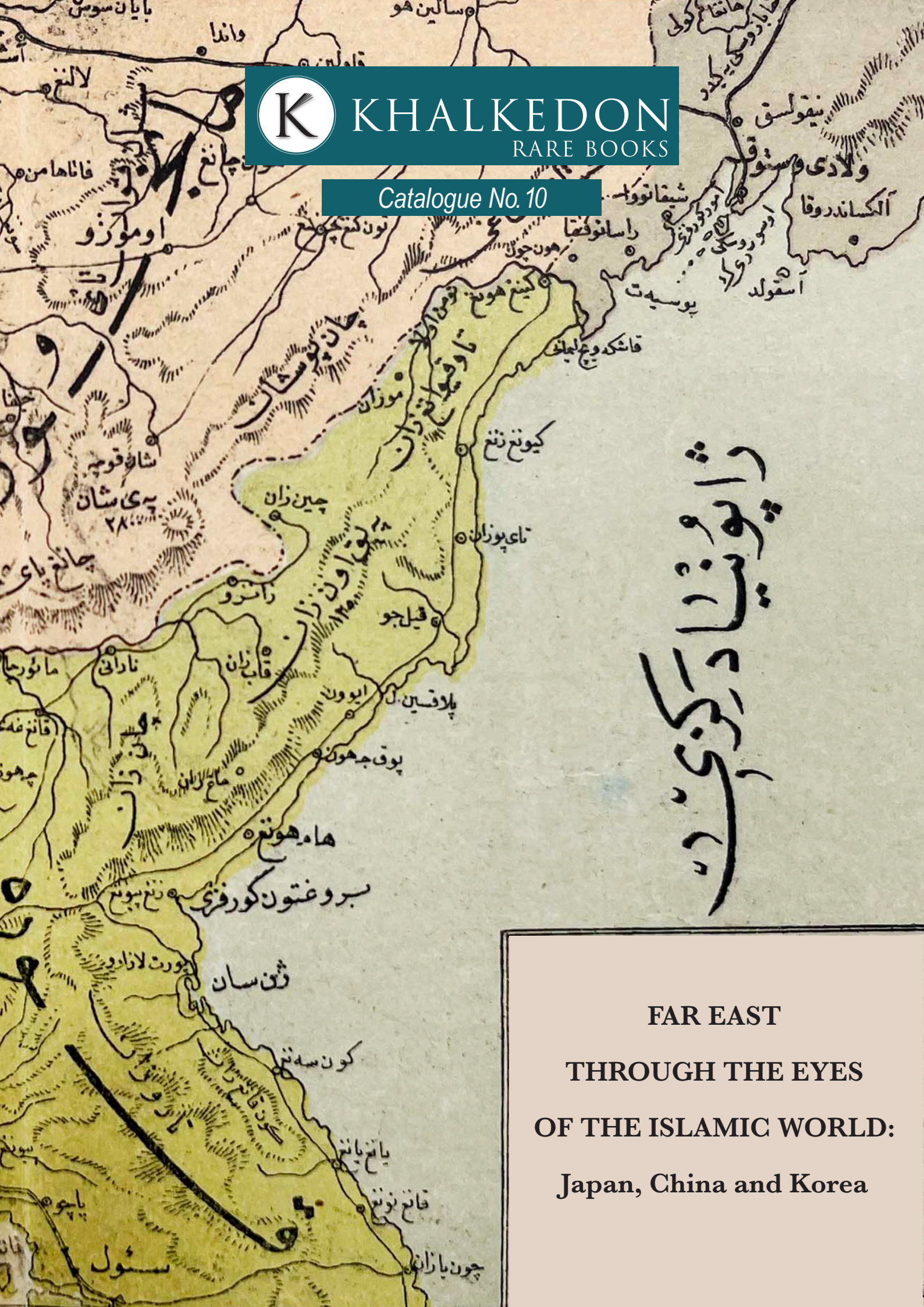




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**OF THE ISLAMIC WORLD:**  
**Japan, China and Korea**





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**\*COVER ILLUSTRATION BELONGS  
TO THE ITEM NUMBER 19.**



**FAR EAST**

**THROUGH THE EYES OF THE ISLAMIC WORLD:**

**Japan, China and Korea**



## JAPAN

### THE FIRST ISLAMIC PRINTING HOUSE IN JAPAN BY ÉMIGRÉ TATARS FROM RUSSIA

The encounter between Muslims and Japan coincided with the end of the 19th century. Japan, which had closed itself off to most of the world for about 250 years during the Tokugawa period, opened its doors to the world due to the influence of the United States in 1853 and began establishing communication with many countries. Following this, encounters with Muslims and the Islamic world also began. The first Muslims to arrive in Japan are believed to be merchants who came on commerce ships. Thus, the journey of Muslims to Japan began with Indian Muslim merchants towards the end of the 19th century. Turco-Tatar Muslims who sought shelter in Japan following the Russo-Japanese War in 1905 constituted the second significant Muslim immigrant group.

After the Russian Revolution, some of the Idel-Uralian Turco-Tatars dispersed by immigrating to the Far Eastern regions, particularly Chinese territories like Manchuria, Hong Kong, Shanghai, as well as Korea and Japan, where they formed communities. Turco-Tatar groups in Japan began forming in 1919, and cities like Kumamoto, Yokohama, Tokyo, Kobe, and Nagoya hosted these newcomers. These groups had no close relationships with each other until 1924, when they began to meet after Molla Muhammad Gabdulhay Qurbangaliyef (Molla Muhammed Abdulhay Kurbanali) (1889-1972) arrived in Japan.

Molla Muhammed Abdulhay Kurbanali, who holds an important place in the struggle for the existence of Turco-Tatars in the Far East, is one of the most discussed Idel-Uralian leaders due to his political attitudes, relationships, and activities. He led the establishment of the first Islamic printing house in Japan, called “Matbaa-yi Islâmiye”, in Tokyo. The main reason for establishing this printing house was to meet the book needs of all Turco-Tatars who had to leave their homeland (primarily those in Japan) and to publish materials that would keep religious and national sentiments alive. During the establishment of the printing house, both Japanese officials and people from Idel-Ural made significant financial contributions. Undoubtedly, the reason for this was that Japan at the time aimed to create a new centre of attraction by establishing a base for propaganda activities towards the Turkish-Islamic world.

At a meeting held in October 1928, Turkish-Tatars living in Japanese-controlled lands and Japanese officials decided to establish a printing house in Tokyo that could publish books and other materials in Arabic script. Since the young Republic of Turkey began using Latin letters instead of Arabic letters with the Alphabet Revolution in 1928, the old letters and patterns of a newspaper in Istanbul were purchased and sent to Japan. Thus, between 1928 and 1942, the printing house produced 39 books, one newspaper, two journals, and 49 postcards (published in five groups: the first group includes sixteen, the second includes ten, the third includes four, the fourth includes eleven, and the fifth and final group includes eight cards), as well as calendars, advertisements, broadsides, invitations, programs, posters, and special envelopes.



**1 EARLY TATAR PUBLISHING IN JAPAN /  
EXILE - MIGRATION / DIASPORA PRINTING**

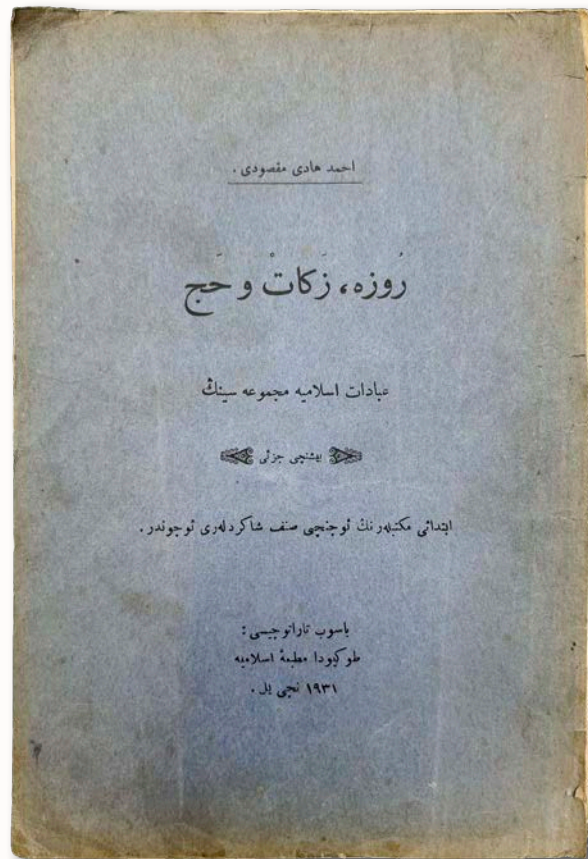
*Rûze, zakât ve hac: Ibâdât-i Islamiye mecmuasinin besinci cüzü.  
[i.e. Fast, alms and hajj].*

**MAKSÛDÎ, AHMED HADI (1868-1941).**

**Matbaa-yi Islâmiye, Tokyo, 1931.**

Original greenish wrappers. Roy. 8vo. (23 x 16 cm). Tatar in Arabic letters with Japanese text on the colophon. 10 p. Chippings on the extremities of corners, loose front wrapper, slight foxing on pages. Overall, a good copy.

**USD 950**



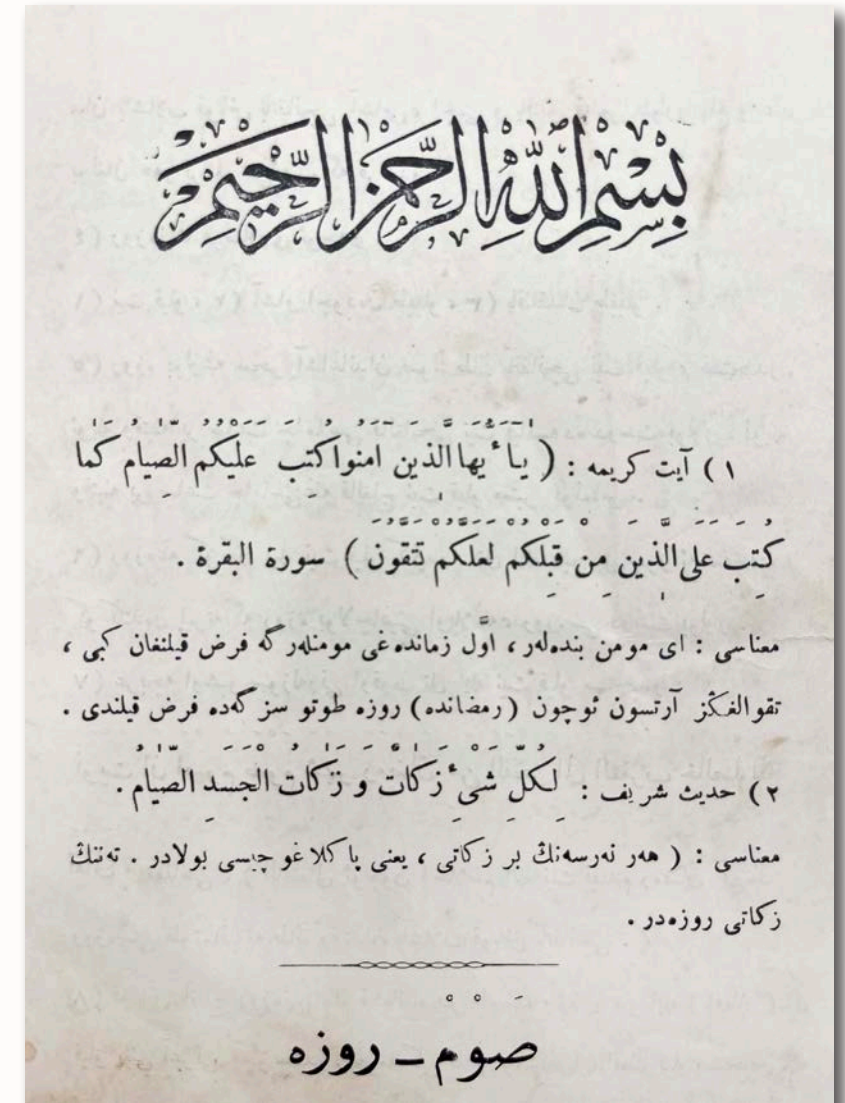
The first and only edition of this extremely rare book was printed in Tokyo by a Muslim minority settled in Japan in the early 20th century, who had escaped after the Russian Revolution. The book was published to preserve religious knowledge and traditions among the Volga-Ural Tatars in the Japanese diaspora, introducing the obligations of fasting, almsgiving, and going to Hajj in Islam.

Maksudi (28 September 1868, Vysokogorsky District – 28 June 1941, Kazan, aged 72) was a Tatar pedagogue, linguist, and publisher. Hadi Maksudi, a well-known Tatar nationalist, published the newspaper “Yuldiz” in Kazan and authored several textbooks. He was the elder brother of Sadri Maksudi Arsal (1878-1957). Born in 1868 into a mullah family in Tashsu village, Kazan, he studied at Kulboyu Madrasa in Kazan. In 1894, he went to Istanbul and continued his education

for another six years. Upon his return, he stayed in Crimea for a while, teaching Arabic literature at the Zincirli Madrasa in Bahçesaray. There, he took Russian lessons from Ismail Limanov (1871-1942) and taught Limanov Ottoman (Turkish). In 1902, he returned to Kazan and published the newspaper “Yuldiz” from 1906 to 1918, continuing his editorial writing. He prepared textbooks for teaching Russian, French, and Arabic. Between 1927 and 1928, he published a 500-page book titled “Fenni Kâmus,” a Russian-Arabic-Tatar dictionary.

In the early 20th century, groups of Tatars immigrated from Kazan, Russia, to Japan. The community was 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 unite the Tatars living in Tokyo. The 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 and 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, and those remaining took up Turkish citizenship in the 1950s.

As of April 2024, we couldn’t trace any copies in OCLC, it shows only the ‘Helsinki Edition’ published in 1952, not this early first edition: (58113447).





**2 FIRST HAND ACCOUNT OF ISLAM IN MEIJI JAPAN BY THE FIRST IMAM OF TOKYO EXPELLED FROM RUSSIA**

*Alem-i Islâm ve Japonya'da intisâr-i Islâmiyyet [i.e., The world of Islam and the spread of Islam in Japan]. Vol. 1.*

**IBRAHIM, ABDURRESID (1857-1944).**

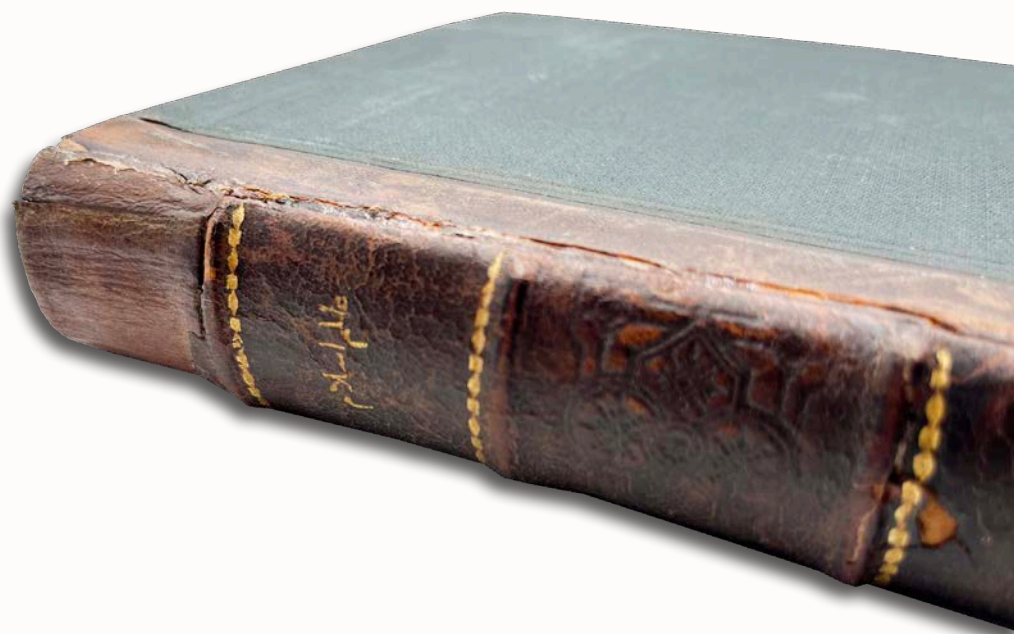
**Ahmed Sâki Bey Matbaasi, Istanbul, AH 1328 = [1910].**

Contemporary quarter brown morocco with six raised bands on the spine, gilt lettering to compartments: title, volume number, and the ex-owner's name (Tawfiq). Original flower-designed endpapers. Large roy. 8vo. (25 x 18 cm). Text in Ottoman script (Old Turkish with Arabic letters). 620 p., a photographic portrait of Ibrahim and 41 numbered photographic plates (b/w). Slight foxing on pages, spine's cracking at the hinge has been skilfully repaired. Otherwise, a very good copy.

