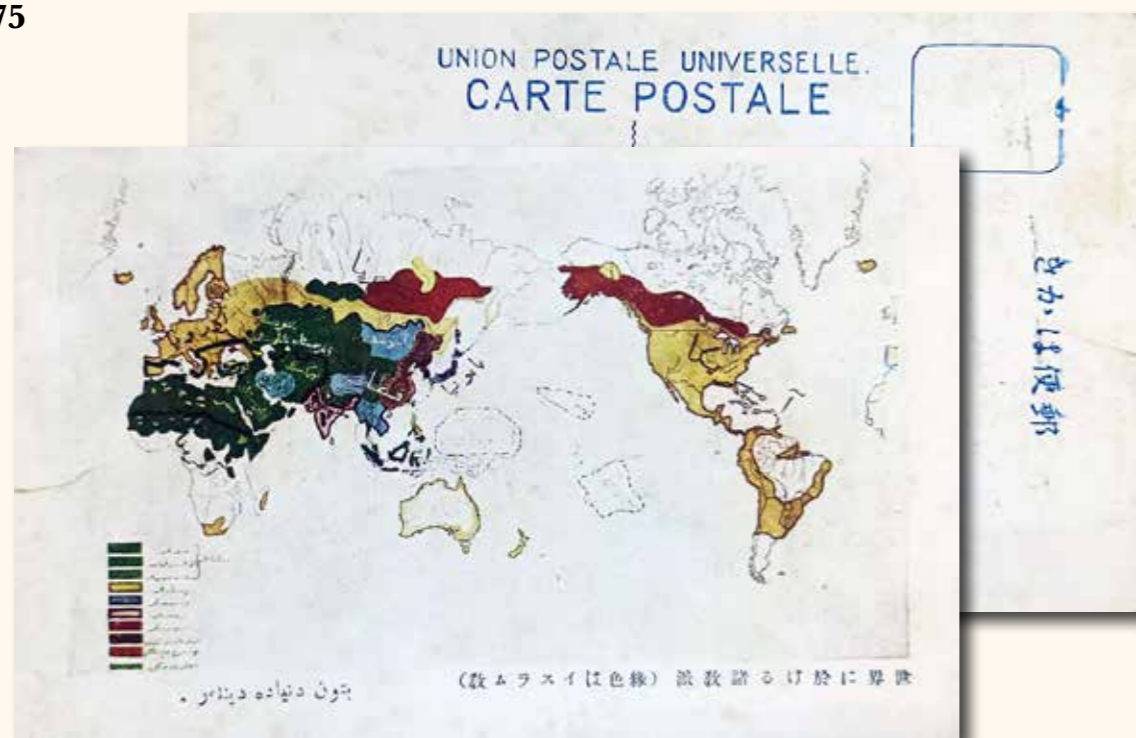
[ca. 1890].

Original printed map on a postcard. 9 x 14 cm. Bilingual in Tatar with Arabic letters and Japanese. Not posted. Verso is blank.

Extremely rare color lithographed map printed on a postcard in Japan, by Crimean Tatar intellectuals who were forced to migrate to Japan in the 19th century by Russians. A table at the lower left indicates the distribution of religions across the world, in the Tatar language.

Not in OCLC.

USD 275

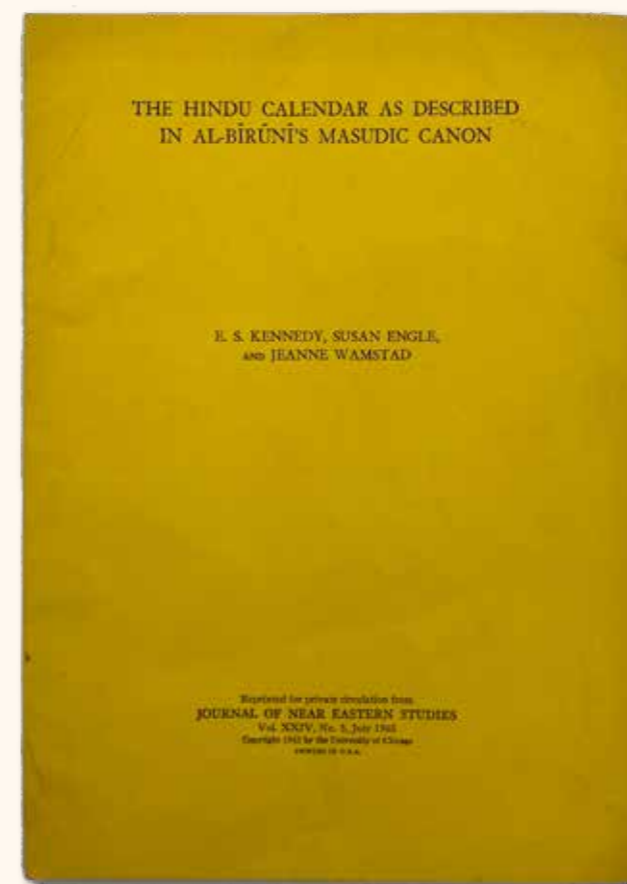


41 [INDIA / ISLAM]

EDWARD S. KENNEDY, SUSAN ENGLE, JEANNE WAMSTAD.