**USD 1250**

The first edition of this exceedingly rare, richly illustrated book is the earliest first-hand account in book form of Islam in Meiji Japan between 1907-1910. It was published recently after being serialized in the "Beyanü'l-Haq" newspaper in Kazan, which was owned by Ibrahim's son Ahmed Münir. According to Cilâci, "This is the first comprehensive book on the Muslim communities of Japan and China," and "this book was the first work to introduce Japanese customs, morals, national characteristics, and the factors that led to their progress to the modern Islamic world."

This very scarce first volume (of two) focuses on Ibrahim's travels and memoirs, and his eye-witness account of the Islamic world and communities in Japan, China, and Korea, as well as his



travels through Russia, Siberia, Turkestan, Mongolia, and Singapore. The book covers Korea (pp. 459 and others), Japan (pp. 180-620), Manchuria (pp. 133-179), Mongolia (pp. 126-132), and more.

Ibrahim embarked on his journey to Japan in 1908 to meet with his contacts from the Kokuryûkai (The Black Dragon Society). During his travels, he described the cultural, historical, geographical, and socio-economic structure of Japan and the Muslim communities in the early 20th century, from the largest cities like Tokyo to the smallest traditional villages. Ibrahim also determined that the activities of Christian missionaries in Japan harmed the moral structure of the Japanese society.

In 1909, he visited China, staying there from June to September, to learn more about Chinese Muslims. He developed an amicable relationship with Wang Kuan (1848-1919), an Ahong at the Oxen Street Mosque in Beijing, though he criticized Wang Kuan's Arabic

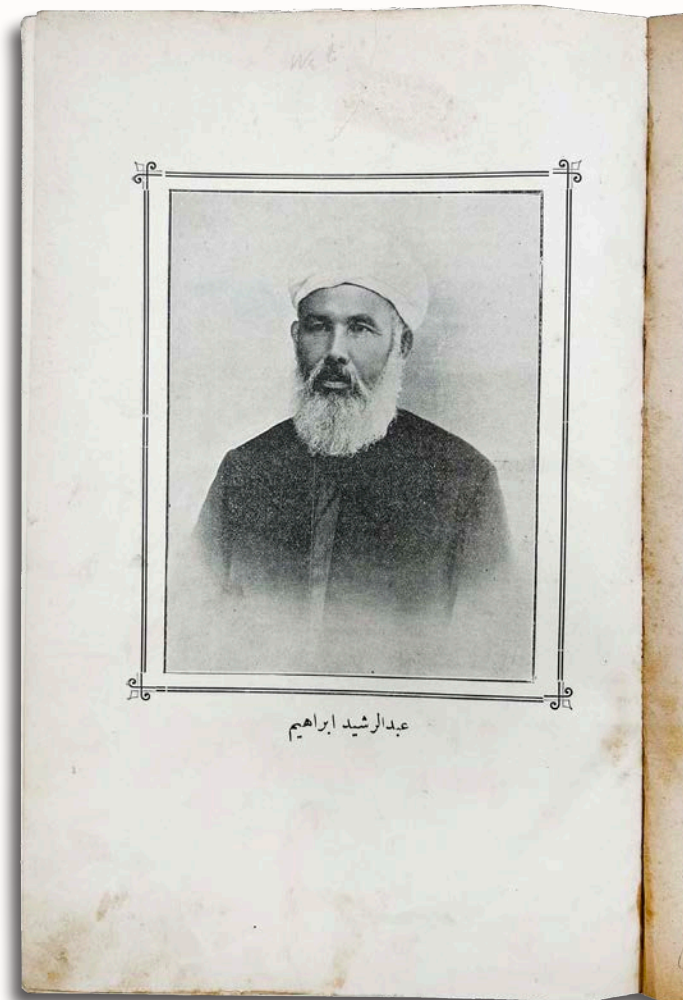


skills. Ibrahim also provided detailed and invaluable information on printing activities in China during this period, including some of the earliest accounts of the Islamic world in China in the 20th century.

On his return journey, he spent around ten days in the Korean Empire. Ibrahim, who was convinced of the “barbarism” of the West, found several examples in Korea to support his theory of “Eastern civilization,” just as he had found during his time in Japan. He met with a range of people, from porters to the Korean Empire’s Interior Minister.

Ibrahim was a Russia-born Tatar Muslim ulama, journalist, and traveller who initiated a movement in the first decade of the 20th century to unite the Crimean Tatars. He visited Meiji Japan and became the first imam of the Tokyo Mosque. In 1902-1903, he visited Japan for the first time, participating in anti-Russian propaganda. Due to this, Ibragimov was expelled from Japan at the request of the Russian consul. Upon his arrival in Istanbul in 1904, he was arrested and sent under guard to Odessa. He was released at the turn of 1905-1906. As a former board member of the Muslim community of Orenburg, he became one of the leaders of the Ittifaq al-Muslimin movement and organized several Muslim congresses. At the First All-Russian Muslim Congress in Nizhny Novgorod, his main rival was Ayaz Ishaki.

Ibrahim was born on April 23, 1857, in Tara, which is now in the Omsk Oblast. His ancestors were Turkic peoples, and his father Gumer was descended from the Siberian Bukharans. He started school at seven and, at the age of ten, entered the Almenevo village Madrasa. Orphaned at seventeen, he moved to Tyumen, where he continued his studies at the Yana Avyl Madrasa, and later at the Qyshqar village Madrasa (now in the Arsky District of Tatarstan). From 1878-1879, he was a teacher in the Akmolinsk Oblast (Russian Empire). Between 1879-1885, he continued his education in Medina, Mecca, and Istanbul. Then, he returned to Russia in 1885, serving as the imam-khatib of the cathedral mosque in Tara, where he was also a mudarris of the madrasa. In 1892-1894, he served as the qadi of the Orenburg Muslim Spiritual Assembly. From 1905-1907, he was a member of the central committee of the Ittifaq al-Muslimin (Union of the Muslims).



He founded the “Ajia Gikai” association to promote Islam in Japan and attempted to construct a mosque in Tokyo. After the deposition of Ottoman Sultan Abdulhamid II, he postponed his desire to build a mosque and travelled to Korea in 1909. He returned to Istanbul in 1910 and informed the Ottoman people about Japan. When he returned to Japan in 1933, he began building a mosque in 1934, which is today known as the Tokyo Mosque in the capital. With affluent Japanese covering the construction costs of the mosque, which was completed in 1938, he was designated the mosque’s first imam or prayer leader.

Overall, this rare and richly illustrated book, documenting the early 20th-century Islamic world in Japan, China, and Korea with interesting and attractive photographs, provides invaluable insight into the Muslims in the Far East.”

Özege 411.; TBTK 718.; OCLC 1411655450, 890799851, 67911784.



**3 EARLY TATAR PUBLISHING IN JAPAN / EXILE -  
MIGRATION / DIASPORA PRINTING**

*Bidevâm-i sharif kitabi. [i.e., The book of Islamic catechism].*

**AHMED HAN ABDULLAH OGLU YAKUB,  
NAIME ISMAIL KIZI YAKUB.**

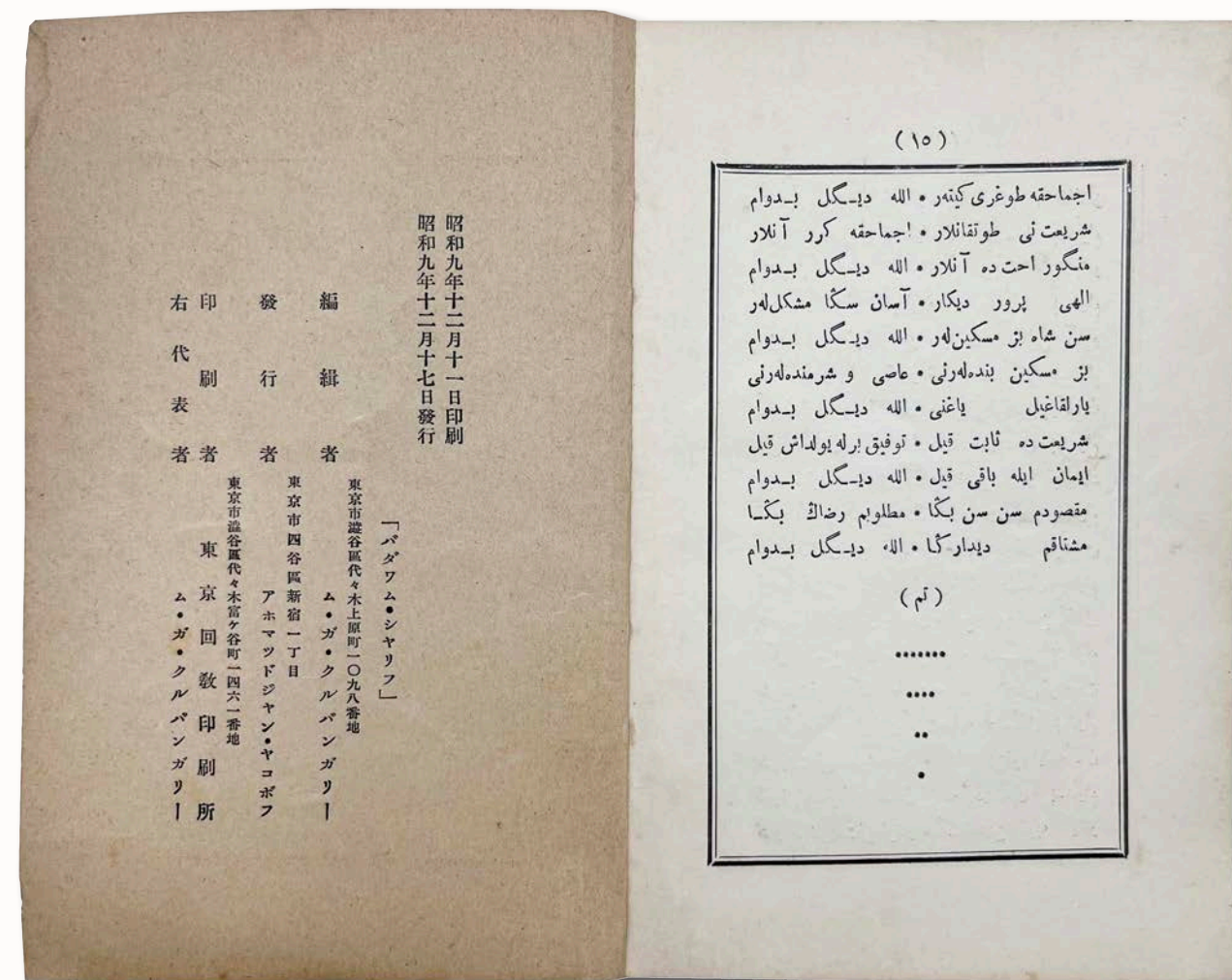
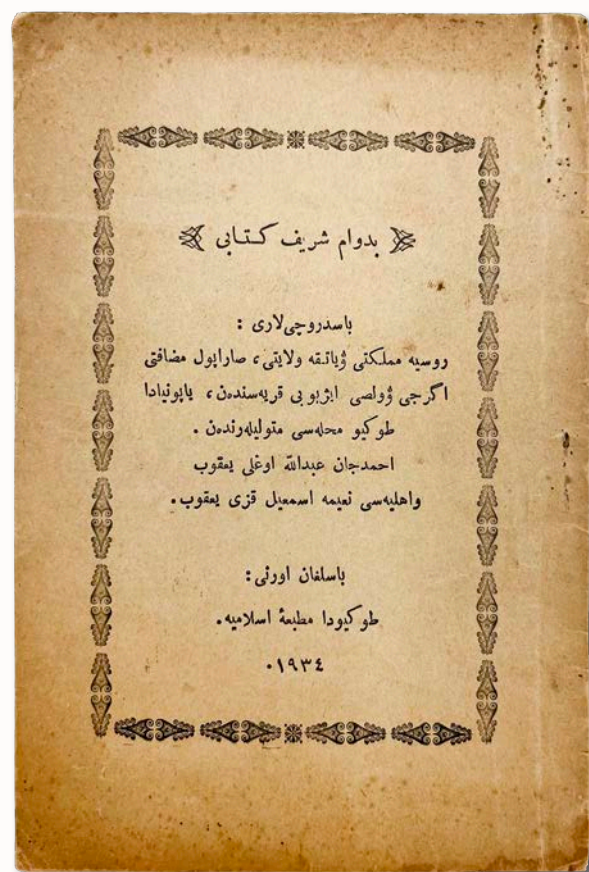
**Matbaa-yi Islâmiye, Tokyo, 1934.**

Original wrappers. Cr. 8vo. (20 x 14 cm). In Tatar with Arabic letters, with Japanese text on colophon. 15 p. A near fine copy.

**USD 1250**

Extremely rare first and only edition, of this book of Islamic catechism, printed as a textbook and distributed free of charge for the Muslim Tatar minority who immigrated from Russia to Japan. It was one of the 39 books printed in the first Islamic Printing House established in Tokyo.

In the early 20th century, groups of Tatars immigrated from Kazan, Russia, to Japan. The community was 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 unite the Tatars living in Tokyo. The 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, called the Japan Intelligencer; it continued publication until the 1940s. Most of the Tatars emigrated after World War II, and those remaining took up Turkish citizenship in the 1950s.

Özege 24116., As of April 2024, we can't trace any copies in the WorldCat.



**4 BILINGUAL POSTCARD / ÉMIGRÉ TATAR  
IMPRINT / MUSLIMS IN JAPAN**

*Yaponya'da Toruçi Müslümanlari'nin birinci ciilishi, 1928 ili.  
[i.e., With Japanese students at the Japan Muslims meeting in 1928].*

N.A.

[Matbaa-yi Islâmiye, Tokyo, 1928].

Original litho postcard. 9x14 cm. Descriptive text in bilingual Japanese and Tatar with Arabic letters. Blank verso.

**USD 350**

A very scarce original lithographed postcard showing Muslim Tatar educators with Japanese students in 1928, apparently at the opening of "Mekteb-i Islâmiye". This uncommon ephemera is the third printed postcard from the fourth group of postcards produced at Matbaa-i Islâmiye in Tokyo (Dündar).

When the social revolution occurred in Russia in 1917, many Muslims living in the country faced persecution and were forced to flee for their lives. Tatars from the Kazan province moved to Manchuria, passing through Central Asia, and then emigrated to South Korea and Japan in search of a safe place to live.

The Tatars who settled in Tokyo and Kobe easily adapted to life in Japan, where the climate is moderate. Immediately after the Great Kanto Earthquake in 1923, despite the U.S. government preparing a ship in Yokohama Port to evacuate foreigners living in Tokyo, the Tatars declined the offer and chose to remain in Japan. In the same year, they founded the Mahalle Islamiye Association with representatives including Abdulhay Kurban Ali, strengthening their friendship with the Japanese government and with Abdurrashid Ibrahim, who would arrive in Japan later. The primary concern of the Tatars starting a new life in Tokyo was their children's education. In 1928, after obtaining permission from the Japanese government, they established a school named Mekteb-i Islamiye, also known as the Tokyo Islamic School. In 1938, with the cooperation of the Japanese government of the time, the Tokyo Islamic School was completed.

As of April 2024, we couldn't trace any copies in OCLC, KVK.





5

**POSTCARD / ÉMIGRÉ TATAR IMPRINT /  
MUSLIMS IN JAPAN**

*Lithographed portrait of Abdullah Tukay  
(Ghabdulla Möxämmätgharif uli Tuqa).*

N.A.

[Matbaa-yi Islâmiye, Tokyo, ca. 1930].

Original litho postcard. 9x14 cm. Descriptive text in Tatar with Arabic letters. Blank verso.

**USD 350**

A very scarce lithographed postcard including an early b/w portrait of Abdullah Tukay (1886-1913). He was a Volga Tatar poet, critic, publisher, and towering figure of Tatar literature. Tukay is often referred to as the founder of modern Tatar literature and the modern Tatar literary language, which replaced Old Tatar. This uncommon ephemera is from the second group of postcards printed at Matbaa-i Islâmiye in Tokyo (Dündar). The second group of postcards from Matbaa-i Islâmiye includes a branch of series depicting the life of Tukay.

As of April 2024, we couldn't trace any copies in OCLC, KVK.





**6**

**BILINGUAL POSTCARD / ÉMIGRÉ TATAR  
IMPRINT / MUSLIMS IN JAPAN**

*Dayren(?) ve Mukden mescidi*  
*[i.e., Masjids of Dairen & Mukden].*

N.A.

[Matbaa-yi Islâmiye, Tokyo, ca. 1930].

Original litho postcard. 9x14 cm. Descriptive text in bilingual Japanese and Tatar with Arabic letters. Blank verso.

**USD 450**

A very scarce lithographed postcard showing the Muslim Tatar educators and community with Japanese students in front of the building of the Mukden Masjid and the building of the Dairen Masjid. This uncommon postcard is not included in the Dündar list.

As of April 2024, we couldn't trace any copies in OCLC, KVK.





**7** MANUSCRIPT / ÉMIGRÉ TATARS / MUSLIMS IN JAPAN

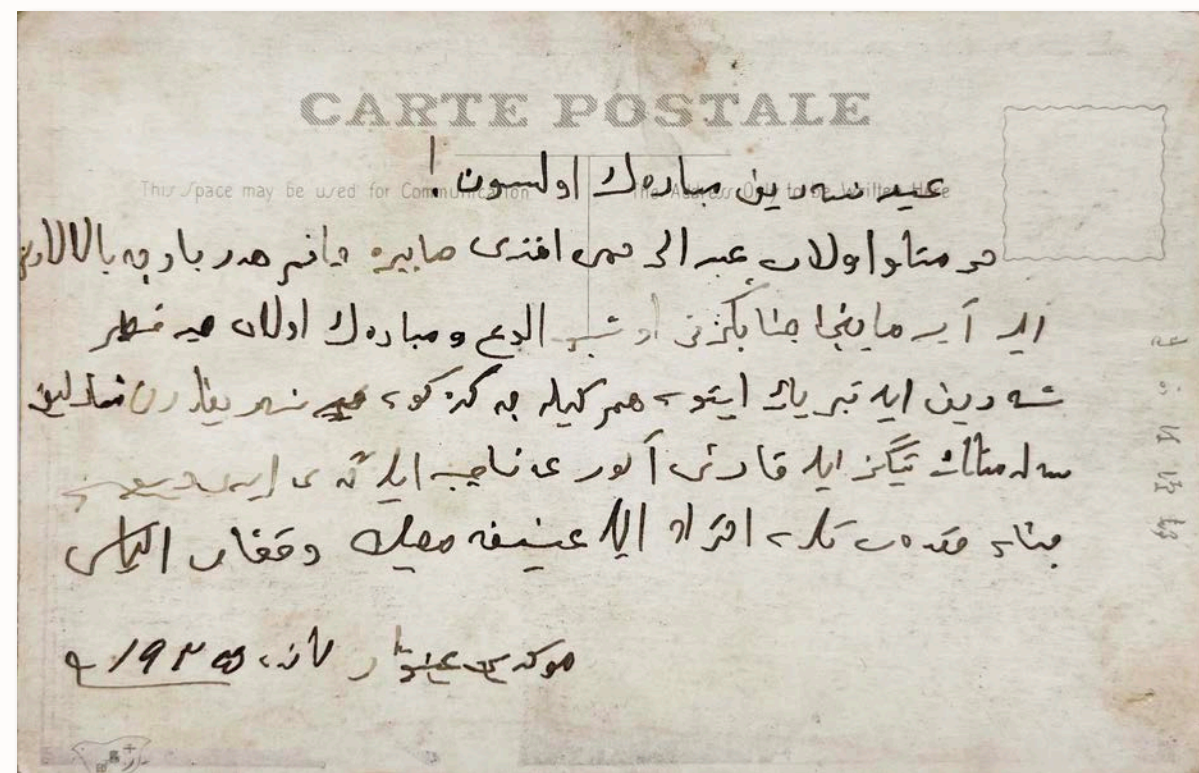
*Manuscript greetings on verso of Japanese greetings card by Tatar refugee and émigré in 1935.*

N.A.

N.p., [Tokyo?], 1935.

Original litho postcard. 9x14 cm. Descriptive text in Japanese on recto, Tatar manuscript on verso. A minuscule cracking on the card. Otherwise, a very good card.

**USD 350**



An uncommon manuscript greeting in black ink in Tatar on verso of Japanese greetings postcard by Tatar émigré in 1935.





**8 FIRST MAP OF JAPAN / FIRST PRINTED EDITION OF ONE OF THE EARLIEST MUSLIM MAPPAMONDOS / FIRST DICTIONARIES OF THE TURKIC LANGUAGES**

*Divân-i lûgâti't-Türk [i.e., The compendium of the languages of the Turks].*  
Edited by Ali Emirî.

**AL-KASHGÂRÎ, MAHMUD IBN HUSAYN IBN MUHAMMAD**  
(known as Al-Kashgârî) (1008-1102).

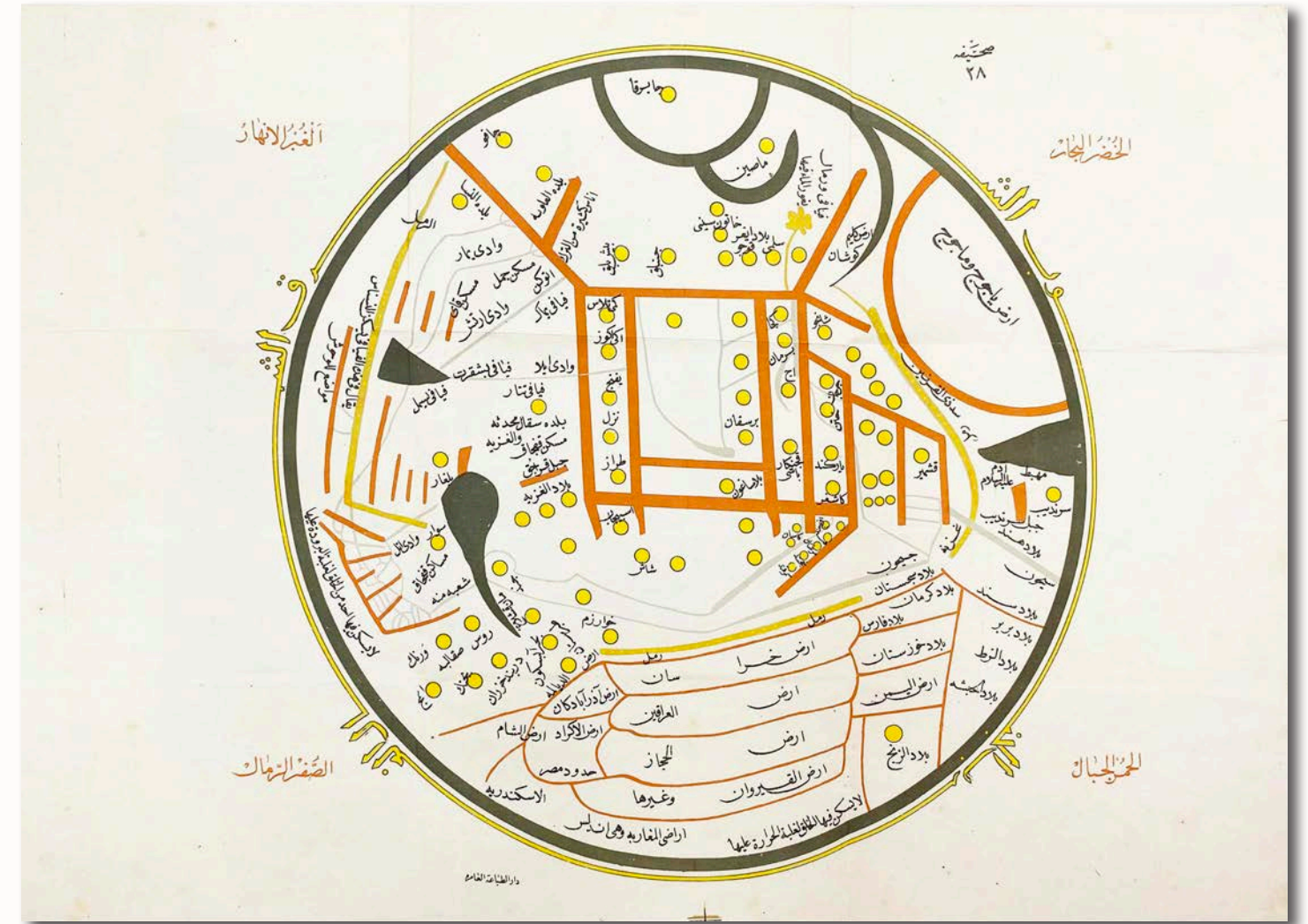
**Matbaa-yi Âmîre, Istanbul, AH 1333-1335 [1917-1919].**

In publisher's original dark green cloth including three volumes in one as issued. Light brown cloth spine on which has no lettering. Housed in a separate modern dark brown full leather box. Large roy. 8vo. (25 x 18 cm). In Arabic and Ottoman script (Old Turkish with Arabic letters). 3 volumes set: (436, 12 p., 319, [1] p., 351 p.), one folded chromolithograph map in the first volume (40 x 28 cm). This sixfold map is folded originally between 28-29 pages of the book. Skillful restoration on the lower right of the front board, contemporary blue free endpapers, and occasional foxing on covers. Otherwise, a very good copy.

**USD 9500**

Extremely rare first printed edition of this first comprehensive Arabic dictionary of Turkic languages edited and published lately by ex-treasurer of Aleppo Ali Emiri (1857-1924), compiled originally in 1072-74 in Baghdad by Mahmud Kashgari, an early scholar in the Islamic world extensively studied the Turkic languages. This extremely rare book was presented to the Abbasid Caliphate, the new Arab allies of the Turks and it was edited and published based on the original manuscript found by Ali Emiri for the first time from the Sahhaflar Çarsisi [i.e., The Antiquarian Booksellers' Bazaar of Istanbul], includes also a remarkable and first printed edition of the map produced for this book as folded, based on the original manuscript written in 11th century Baghdad. A multiple first: It's the first and the most compact dictionary of Turkish languages and dialects; it includes the oldest account of the places where Turkish/Turkic and Central Asian tribes and communities live, their beliefs and customs; the book has one of the earliest world maps of the Eastern world, particularly also showing China, Russia with Asian geography, and the oldest known map of Japan (Tekeli).

The book is an invaluable source about the Central Asian communities of the period and "entries in Turkic, Karakhanid (Khakani), Uighur, Oghuz, etc. in Arabic script, definitions in Arabic." (OCLC).



Dîwân Lugât al-Türk was intended for use by the Caliphs of Baghdad written in Arabic, which is Lingua Franca of the Middle East, who were controlled by the Seljuk Turks. It has a map that shows a vast geography including countries and regions from Japan to Egypt. This is the first known map of the areas inhabited by Turkic peoples. The compendium documented evidence of Turkic migration into and the expansion of the Turkic tribes and languages of Central Asia, Eastern Europe, and West Asia, mainly between the 6th and 11th centuries. The region of origin of the Turkic people is suggested to be somewhere in Siberia and Mongolia. By the 10th century, most of Central Asia was settled by Turkic tribes such as Tatar, Kipchaks, Turcoman, etc. The Seljuq dynasty settled in Anatolia starting in the 11th century, ultimately resulting in permanent Turkic settlement and presence there. Meanwhile, other Turkic tribes ultimately formed independent nations, such as Kyrgyzstan, Turkmenistan, Uzbekistan, and Kazakhstan, and others new enclaves within other nations, such as Chuvashs, Bashkorts, Tatars, the Crimean Tatars, the Uyghurs in China, and the Sakhas in Siberia.



Dîwân Lugât al-Turk is written for precisely a common reason. It is the common accumulation and common treasure of the Turkish civilization; it intends to present a common language of culture and communication concerning the differentiations of accent and dialect that arise from distance over space (geography) and time. Likewise, Dîwân Lugât al-Turk opens the conception of Turkish into Arabic, in terms of its worldview, apprehension of life, and cultural riches; it furthermore opens Arabic, the language of education, science, philosophy, and literature, into Turkish. It does so through reproducing Turkish in Arabic; it, so to speak, attunes the two languages to one another via their mutual encounter [.] Nevertheless, Dîwân Lugât al-Turk is not a work that thoroughly reflects the Turkish of the period. Since its primary aim was to teach Turkish to Arabs, any vocabulary that had been transferred from Arabic to Turkish was not reflected in the dictionary, and so “approximately 8,000 Turkish words found their place” in the work. (Tasdelen).

When the book was written, Seljukids became the most powerful in the Muslim East, and Kashgari, a true patriot of the Turkic world and connoisseur of Turkic history and literature would overlook such majestic historical events. Here the fact, probably, affected that the book was prepared as a gift to Khalif, the author, meaning rivalry between the Caliphate and Seljukid State for leadership in the Islamic world, accordingly, cold attitude Khalif with Seljukids sultans, deliberately didn't speak and didn't lead to information in “Diwan” about Seljukids.

Speaking about the geopolitical situation of Turkic people in the XI century, Kashgari said, that: “Allah created them in the zenith of the Sun (that is has arranged them above others - from authors). They nominated authorities of the time”. According to these descriptions, Turkic people in the XI century occupied a leading position in the Muslim world. The strongest states of the Islamic world were Turkic people - state Karakhanids and Seljukids.

Mahmud al-Kashgari's comprehensive dictionary, later edited by the Turkish historian, Ali Emiri, contains specimens of old Turkic poetry in the typical form of quatrains of Persian literature representing all the principal genres: epic, pastoral, didactic, lyric, and elegiac. The original manuscript has been previously housed at the Millet Library in Istanbul, but as of February 2020 is on display at the Presidential Library in Ankara.

#### **THE IMPORTANCE AND DESCRIPTION OF THE MAP:**

The map is a ‘Turkocentric’ world map, oriented with the east (or rather, perhaps, the direction of midsummer sunrise) on top, centred on the ancient city of Balasaghun is now Kyrgyzstan, showing the Caspian Sea to the north, and Iraq, Armenia, Yemen, and Egypt to the west, China and Japan to the east, Hindustan [i.e., India], Kashmir, Gog and Magog to the south. Conventional symbols are used throughout - blue lines for rivers, red lines for mountain ranges, etc. The world is shown as encircled by the ocean. (Wikipedia).