*The Hindu calendar as described in Al-Bîrûnî's Masudic Canon.
(Reprinted -offprint- from private circulation from Journal of Near Eastern Studies, Vol. XXIV, No. 3, July 1965.*

University of Chicago, USA, 1965.



Original yellow wrappers. Roy. 8vo. (24 x 17 cm). In English. pp. [274]-284.

This paper is a contribution to Birûnî's one of the major works in Arabic titled "Al-Qânûn al-Masûdî", a treatise calendars devoted to calendars and chronology. The chapter begins with a definition of the Saka Era. Birûnî then states two rules, the first for converting a date given in one of the three calendars common in the countries of medieval Islam into the equivalent Indian date, and the second for performing the inverse operation, conversion from an Indian into a Western date. The epochs of the Arkand Zij (the Khandakhâdyaka and the Kaliyuga are given in this, the hierarchies of periods used in Indian chronology are defined, and the astronomical parameters assembled by us in Section 2 below are presented..."

Six copies in OCLC 494511865, 469404461.

USD 75

42 [CHINA / UYGHUR / MIDDLE EAST]

YUSUF KHAŞS KHAJIB BALASAGUNI, (c. 1019-1077).

Kutadgu Bilig = Qutadgu Bilig. [i.e. The blessed wisdom].

3 volumes set. Vol. 1: Viyana nüshası [i.e. Copy of Vienna].

Vol. 2: Fergana nüshası. [i.e. Copy of Fergana]. Vol. 3: Misir nüshası. [i.e. Copy of Egypt].

Preface by Ibrahim Necmi Dilmen and Carl Brockelmann.

TDK: Türk Dil Kurumu / Alâeddin Kiral Basimevi, Istanbul, 1942-1943.

Original cloth bindings. Roy. 8vo. (24 x 16 cm). In Middle Turkic with Old Uyghur alphabet (Vienna copy) and Arabic letters (Fergana and Egypt copies). 3 volumes set: (144, [2], 200 p.; 24, [1], 447 p., [14], 392 p., facsimile plates).

The Middle Turkic in Old Uyghur and Arabic letters, the facsimile editions of three manuscript copies of the *Qutadgu Bilig* with annotations and introduction by Ibrahim Necmi Dilmen (1887-1945) and Carl Brockelmann (1868-1956), written in the 11th century in Old Uyghur alphabet by Yusuf Balasaguni, presented to the prince of Kashgar. The first volume including the Vienna copy is printed from the original photo-chemigraphic zinc plates by the Viennese famous printing company C. Angerer & Göschl (or Goeschl) and with the contributions of the Turkish Embassy. Angerer's photography and prints were used in numerous facsimiles editions of the *Qutadgu Bilig* printed in the 20th century.

The *Qutadgu Bilig* is structured around the relations between four main characters, each representing an abstract principle (King, Vizier, Sage, Derwish). This poem is composed of more than 6,600 verses, and there are four figures in the poem: the King who symbolizes fairness and the law, the vizier who symbolizes fortune, a derwish who symbolizes wisdom, and the sage who symbolizes satisfaction. Through the dialogue of these characters, the author expresses the ideal country he wishes to be in. It's one of the earliest examples of political treatises as an instruction guide for new princes and royals. The Karakhanid Dynasty is located in the west of the Pamir Plateau, a geographically remote region from Central China, and Kashgar, where is written this book is now part of the Chinese province of Xinjiang.

The author was born in Balasagun, he was about 50 years old when he completed his book and upon presenting the completed work to the prince of Kashgar, was awarded the title *Khâss Khajîb* [i.e. Privy councilor]. The *Qutadgu Bilig* was completed in the history of 843

sheep years and presented to Tavghach Bughra Khan, the prince of Kashgar. It was well known through the Timurid Era, but only three manuscripts survived.

As the first printer of this Vienna edition, C. Angerer & Göschl was a printing manufacturing and reproduction company in Vienna. The company was founded in 1870 by Carl Angerer (1838-1916). He worked intensively on chemigraphic zinc etching and developed the Viennese etching method, which was revolutionary at the time. Three years later, Carl's brother-in-law Alexander Göschl (1848-1900) became a partner. In 1877 a photo studio was rented and photography was included in the reproduction techniques. Over the years, the company has put almost all photographic printing techniques into practice and developed new processes, and presented itself in numerous domestic and foreign exhibitions. Already in the early years, Carl Angerer and Alexander C. Göschl dominated the market in Europe, especially in the field of auto-typical image printing. For their merits, the owners were appointed court chemigraphers.

OCLC: 459244095, 643202157i, 906869619.

USD 475