This is the oldest known map showing Japan as it's named “Jabarkha” in the map, also it is interesting to note that the name of China surrounded by the Great Wall is shown as “Yecüc





**“A multiple first: It’s the first and the most compact dictionary of Turkish languages and dialects; it includes the oldest account of the places where Turkish/Turkic and Central Asian tribes and communities live, their beliefs and customs; the book has one of the earliest world maps of the Eastern world, particularly also showing China, Russia with Asian geography, and the oldest known map of Japan.”**

Mecüc Diyari” [i.e., The Gog and Magog Land]. Gog and Magog are a pair of names that appear in the Bible and the Quran, variously ascribed to individuals, tribes, or lands. In Ezekiel 38, Gog is an individual and Magog is his land. By the time of the New Testament’s Revelation 20:8, Jewish tradition had long since changed Ezekiel’s “Gog from Magog” into “Gog and Magog”. Islamic tradition took this word and transformed its name to “Yajuj Majuj”.

This world map, oriented with the East at the top, is the first printed edition published only for this first edition of Diwan’s Ali Emiri edition which would not be published again until 1946, when it was reprinted in a biography of Kashgari, based on the unique manuscript of al-Kashgari entitled *Diwan Lughat al-Turk* [The Compendium of the Turkic Dialects]. The map is certainly unlike any other map in Islamic literature. The individual elements of the map, symbols, and so forth, are all very much the same as those that appear on any other Islamic map, but its concept is most unusual. Although it is a *mappa mundi*, it is centred on the Turkish-speaking areas of Central Asia, with other countries receding from them toward the circumference of the world circle. In addition, the scale seems to be reduced as one gets nearer the edge of the map so that one has the impression of a fish-eye representation of the globe with Turkestan magnified in the centre. The colours are described in the original as grey for rivers, green for seas, yellow for deserts and cities, blue for rivers, and red for mountains.

Among countless important characteristics of *Diwan Lughat al-Turk* is this map located at one of the beginning pages (between the 28th and 29th pages). To our knowledge, it is also the first world map of Turkish origin known in history. Al-Kashgari’s map, drawn to the distribution of the areas inhabited by Turkic peoples in his time, also covers some other lands, making it almost a world map. The map, which may be regarded rather as primitive in terms of the techniques used in modern cartography, was above the 11th-century standards when the available geographical information and techniques of the time were considered.

There is enough evidence to support the originality of Kashgari’s map. First, the map was drawn centring the city of Balasaghun, where the Turkic Khans resided. While all the other

Turkic cities were placed accordingly, the four directions were indicated following the traditional Turkic system used in the Orkhun inscriptions. The mountains, lakes, rivers, and seas in the areas settled by the Turks are shown in exact detail. The fact that there is almost no mistake in this respect indicates that the map is the original work made and drawn by someone who knows geography very well.

About the map depicting the 11th-century Turkic world, Kashgari says, “The main part of the lands of the Turks, from the area next to Rum up to Mashin, is five thousand farsakhs [i.e., parasang] long by three thousand wides, making a total of eight thousand farsakhs. I have indicated all this in the circle in the shape of the earth so that it may be known”. Kashgari’s drawing of the map in the form of a circle and referring to the shape of the earth indicates the Turks knew quite well that the earth is round. Around the coloured map on the twenty-second and twenty-third pages of the *Diwan*, the four cardinal directions, namely, East, West, South, and North are indicated. As mentioned above, the geographical features are color-coded; thus, seas are green, rivers are blue, mountains are red, and cities are yellow. On the map, the lands to the north extend as far as the Ytil borders, where the Kypchaks and the Franks lived. To the south, there are countries of the Hind, the Sind, the Berber, the Abyssinians, and the Zanj. To the east there are the lands of Mashin [China] and Japarqa [Japan], to the west, there appear the borders of Egypt and the lands of the Maghreb, Iberian Peninsula (Andalusia).

The map shows in detail the cities and the lands where the Central Asian peoples lived. Close to Balasaghun, centred on the Turkish-speaking areas, are Barsghan, the city of Mahmud Kashgari’s father, and Kashgar, the city of culture and learning. The lake appears close to Barsghan with no name is the Lake of Issyk. Other Turkic cities shown at the centre are Kucha, Barman, Uch, Qoachrnarbashi, Yarkand, Khotan, Jurcan, Ozjand, Marginan, Khojand, Samarqand, Ekkiogüz, Talas, Beshbaliq, and Mangishlag.

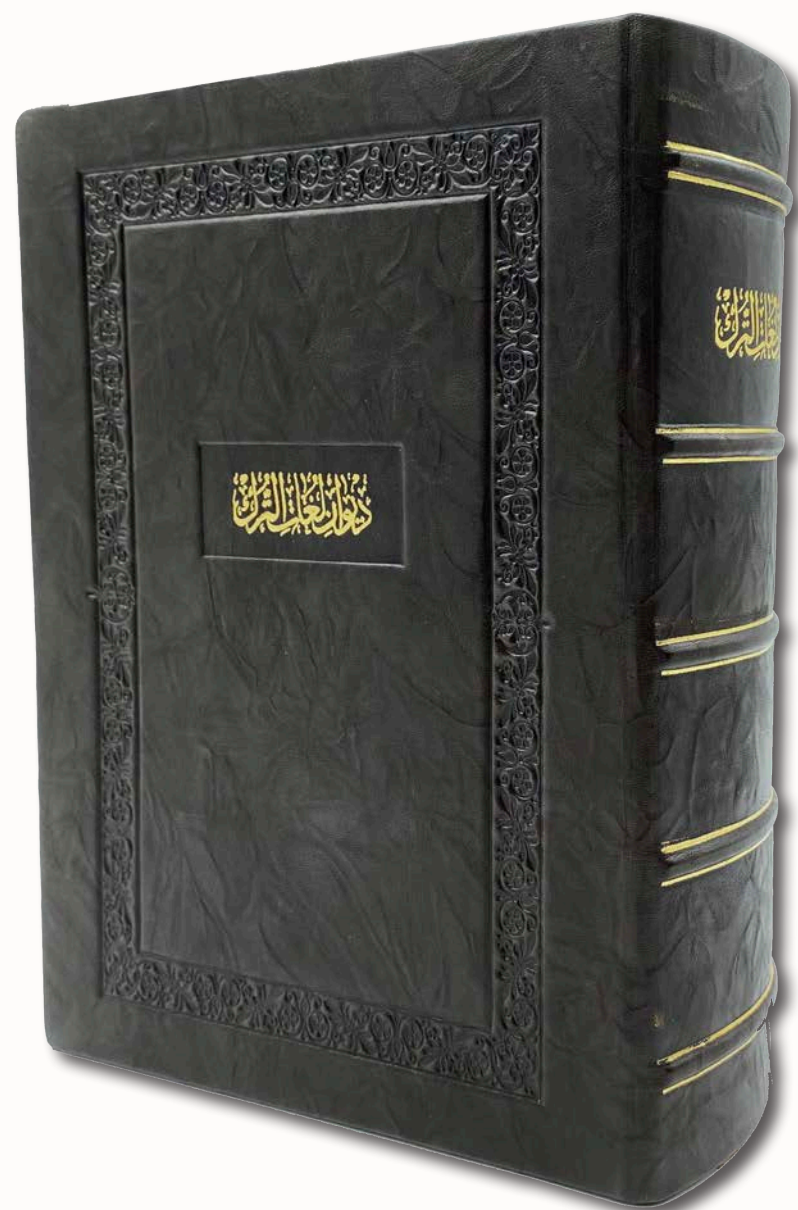
Other Turkic areas indicated on the map are the Oghuz land, Kypchak and Oghuz provinces, Bashgirt steppes, Otuken, Khorasan, Kharezm, and Adarbadgan. Besides the seas, lakes, and mountains shown in coded colours, the rivers Sayhun, Jayhun, Ila (Ili), Atil, Artish, and the mountains Qarachuk and Sarandib are indicated with their geographical names.

Besides indicating the areas, the Turkic people live in, Kashgari also indicates on his map the names of the non-Turkic people who are living in the same areas and getting into interaction with the Turks. However, those people and countries who have no interaction with the Turks are disregarded. Mahmud Kashgari shows a variety of places on his map, including the Great Wall of China, deserts, and sands where the water seeps away, the City of Women, areas of wild animals, and areas uninhabitable because of excessive cold or heat. As he writes about the eastern people of China, Mashin, and Japarqa [Japan], he mentions that their distance, the interposition of the mountains, seas, and the Great Wall altogether make the languages of these people unknown. Kashgari’s mentioning of Japan in his work and showing it on his map upgrades the value of the map even more. To our present



knowledge, the map in *Diwan Lughat al-Turk* is the first world map on which Japan is placed. Kashgari shows Japan as an island in the east and calls it *Jabarqa*. The first individual map of Japan was drawn three hundred years after Kashgari by a Japanese cartographer, but the second map placing Japan on a world map after Kashgari was drawn four hundred years after *Diwan Lughat al-Turk*. Because of this, Kashgari is distinguished as the first man who placed Japan on a world map.

Other types of maps from this period show how the people of the Near East gained greater knowledge about China through the overland connections and the Arab sea trade with the Far East. Kashgari's 11th-century encyclopedic dictionary of the Turkish language, for example, places Turkic Central Asia at the centre of the map. The geographic knowledge of the world portrayed in the map circulated to the broad readership that had access to his dictionary. This round Turkish map differs significantly from the contemporaneous Balkhi School maps because it does not show the coastline for any part of Afro-Eurasia or draw clear spatial relationships between regions. Yet, as Andreas Kaplony argues, Kashgari's small illustrative map records geographic data using unique visual language signs distinguished by colour and shape. For example, the map usually marks the Turkish tribes with a yellow dot. Interestingly, the use of color-coding on the map in a language dictionary calls to mind the color-coding common to the language maps often found on the cover or back page of modern-day dictionaries. Although Kashgari, an educated Turkish nobleman, was Muslim and



relied on the methods of his Arabic-Islamic geographer forebears, he omitted Mecca and Medina. Its form may seem simplistic, yet Kashgari's map adds new geographic knowledge that Turkish authors gained through overland contact between his country and northern China. He resembles al-Biruni in that he reveals new knowledge about the political division that separated China into northern and southern halves during this period. Yet Kashgari used different terms, *Chin* [China] and *Mashin* [greater China], that would often appear in later Persian works. Perhaps Kashgari learned about a political division of China when he undertook his alleged journey to the northeastern part of Eurasia, which may have included northern China; or perhaps this information was common among those who traveled along the overland routes of Central Asia.

Although this map is oriented eastward toward China, centres on Central Asia, and focuses on the location of Turkic tribes, according to Karen Pinto, in its illustration style, it betrays Islamic cartographic influences. Red lines demarcating boundaries, dark green copper for the seas, and slate grey for the rivers, encased in an encircling band symbolizing the *Bahr al-Muhit* [Encircling Ocean], with a keyhole form for the Caspian Sea are all common iconographic tropes also used on the KMMS world maps. The grid of lands in the Islamic world laid out at the bottom of the map is evocative of Biruni-type maps that lay out the lands in a grid-like structure in the lower half of the map. It is, as the reigning expert on the Kashgari map, Andreas Kaplony, suggests, akin to a modern "dialect atlas" speaking the "same visual language" as Arab-Islamic cartographers, and it is for this reason that we need to consider this map when reviewing the Islamic cartographic tradition. Again, according to Ms Pinto, given the Kashgari map's close visual connection to Islamic models and the fact that the earliest extant Islamic manuscript maps herald from the 11th century, after the Turkic entry into the Islamic theatre, it leaves us wondering if it was the Turks who brought a world-envisioning mapping tradition to the Islamic world from their Icarian vantage point atop the highest peaks in the world.

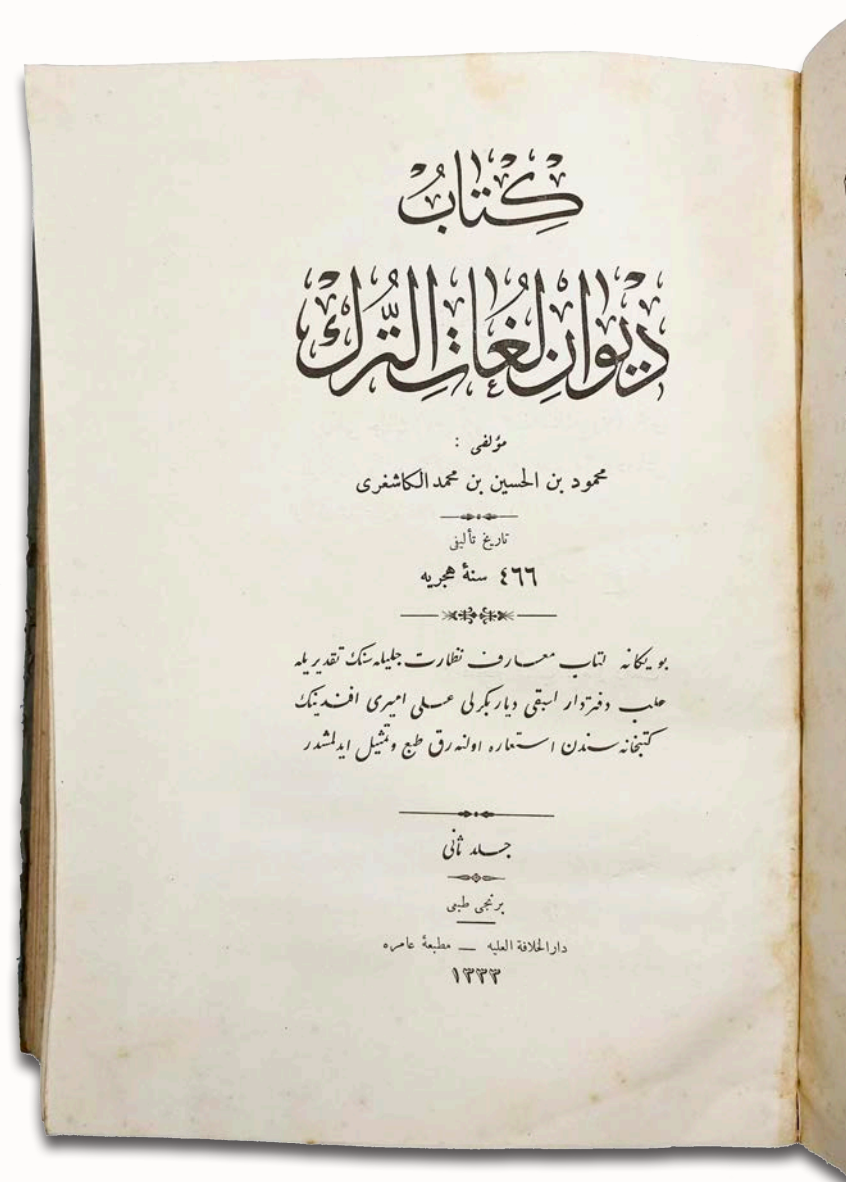
“ Besides indicating the areas, the Turkic people live in, Kashgari also indicates on his map the names of the non-Turkic people who are living in the same areas and getting into interaction with the Turks. However, those people and countries who have no interaction with the Turks are disregarded. Mahmud Kashgari shows a variety of places on his map, including the Great Wall of China, deserts, and sands where the water seeps away, the City of Women, areas of wild animals, and areas uninhabitable because of excessive cold or heat. ”



Description by Andreas Kaplony: The map indicates the four cardinal points, with north on the left side, countries like the Land of the Russians (Rus) in the north, Japan (Djabarqa) in the east, Sri Lanka in the south, and the “Land of the North Africans, i.e., Spain” (Ard al-Maghariba wa-hiya Andulus) in the west, as well as mountains, deserts, rivers, and seas. In the margins, legends explain the colour code: Green-which now has become black-denotes seas, like the Ocean around the world, the Sea of Japan in the east, the Bay of Bengal in the south, and the Aral Sea in the north. Red stands for mountains, such as the mountain network at the centre and the mountains around the “Land of Gog and Magog.” Grey-now also almost black-refers to rivers: the Syr Darya and Amu Darya rivers at the centre, the Indus (erroneously called Sayhun, “Amu Darya”) in the south, and the Volga in the north. Sand deserts such as the Qara Qum are in yellow.

The map presents two remarkable features. First, the focus is on the yellow dots, each one explained by a title, yet these dots are not referred to by the legends in the map margins. The green seas, red mountains, grey rivers, and yellow deserts seem to constitute the background on which these dots have assumed their relative locations. A second remarkable feature is found in the lower part of the map. There, a table displays in a roughly geographical disposition the major countries of the Islamic world, from eastern Iran to Spain. In this table, red lines are not mountain ranges but delineate geographical entities. Yellow dots are few there. The visual language of this table differs from the one in the main part of the map. We might assume that the copyist, Muhammad ibn Abi Bakr, added the table to adjust the map to the political conditions of his time.

Arabic-Islamic geographers used diagrammatic maps that closely interacted with texts as one of three devices they had at their disposal, the other two being precision maps and texts. Reading al-Kashgari’s map as one of those diagrammatic maps shows that he speaks the same visual language they did: As Arabic-Islamic geographers focused on cities of



the Islamic world, al-Kashgari, within his textbook on the Turkish language focused on the tribes of the Turkish world. The main aim of his map was to show the distribution of concurring linguistic features kind of dialect atlas to enable his readers to learn any Turkish language they wished. (Source: My Old Maps online).

### HOW DID ALI EMIRÎ FIND THE MANUSCRIPT?

This first edition was published based on the manuscript purchased by Ali Emiri from the bookseller Burhan Efendi and copied by Savali Muhammad in 1266. The *Diwân* was kept in the library of Ahmet Nazif Pasha, a member of a well-established family of Vanioghuls, until 1905, and then it was brought to the bookstore Burhan Efendi by a lady from the family and sold to Ali Emiri Efendi through her. (Kilisli Rifat).

### KASHGARI’S BIOGRAPHY:

Mahmud ibn Husayn ibn Muhammad al-Kashgari was an 11th-century Karakhanid scholar and lexicographer of the Turkic languages from Kashgar. His father, Husayn, was the mayor of Barsgan, a town in the southeastern part of the lake of Issyk-Kul (nowadays the village of Barskoon in Northern Kyrgyzstan’s Issyk-Kul Region) and related to the ruling dynasty of Karakhanid Khanate. Around 1057 C.E. Mahmud al-Kashgari became a political refugee, before settling down in Baghdad.

As of December 2023, seventeen North American libraries hold this book: Harvard Library, Princeton University Library, LoC, University of Pittsburgh, University of Michigan, CTSFW Library, University Libraries at Virginia Tech, University of Chicago Library, Carl B. Ylvisaker Library, Indiana University, University of Washington Libraries, University of Utah, Dallas Theological Seminary, Alamo Colleges Northeast Lakeview College Library, UC Berkeley Libraries, University of California Los Angeles, Hawaii Pacific University.

“Arabic-Islamic geographers used diagrammatic maps that closely interacted with texts as one of three devices they had at their disposal, the other two being precision maps and texts. Reading al-Kashgari’s map as one of those diagrammatic maps shows that he speaks the same visual language they did.”



# 9

## JAPAN THROUGH THE EYES OF A FRENCH ORIENTALIST / OTTOMAN EDITION

*Japonya seyahatnamesi [i.e., Travels to Japan].*

Translator by M. Safvet.

LOTI, [PIERRE] [LOUIS MARIE-JULIAN VIAUD], (1850-1923).

Matbaa-yi Ebüzziya, Istanbul, AH 1309 = [1892].

Contemporary brown half calf. 12mo. (14,5 x 10,5 cm). In Ottoman script (Old Turkish with Arabic letters). 4, 408, 4 p. Spine repaired with still lacking pieces, slight stains on pages. Overall, a good copy.

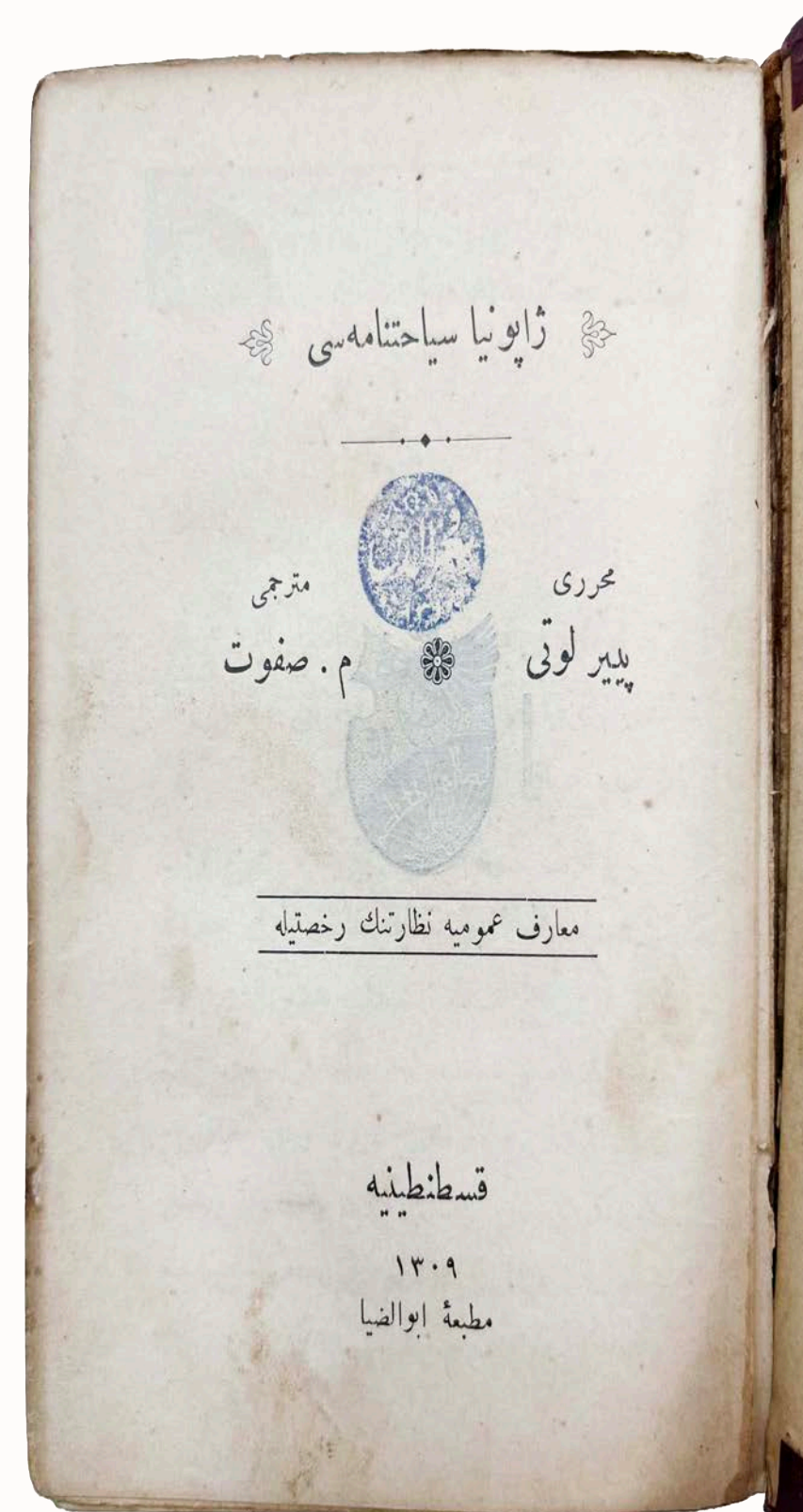
**USD 350**

The first and only Ottoman Turkish edition of Loti's first-hand account of Japan. It includes his travel memoirs from 1885 when he sailed aboard the French frigate "Triomphante" and stayed in Nagasaki, followed by port calls in Kobe and Yokohama. This visit to Japan resulted in two works that once again hover between narrative and travelogue: "Madame Chrysanthème" (Madam Okiku) (1887) and "Japoneries d'Automne" (Autumn Japaneries) (1889).



From an early age, Pierre Loti had a longing for the sea and distant lands. In 1867, he joined the École navale (French Naval Academy) and spent the next 40 years of his life in the military. As a naval officer, he visited many countries around the world and wrote exotic novels and travelogues based on his experiences. In 1879, he published his first novel, "Aziyadé" (also known as "Constantinople"), followed by "Le Mariage de Loti" (1880) and "Le Roman d'un spahi" (1881).

Özege 9762., As of April 2024, only three institutional copies are located in OCLC: 14395552 (UCLA) & 1319426747 (Orient-Institut Istanbul).





# 10

## TURKISH / JAPANESE RELATIONS

*Bugünkü Japonya [i.e., Today's Japan].*

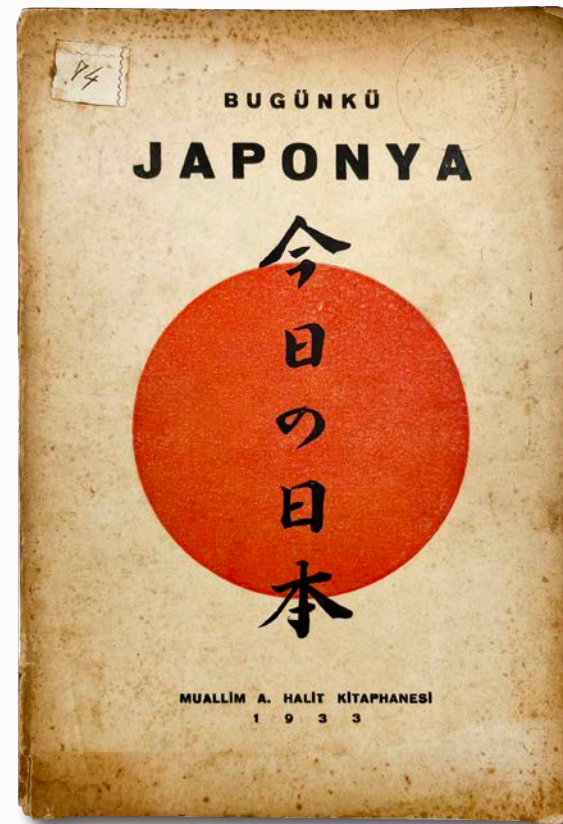
N.A.

**Muallim A. Halit Kitaphanesi / Gazetecilik ve Matbaacılık  
T.A.S., [Istanbul], 1933.**

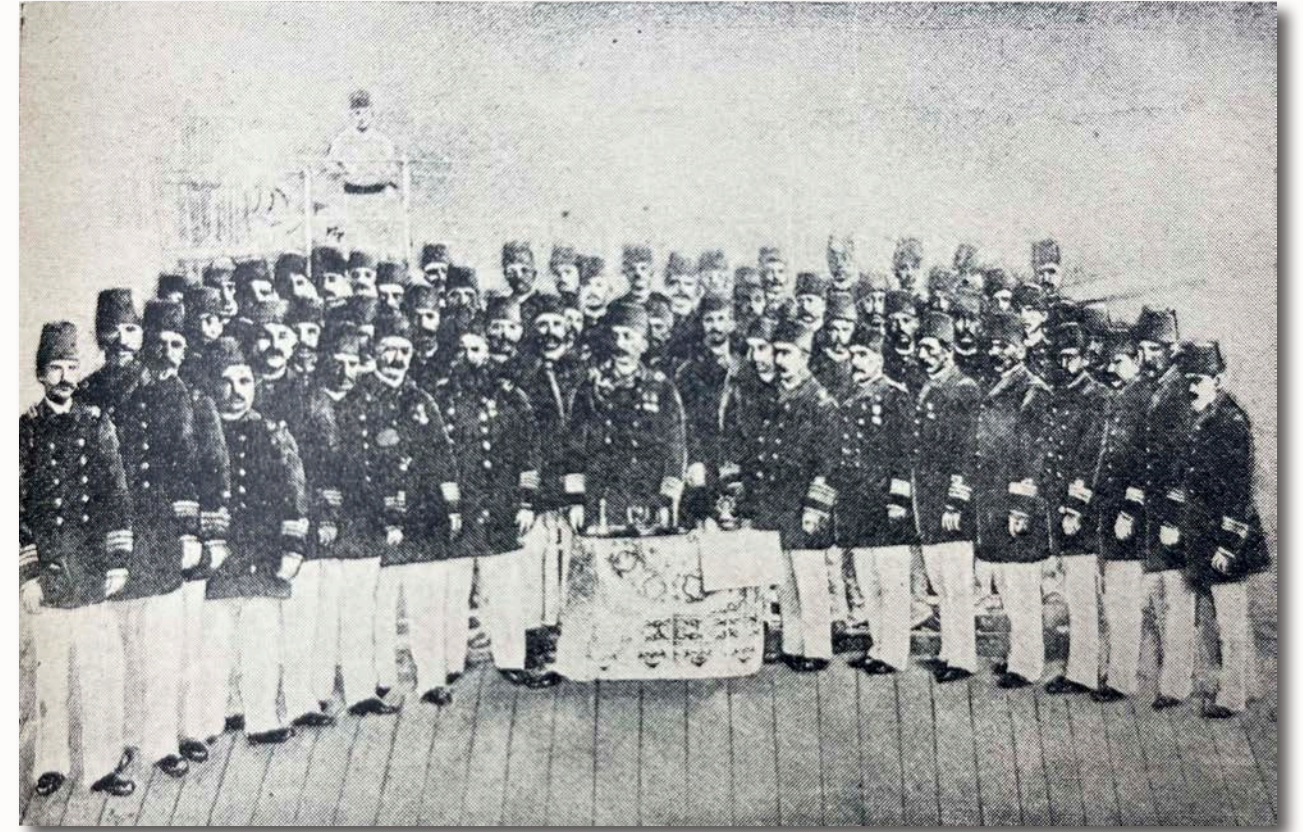
Original wrappers. Roy. 8vo. (24 x 17 cm). In Turkish (modern). 63, [1] p., 39 unnumbered b/w plates. A small label on the upper right corner of front cover, occasional foxing with slight wear to spine. Overall, a good copy.

**USD 250**

The first and only edition of an illustrated propaganda brochure printed in Early Republican Turkey. It introduces the reader to every aspect of modern Japan during the Showa period, just before World War II. The photographic illustrations depict the social and political life, agriculture, industry, architecture, geography, and aviation, along with other elements of the modern Japanese military. The last four pages include a brief account of the “tragedy” of the Ottoman frigate Ertugrul. Launched in 1863, it was a sailing frigate of the Ottoman Navy. While returning from a goodwill voyage to Japan in 1890, the ship encountered a typhoon off the Kushimoto coast of Wakayama Prefecture, 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. This event is still commemorated as a cornerstone of Japanese-Turkish friendship.



As of April 2024, we can't trace any institutional copies in OCLC.





# 11

## RARE OTTOMAN MAP OF THE RUSSO-JAPANESE WAR

*Rusya ve Japonya Muharebesine mahsûs ceb harîtası: Darülharekât'da bilcümle mevâki'i Rus ve Japon ordularinin elyevm isgâl eyledikleri noktaları bayraklarla arama ider ceb harîtasidir [i.e., The pocket-map on the Russo-Japanese War: A map used to distinguish the regions occupied by the Russian and Japanese armies during wartime by their colours].*

FIKRI, OSMAN (Mapmaker?).

Matbaa-yi Sanayii, A. Karacaoglu, Istanbul, AH 1320 = [1904].

Original thin greenish wrappers. Open size: 20 x 15 cm. In Ottoman script (Old Turkish with Arabic letters). Light wear on centrefold, slightly faded on the map and wrappers, a weak tip of the lower right corner, else a very good example of a rare map.

**USD 450**

A rare, chromolithographed folded map of the Theatre of War in China and Korea and contiguous parts of Russia (Vladivostok) on the northeast, issued as a leaflet in its olive-green special wrappers with calligraphic title and printing details in decorative borders on front wrapper, sold for “20 para” [i.e., 20 Ottoman Lira]. The map was published by A. Karacaoglu Printing House in Galata, Constantinople; located in the Sublime Port area, near the building of the Ottoman Bank, which was especially famous for printing coloured lithograph maps for the early 20th century Ottoman audiences. It was issued in the early days of the Russo-Japanese War (1904-1905), which included the Japanese invasion of China and Korea, and the resulting conflict with Russia.

We can't trace any biographical information on Turkish mapmaker Osman Fikri, whose name is indicated in the lower right corner of the map.

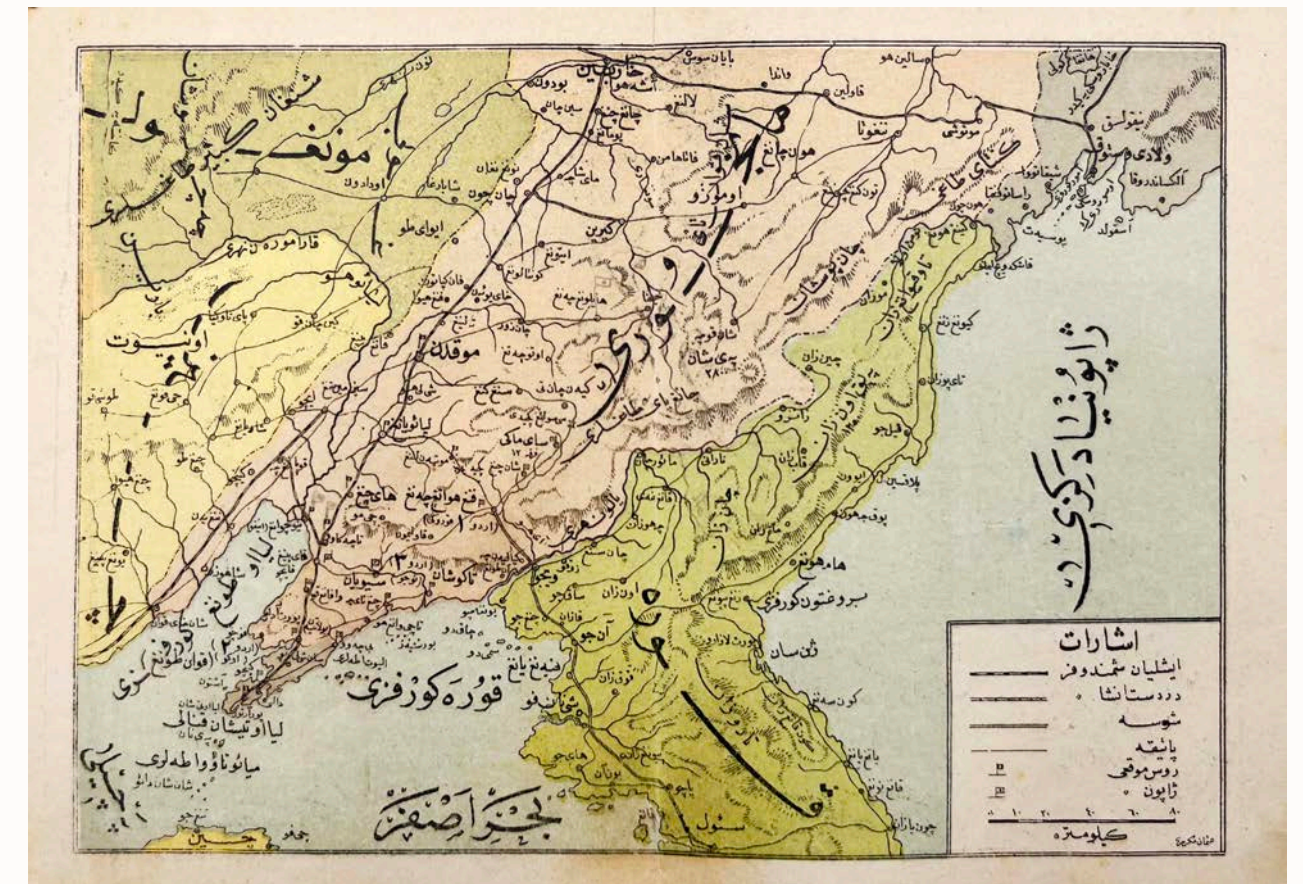
This rare map is centred on Manchuria covering North Korea and extends northeast to Vladivostok and south to Shandong China and the Yellow Sea extends to the Korean Sea, as well as the eastern part of Mongolia on west, and the Sea of Japan on the east. On the map, it's identified by different colours the regions owned by the different stakeholders in the war. Russia is purple, Korea is green, Mongolia is dark green, China is yellow, and Man-

churia is pink. The map also shows completed and pending chausses and roads as well as Russian and Japanese regions.

The Russo-Japanese War (1904-1905) was fought between the Empire of Japan and the Russian Empire between 1904 and 1905 over rival imperial ambitions in Manchuria and the Korean Empire. The major theatres of military operations were in the Liaodong Peninsula and Mukden in Southern Manchuria, and the Yellow Sea and the Sea of Japan.

Russia sought a warm-water port on the Pacific Ocean both for its navy and for maritime trade. Vladivostok remained ice-free and operational only during the summer; Port Arthur, a naval base in Liaodong Province leased to Russia by the Qing dynasty of China from 1897, was operational year-round.

On the outbreak of war, on the night of February 8-9, 1904, without a declaration of war, the main Japanese fleet, under the command of Adm. Tōgō Heihachirō, took the Russian squadron at Port Arthur by surprise, inflicting serious losses and imposing a blockade on the harbour. Without waiting to gain command of the sea, the Japanese had begun in March







transporting their First Army (under the command of Gen. Tamemoto Kuroki) across the sea to Korea, landing it at Inchon, not far from Seoul, and at Nampo, in the north. The spring thaw had made the roads virtually impossible, and it took many days before the Japanese army was in position before the town of Uiju (now Sinuiju) on the Yalu River. On May 1 the Japanese attacked and, after bitter fighting, defeated the Russians. Japanese losses were about 1,100 men out of a force of 40,000, while Russian losses were 2,500 out of a force of 7,000 troops engaged in this action. It was a victory of tremendous significance, for, although the outnumbered Russians made an orderly withdrawal, it was Japan's first victorious engagement against a Western country.

Russia suffered numerous defeats to Japan, but Czar Nicholas II was convinced that Russia would win and chose to remain engaged in the war; at first, to await the outcomes of certain naval battles, and later to preserve the dignity of Russia by averting a "humiliating peace". The war concluded with the Treaty of Portsmouth, mediated by US President Theodore Roosevelt.

"The declaration of war between Japan and Russia on February 10, 1904, generated waves of enthusiasm in Turkey as a traditional archrival of Russia, but the eventual impact of the war on the empire proved disastrous. Naturally, news about Russian defeats in Manchuria was a cause for celebration, but the Ottoman government followed a carefully gauged policy of neutrality in this conflagration in order not to antagonize the Tsarist government of the Romanov Empire, a contemporary autocratic regime like that of Abdulhamid II, the Turkish Sultan. An old-world empire that had once been the hegemonic power across the Balkans and extending to the Arabian Peninsula, the Ottomans had lost control of the Black Sea region to the Russians in the eighteenth century. In previous decades the Ottoman government had succumbed to disastrous defeat in the Russo-Ottoman War of 1877-1878 that had ended Ottoman rule in the Caucasus and furthered the erosion of Ottoman power in the Balkans. In the following years, the empire continued to disintegrate. In 1881 the British occupied Egypt, in 1885 Eastern Rumelia was united with Bulgaria, and in 1898 Crete was placed under international control after fighting arose between the Ottoman authorities and Greek rebels."

This map is extremely rare in commerce and institutional holdings. We can't trace any copies in KVK and the WorldCat.

Sources: Savaslarda Haritacilar, Wikipedia, Britannica, Brill online.



12

JAPAN / RUSSIA / CHINA

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

DEMİRHAN, GENERAL PERTEV (1871-1964).

Cumhuriyet Matbaası, İstanbul, 1942.

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

**USD 175**

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





# 13 OTTOMAN FRIGATE ERTUGRUL / JAPAN & MIDDLE EAST RELATIONS / PHOTOGRAPHY

*Two large early photographs showing of Ertugrul frigate's crew all together before sinking and commemorating monument of the tragedy with the tombstones of some crew, including small but historically significant account of the event on marginalia.*

**HACI RÂSİM BEY (1859-after1910) & NAKAMATSU, S.  
(Japanese photographer of Kushimoto).**

**S. Nakamatsu, Kushimoto, [Istanbul & Kushimoto], [c. 1899].**

Original two large albumen prints mounted on cardboard, one is blind stamped "S. Nakamatsu, Kushimoto". Sizes: 24x19 cm (photographic areas: 16x12 cm). Full handwritten marginalia in Ottoman script. The second photo is slightly oxidized in the upper right corner. Otherwise, very good photographs.

**USD 750**

Extremely rare photographs including full handwritten marginalia including brief accounts of the Ertugrul Event in Ottoman script by apparently Hacı Râsım Bey (1859-after1910) who was the Grand Consule of Batavia Islands. The first photograph showing around 60 crews was taken in the signal hall of the Ottoman frigate near Kushimoto, where Ertugrul was tragically sunk in 1890, and it was copied by Hacı Râsım Bey to present to the Club of the Ottoman Naval Forces as a mourning souvenir in 1905, according to the manuscript text.

The second photograph shows the Frigate Ertugrul Memorial Monument (present day, it's a museum as well), and a Muslim Turkish cleric sitting at the foot of one of the symbolic tombstones and reading the Quran. This photo's margins are full of handwritten text apparently by Hacı Râsım Bey, which is very informative about this monument(s) and Ertugrul's navigation. In the photograph, all tombstones were hand-numbered, and the text explains who each one was erected for.

The upper margin of the first photograph is read:

"Caponya'da Usima Ceziresinde [i.e., Kushimoto] karaya vuran Ertugrul firkateyn-i sahânesi kurbanlari olub mezkûr adada isaret dairesi salonunda ihtirâm olan fotograftan istin-





sah etdirilub batarya bassehbender sabiki Hacı Rasim Bey tarafından Bahriye-i Osmâniye Klubü'ne bir yadigâr-i mâtemgüzâr olmak üzere ahz ü takdîm kilinmisdir. Fî 12 Subat sene 1321, Tokyo”.

[i.e., It was copied from the photograph of the victims of the frigate Ertugrul, which ran aground and sank on Kushimoto Island in Japan and was respectfully taken in the signal hall on the mentioned island and was presented to the Club of the Ottoman Naval Forces as a mourning souvenir by former Grand Consule of Batavia, Hacı Rasim Bey. Dated 12 February 1905, Tokyo. (Signature): Râsim(?).

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 the Japanese-Turkish friendship.

Ertugrul, ordered in 1854 by Ottoman Sultan Abdülâziz (reigned 1861-1876), was built in the Taskizak Shipyard (Tersâne-i Âmire) in Galata of Istanbul (Constantinople) and was launched on 19 October 1863 in the presence of the Sultan. She was named after Ertugrul (13th century), the father of Osman I, the founder of the Ottoman Empire. A three-mast wooden ship, she was 79 m (260 ft) long, 15.5 m (51 ft) wide and had a draft of 8 m (26 ft). The frigate sailed to England in 1864, where she had steam engines and state-of-the-art machinery installed, including electrical lighting. On 18 February 1865, she left Portsmouth to return home with two other ships of the Ottoman Navy, Kosovo, and Hüdavendigâr, visiting some French and Spanish ports on the way. After arriving in Istanbul, she dropped anchor for a while in the Bosphorus in front of the Dolmabahçe Palace and later took part in the campaign against the Cretan Revolt in 1866. Subsequently, she was locked up in Golden Horn during the reign of Abdul Hamid II (1876-1909). In November 1878, the sloop Seiki of the Japanese Imperial Navy arrived in Istanbul en route to a training mission in Europe, where the envoy was received by Sultan Abdul Hamid II and honored with various medals.

In 1881, a mission led by diplomat Masaharu Yoshida came to the court of Yildiz Palace to conclude agreements relating to trade and wartime status. Upon the visit by Prince Komatsu Akihito to Istanbul in October 1887 and the presentation of Japan's highest order, the Order of the Chrysanthemum, to the Sultan, the government of the Ottoman Empire decided to send a ship on a goodwill voyage to Japan in return. The Grand Vizier Kâmil Pasha sent a note on 14 February 1889 to the head of the navy, Bozcaadali Hasan Hüsnü Pasha, asking for the name and possible departure date of a battleship, which was suitable to sail to the seas of Indochina and Japan to put the theoretical knowledge of the Naval Academy graduates into practice.

On 25 February 1889, Hasan Hüsnü Pasha informed the Grand Vizier that the frigate Ertugrul was suitable for the assignment and could accomplish the preparations required within one week and set sail within one month. The real reason for the journey and its importance was revealed then by the Grand Vizier as a goodwill visit to Japan for the presentation of gifts and the highest decoration of the Ottoman Empire, the “Medal of High Honor”, from the Sultan to the Japanese Emperor. Another aim of the voyage was to wave the Ottoman flag across the Indian Ocean. The ship, having been in service for 25 years, was overhauled shortly before the voyage, and most of the hull's wooden parts were renewed. Ertugrul, with 607 (disputed figure) sailors -including 57 officers- on board, was instructed to set sail from Istanbul on 14 July 1889, under the command of Captain Ali Osman Bey. The initial route was designed to make various necessary stops on the way. The first stop was planned in Marmaris and the next one in Port Said before the passage through the Suez Canal. Visits in Aden and Somalia would follow the stay in Jeddah. Considering the seasonal winds, the ship would stop by at Pondicherry and Calcutta in India. After staying in Port Akabod and Singapore, she would carry on to Malacca by way of the Strait of Malacca. Proceeding







to the north, the ship would make a stop by Saigon and then in some docks in China to arrive in Hong Kong. Amoy and Shanghai would be the last stops before reaching Japan. Finally, after a stay in Nagasaki, the ship would arrive at her destination in Yokohama. The return was scheduled in October of the same year. The ship experienced some problems during her long journey. On 26 July 1889, she entered the Suez Canal and ran ashore in Great Bitter Lake, resulting in a destroyed stern post and a lost rudder. After repairs, Ertugrul set sail again on 23 September. While sailing in the western Indian Ocean, the ship took on water from the bow. The crew was unable to conduct the necessary repairs until they reached Singapore. Ertugrul was repaired in Singapore and departed on 22 March 1890. After a ten-day stop in Saigon, she arrived in Yokohama on 7 June 1890. The journey from Istanbul lasted around eleven months. Captain Ali Osman Bey was promoted to the rank of (Commodore/Rear Admiral) during the journey. In Yokohama, Rear Admiral Ali

Osman Pasha and the officers were received by Emperor Meiji of Japan on 13 June 1890. The gifts and the medals sent by Sultan Abdul Hamid II were presented to their intended recipients. Ali Osman Pasha was honoured with the First-Class Order of the Rising Sun, and Skipper Ali Bey with the Third-Class Order of the Rising Sun. Other navy officers were also decorated with medals. Subsequently, Ottoman officers were received by the Empress. On 14 June 1890, young Prince Yoshihito Haru received the Ottoman Rear Admiral. On the following days, many receptions, dinners, and ceremonies took place. During her stay of three months in Japan, the Ertugrul frigate lost twelve crew members to an epidemic. At noon on 15 September 1890, Ertugrul set sail from Yokohama for Istanbul. At the time of departure, the weather conditions were good, but the next morning a reverse wind began to blow, getting stronger towards evening. By nightfall, the wind came from below the bow so that the sails had to be folded. At the same time, violent waves began beating against the ship, which, under severe trial, could hardly make headway. The 40 m (130 ft) high mizzen mast collapsed and caused severe damage by shaking from side to side and banging into the other (rigging) sails. As the storm continued gaining power, waves coming from the bow separated the deck boards from the front. Water broke through into the coal depots in the boiler room. Over the next four days, the crew tried to repair the damage by remedying the sails and tightening the shrouds. They also continuously tried to empty the water out of the coal containers (which were the ones most seriously in danger) using buckets, since the pumps were insufficient. Despite all their efforts, the ship's disintegration was imminent, and the only option was to seek sanctuary in a nearby port. They headed to Kobe, within 10 miles (16 km) of the ship, in the gulf beyond the Kashinozaki Cape with Oshima Lighthouse. Seawater breaking through finally extinguished one of the furnaces in the engine room. Almost immobile without main sails and sufficient propulsion, and having only the wind and the waves behind, Ertugrul drifted towards the dangerous rocks at the eastern coast of Kii Ōshima. As the crew tried to stop the ship before the rocks by emergency anchoring, she crashed onto the reefs and fell apart at the first impact around midnight on 18 September 1890. At the site of the incident, more than 500 sailors, of whom fifty were officers including the commander Rear Admiral Ali Osman Pasha, lost their lives. Only six officers and sixty-three sailors survived. Six of the survivors were uninjured, nine severely wounded and the others sustained light injuries. After the rescue operation, two survivors were taken to Kobe by Japanese ships, two more by a Japanese battleship and sixty-five by German gunboats. All the sixty-nine survivors were transported back to Istanbul aboard the Japanese corvettes Kongō and Hiei, leaving Shinagawa, Tokyo, in October 1890. The Sultan met with the officers of the Japanese ships on 5 January 1891 and expressed his appreciation for the relief operation by decorating them with medals.

Overall, these historically interesting photographs are excessively rare in the market.



**14 ADMIRAL ISOROKU YAMAMOTO IN ISTANBUL**  
*Haftalik Mecmua: İkinci sene, No. 61. 13 September 1926, Monday: "Japon misafirlerimizin sehrimizdeki ziyaretlerine aid intibaât ve Amiral Yamamoto cenâblari" [i.e., Impressions of our Japanese guests' visit to our city and His Excellency Admiral Yamamoto].*

**SALIH, KEMAL (Owner).**

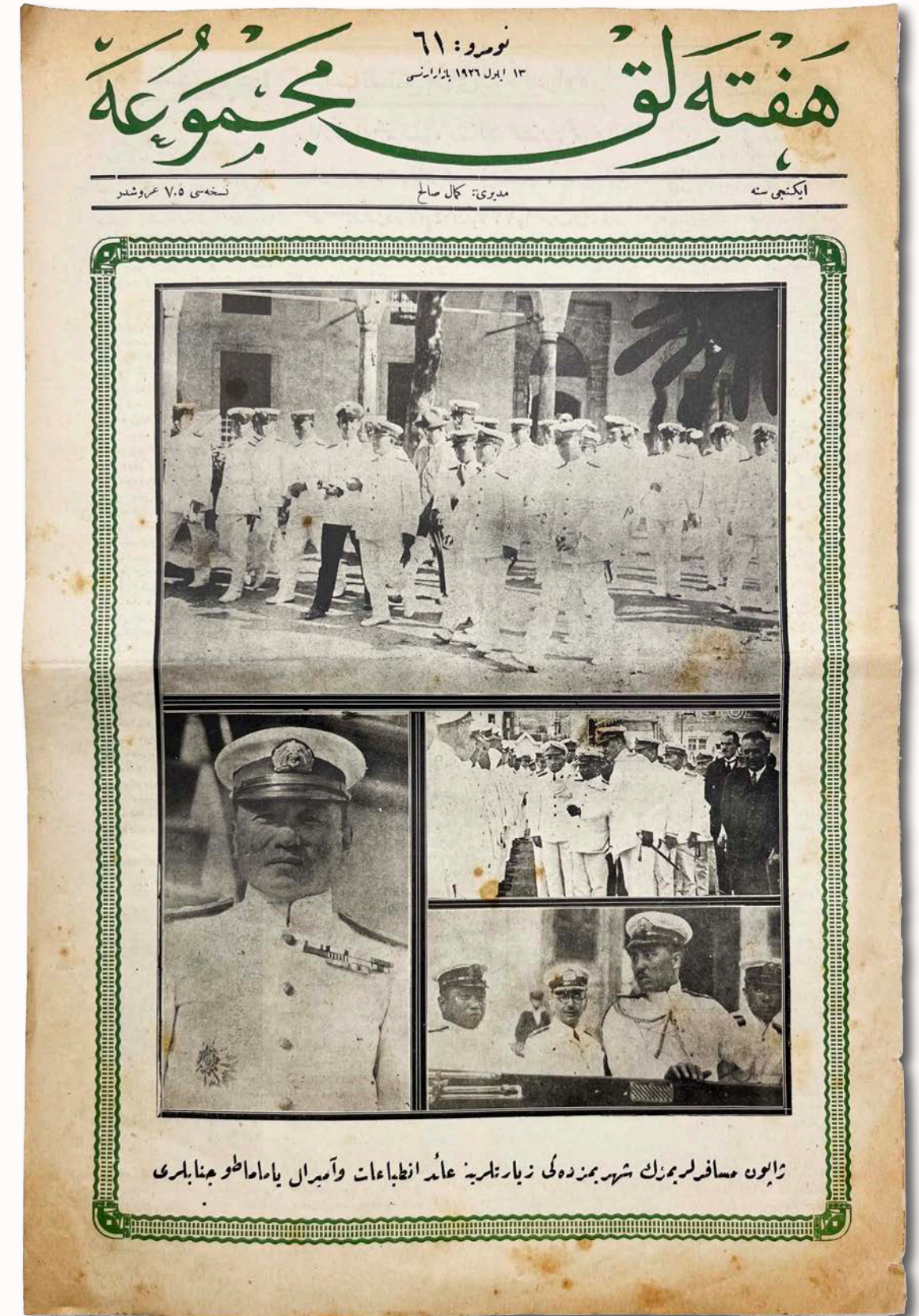
**Haftalik Mecmua Matbaasi, Istanbul, 1926.**

Original covers. Tabloid size. (45 x 31 cm). In Ottoman script (Old Turkish with Arabic letters). 8 p., b/w plates.

**USD 125**

Poster-like cover of the Ottoman weekly magazine "Haftalik Mecmua" [i.e., Weekly Magazine] photographs from the visit of the Japanese fleet under the command of Admiral Yamamoto to Istanbul in 1926, published in four panels. Magazine cover documenting the visit to Istanbul of the Japanese fleet under the command of Admiral Yamamoto (1884-1943), which was interpreted as the search for allies of the rising Japanese nationalism on the road to World War II. Rare.

The owner of this richly illustrated periodical, published in 176 issues between 1925 and 1928, was Kemal Salih Sel, who was an important figure in Turkish press.





## CHINA

### 15 ETHNIC GROUPS & MINORITIES OF CHINA / PROPAGANDA

中国少数民族人物 / *Zhōngguó shāo shù mǐn zú rén wù* = *Glimpses of national minorities in China.*

N. A.

Beijing Te Yi Hua Ce Chu Ban Zu Zhong Yang Min Zu Xue Yuan Yan Jiu Bu, [Beijing Pictorial Album Publishing Group Z Promote Nationalities College Research Department], Beijing, [ca. 1970s].

In original case that can be opened with tabs from the sides and top. Foolscap 8vo. (19 x 11 cm). In Chinese and English. [1, 55] p., 1 p. text, 55 p. of colour plates with their descriptive texts on verso. A fine and complete copy.

#### **USD 1250**

The first and only edition of attractive collection of colour plates and scarce visual ephemera, documenting all minorities and ethnic elements of Socialist China. The album includes 55 men and women who appear happy and healthy, depicted in photos wearing local clothes and hats specific to their regions, all housed in one portfolio.

Published by the “Promote Nationalities College Research Department” in the capital of Socialist China, the album begins with a foreword outlining the theory that all people of various nationalities in the country are more closely united around the Party Central Committee headed by Hua Guofeng (1921-2008). Hua served as Chairman of the Chinese Communist Party and Premier of the People’s Republic of China.

These ethnic groups are depicted in 55 color photographic plates, each accompanied by bilingual text in Chinese and English on the versos detailing the locations where each group lives in the country and their populations. The groups include the Olunchun, Tajik, Khalkhas, Uighur, Pumi, Kazakh, Kaoshan, Uzbek, Tulung, Tu, Achang, Lopa, Penglung, Yao, Yi, Chiang, Lisu, Tuchia, Ching, Sala, Hani, Tartar, Li, Tai, Tunghsiang, Lahu, Nu, Russian, Owenke, Mongolian, Mulao, Pulang, Paoan, Kelao, Yuku, Korean, She, Chuang, Hoche, Maonan, Monba, Jinuo, Nahsi, Chingpo, Puyi, Wa, Manchu, Miao, Shui, Hui, Tahur, Tung, Pai, Sino, and Tibetan.

This attractive and very scarce album, with a distinguished provenance, originates from the collection of Swedish diplomat and Turkologist Gunnar Valfrid Jarring (1907-2002).





At the advent of the Republic of China in 1911, the minority issue assumed its real dimension. Founder Sun Yat Sen, aware of the fragility of the new nation-state and disregarding statistical evidence, tried to minimize the influence of the minorities, and emphasized, in his writings and speeches, the demographic supremacy of the Hans. In contrast, the communist regime from its inception in 1949 fully recognized (including religion as a criterion) ethnic minorities. Today, there are 55 minority groups in China, totaling 120 million inhabitants, almost 10% of the population.

“The People’s Republic of China is an integral multi-national socialist country. Apart from the Han nationality, there are more than fifty minority nationalities in China. This album is published in order to give readers a general idea about Chinese minorities.

The population of these minorities amounts [sic. amounts] to six percent of the total China’s population, but the areas they inhabit cover fifty to sixty percent of country. They all respectively have a long history and glorious revolutionary traditions. They all have made important contributions to the creation of the Chinese culture, to the construction of the border areas and to the defence of our motherland.

After liberation, under the leadership of the Communist Party of China, we have abolished the system of national oppression, realized equality and unity among the nationalities and instituted autonomy of the minority areas. As a result, five autonomous regions, twenty-five autonomous prefectures and sixty-nine autonomous counties have been established one after another. The contingent of minority cadres has been growing in strength. Great achievements in economic construction and culture development have been brought about in the minority regions.

After the downfall of the “Gang of Four”, the people of various nationalities are more closely united around the Party Central Committee headed by Comrade Hua Kuofeng and are striving to build our motherland into a strong socialist country with modernizing agriculture, industry, national defence and science and technology.” (Foreword).

As of April 2024, only four copies in OCLC worldwide, none in the US libraries (29035619).





16 BANNED ANTI-SOVIET TATAR - MANCHUKUO PERIODICAL & CENSORSHIP IN TURKEY, RUSSIA AND CHINA / PRINTING ACTIVITIES IN DIASPORA / EMMIGRE LITERATURE

Milli Bayrak: Iaraq sharqdagi Idil-Ural Türk-Tatarlarynyng Atanalıq Gazetasi va Birinchi Qurultaiynyng Tarjuman Afkaridir = The Milli Bairak Mukden, The National Organ of Idel-Oural Turko-Tatars in the Far East. 1935-1936. Issues in the collection: 1, 2, 51, 68.

Milli Bayrak Printing House, Chinese Mukden, 1925-1936.

In contemporary dark green cloth. Title gilt to front board. Tabloid size (55 x 40 cm). In Tatar with Arabic script, title and address details are in English and Chinese as well. Each issue is 4 p., except for 68, which is 12 p. Wear to some folds, slight foxing on paper. Overall, a very good collection.

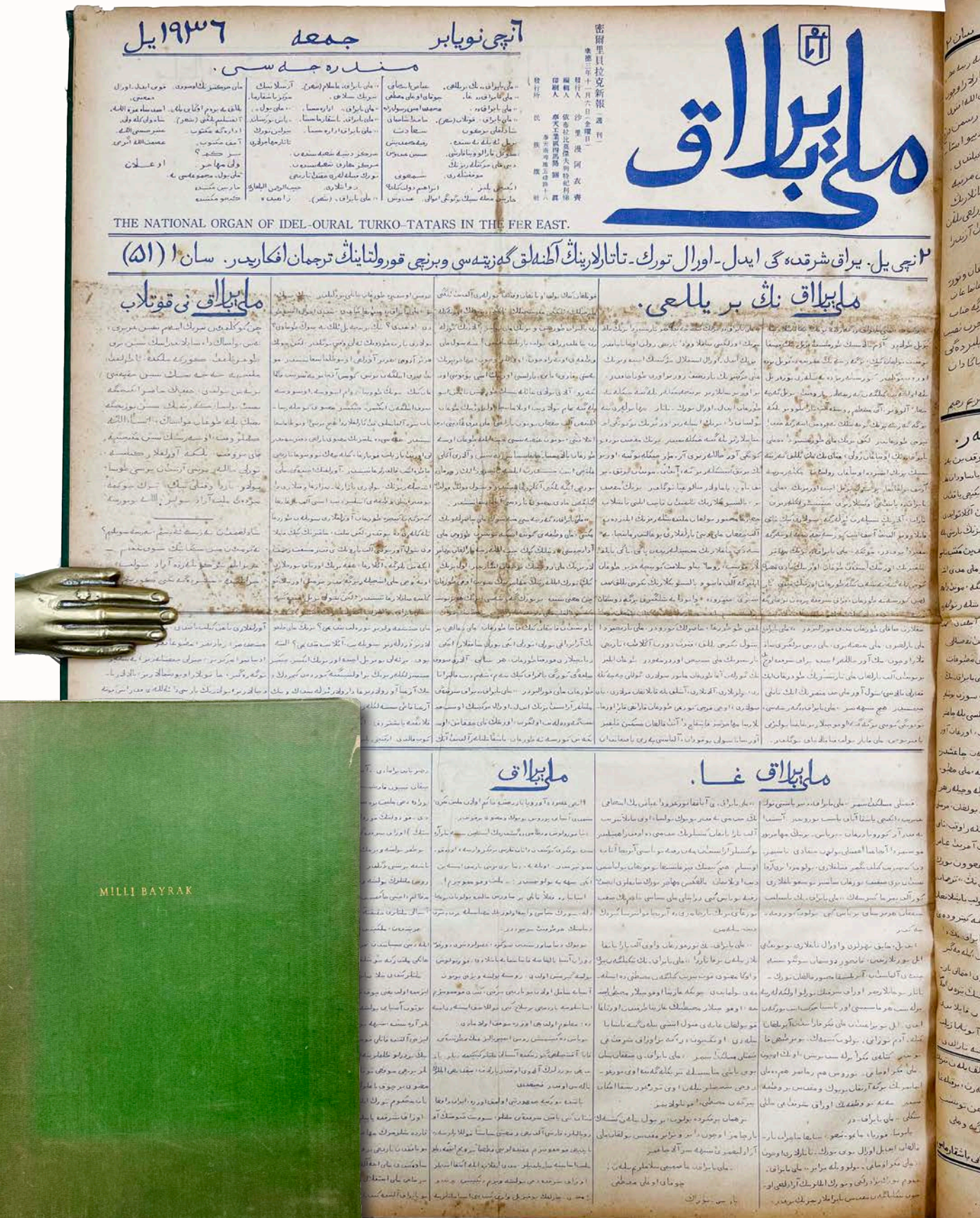
USD 4250

A very rare four issues (first two with 51 and 68) of newspaper gathered in one volume, published in Tatar language in Mukden by Rukiye and Ibrahim Devlet Kildi, who supported the independence of the Idel-Ural region (literally Volga-Ural, is a historical region in Eastern Europe, in what is today Russia) and were expelled from Russia, while they were in exile in China. This periodical was interestingly banned also in Turkey in the 1930s & 40s.

This illustrated newspaper focuses on Tatar minorities and political and social conditions of the Islamic minorities in China and Russia. The newspaper's harsh criticisms and strongly worded articles caused it to be firstly censored, then closed and banned in the Soviet Union and China, including Turkey.

Although the editor-in-chief of this very rare anti-Soviet newspaper was Ibrahim Devlet-kildi, the publishing duties of the newspaper were largely in the hands of his wife, Rukiye Hanim. The copies were written by hand and reproduced on printing machines. When Mukden was occupied by the USSR during World War II, both were also arrested and taken to Chita in Zabaykalsky Krai. As a result of the trials, they were both sentenced to ten years in a labour camp and five years in exile.

"The Turk-Tatars communities, similarly to peoples of other nationalities, started to come to the Far East with the construction of CER beginning in 1898. This flow of emigrants lasted until the 1920s: The Tatar-Bashkirs settled in Manchuria (which became the autonomous state of Manchutigo under the Japanese protectorate in the years 1932-1945 Korea





(which was annexed by the Japanese in 1910), China and Japan, at least in 25 to 30 different cities, towns, villages, and stations. When their number reached a certain level, they opened religious and educational facilities to preserve their religious and national identity. They also established, after the Mukden Kurultai (Convention) on 4-14 February 1935, a "Far East Idel-Ural Turk-Tatar Muslim National Centre". This centre started to publish a weekly called Milli Bayrak (National Banner), which was run by Ibrahim Devletkildi (1901-1967), as editor, who was also at the same time the Secretary of the Centre. But the main leading force was Rukiye Muhammedish (1908-1989), who was writing most of the articles and at the same time working for the Centre's education section. Milli Bayrak published 440 issues until both were arrested by the occupying Soviet Military forces.39 This weekly newspaper was the mouthpiece of the Centre. All religious, national days, and historical events were reminded to the people. In other words, it had a very important function." (Devlet).

Ms. Rukiye and Mr. Ibrahim were the parents of Nadir Devlet, a scholar living in Turkey. After they were exiled, another Tatar couple who were friends of Devletkildis brought Nadir Devlet to Beijing through a Jewish merchant from Mukden and adopted him. This family played a big role in Nadir Devlet's survival and becoming a successful scholar. The family gave up their surname and took the surname "Devlet" in Turkey. Thus, they ensured that Nadir Devlet would not lose his connection with his roots.

After Mao took power in China at the end of World War II, Nadir Bey's new family moved to Shanghai. They obtained a visa to Turkey with the help of their daughter's friends working at the Turkish embassy. They set out from Shanghai on January 18, 1949, and after a difficult seventy-day ship journey, they arrived in Istanbul on March 31, 1949, and started a new life there.

In 1961, after six years of exile, the owners of Milli Bayrak Newspaper Ibrahim and Rukiye Devletkildi were allowed to return to Petropavlovsk (Kizlyar), the city where Ibrahim was born. They died in Kazan.

In the 1930s, the Far Eastern Tatar emigre communities used the Arabic script as the basis of the Tatar written tradition for the longest period (at least until the late 1940s - early 1950s).

Exceedingly rare first issues of the Tatar Man-chukuo periodical published in Mukden, both institutional holdings, market, and past auction records. As of April 2024, only the British Library holds this title, however, it's unclear how many issues there are in the library (OCLC 1295107437).

Provenance: The Baraz Family Collection, from Ahmet Ziya Baraz.





## 17 CHINESE / TURKISH RELATIONS - FIRST TURKISH AMBASSADOR IN CHINA

*[Photograph of Emin Ali Sipahi with Chinese diplomats]. Le premier ambassadeur Turc en Chine rejoint son poste. Press photo by NYT Paris.*

**SIPAHI, EMIN ALI (First Turkish ambassador in China, active in early Turkish Republican years).**

**Press Photo by NYT, Paris, 1940.**

B/w press photo of Emin Ali Sipahi with printed title on verso "The first Turkish ambassador to China joins his post". Text in French: "S. E. Emin Ali Sipani [sic. Sipahi] (au centre) passant en revue la Garde d'Honneur a son arrivee a Chungking, capitale provisoire de la Chine. C'est la premiere fois que la Turquie envoie un ambassadeur en Chine. Photo NYT Paris 2.2.40 DB. N.Y. Document vise et publication autorise par la censure No 46.756.". New York Times and photographers' stamps on verso. Probably this photo was published by New York Time in 1932.

**USD 125**

Emin Ali Sipahi was the first Turkish ambassador to China.



## 18 UIGHUR & ISLAMIC YEARBOOK IN CHINA

*Yilnâma lügeti [i.e., Annual dictionary].*

**NIMET, NABLEZ (Prep. by).**

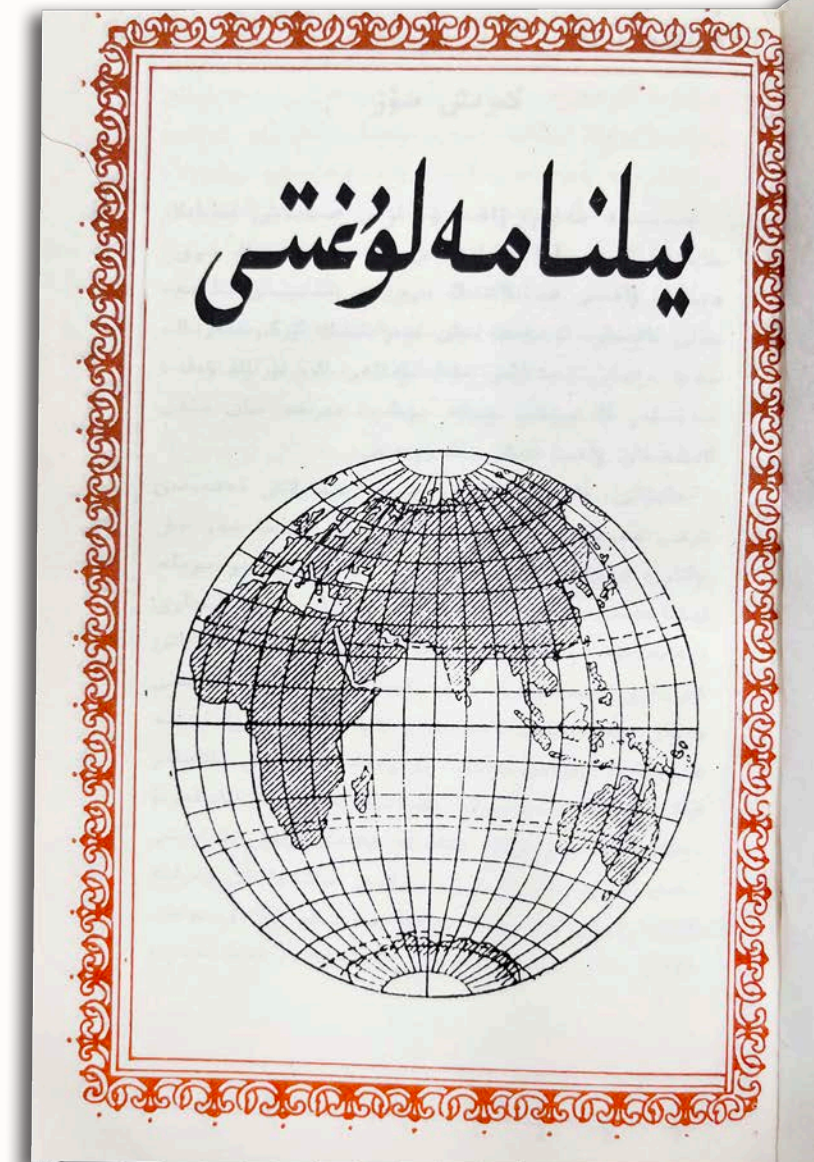
**Nüsmürler Nesriyati, Sincan [Xinjiang], 1993. (ISBN 7537120468).**

Original wrappers. Cr. 8vo. (19 x 13 cm). Text in Uighur with Arabic script, with bilingual titles and some annotations in Chinese and Uighur, b/w ills. The book includes an invaluable dictionary at the end of the text in Uighur, Chinese (both Latin and Chinese letters). This dictionary includes the Chinese equivalents of the Islamic articles such as astronomical and astrological, historical, geographical, etc. terminology. An excellent copy.

**USD 350**

The first and only edition, of this Islamic calendar of 1993, including astronomical events, feasts, religious holidays, storms, special days, geographical onomastics of the Islamic world, important events in Islamic history, important Islamic books, etc., in alphabetical order. The significance of the yearbook is that while dating the articles according to the Islamic world, it also determines the time according to the Chinese calendar.

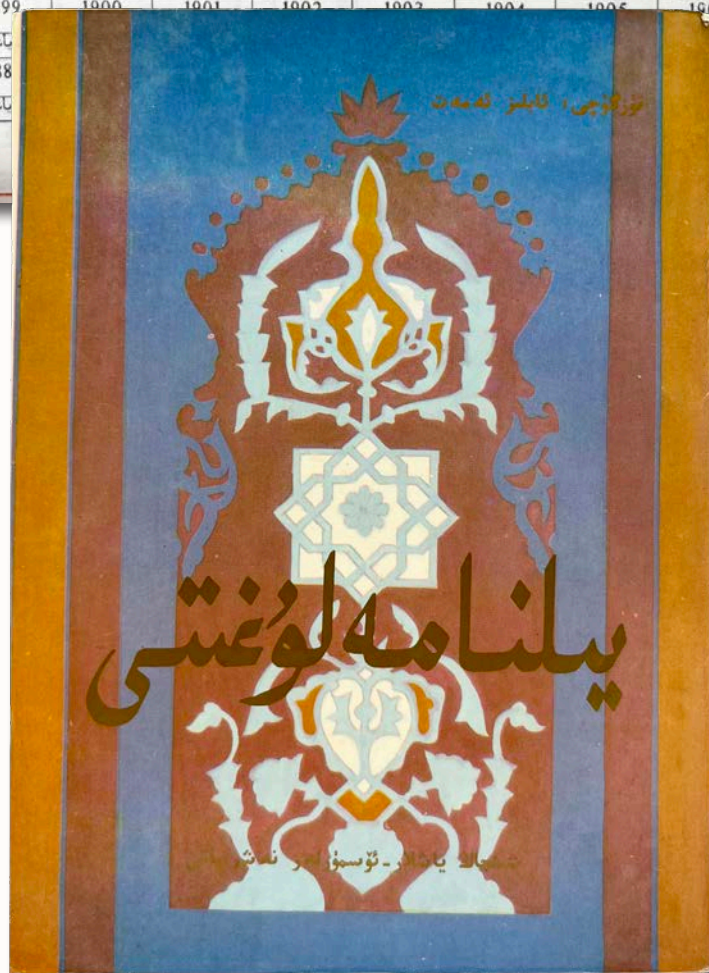
As of April 2024, we couldn't find any copies in OCLC and KVK.





مىلادى بىلەن مۇچەل يىلى بويىچە ياش سېلىشتۇرۇش جەدۋىلى

تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى	تۇغۇلغان يىلى، يېشى
1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	
12ياش	11ياش	10ياش	9ياش	8ياش	7ياش	6ياش	5ياش	4ياش	3ياش	2ياش	1ياش	
1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	
24ياش	23ياش	22ياش	21ياش	20ياش	19ياش	18ياش	17ياش	16ياش	15ياش	14ياش	13ياش	
1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	
36ياش	35ياش	34ياش	33ياش	32ياش	31ياش	30ياش	29ياش	28ياش	27ياش	26ياش	25ياش	
1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	
48ياش	47ياش	46ياش	45ياش	44ياش	43ياش	42ياش	41ياش	40ياش	39ياش	38ياش	37ياش	
1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	
60ياش	59ياش	58ياش	57ياش	56ياش	55ياش	54ياش	53ياش	52ياش	51ياش	50ياش	49ياش	
1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	
72ياش	71ياش	70ياش	69ياش	68ياش	67ياش	66ياش	65ياش	64ياش	63ياش	62ياش	61ياش	
1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	
84ياش	83ياش	82ياش	81ياش	80ياش	79ياش	78ياش	77ياش	76ياش	75ياش	74ياش	73ياش	
1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	
96ياش	95ياش	ياش										
1885	1886	188										
108ياش	107ياش	ياش										



**KOREA**



**19 AMERICAN POSTER - WANTED KOREAN SPIES  
- THE KOREAN WAR (1950-1953)**

*“You cannot tell spies by sex shape or size, but one caught today will save GI lives!”*

N.A.

[N.p.], [Korea], [c. 1954-55].

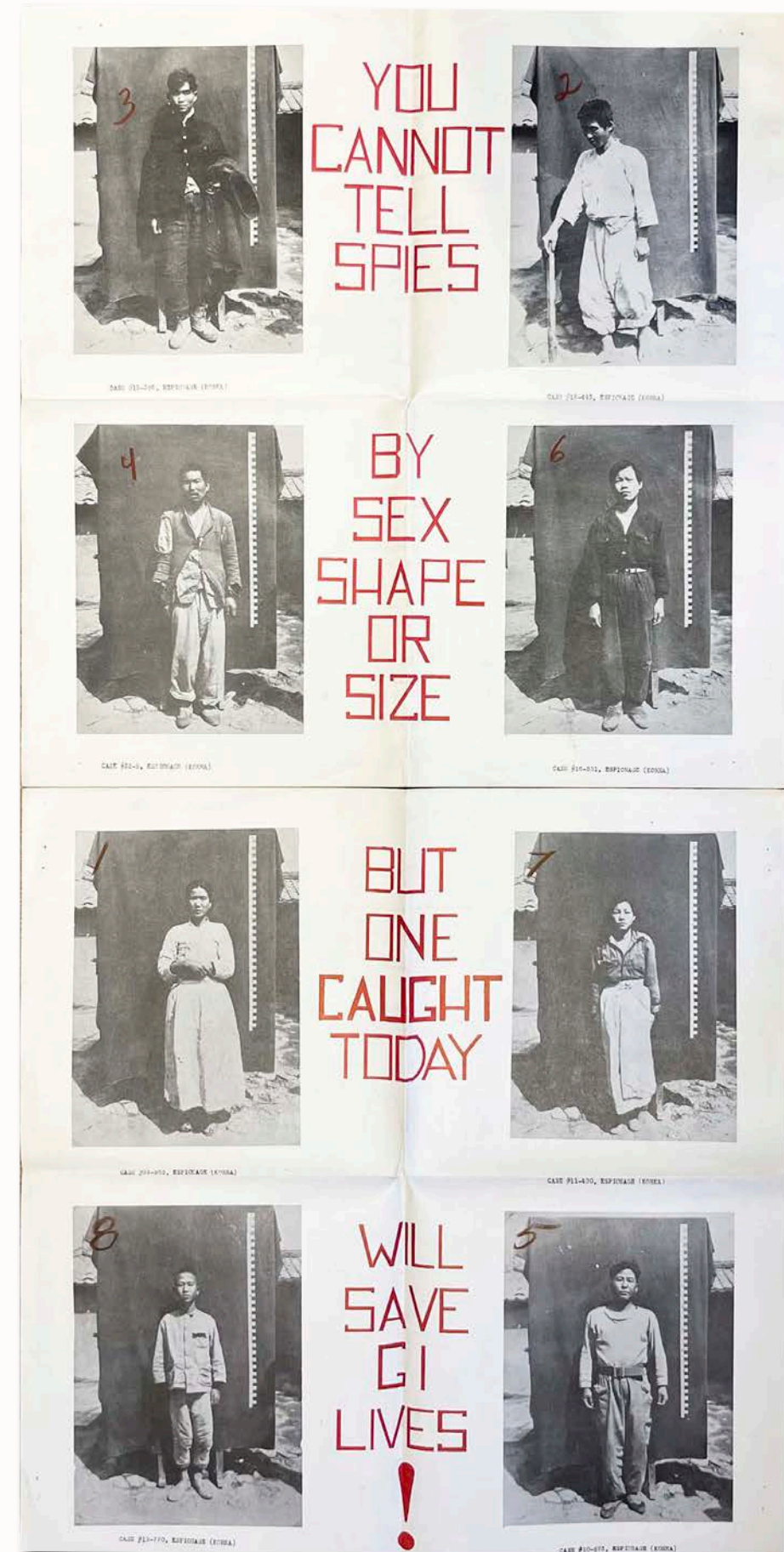
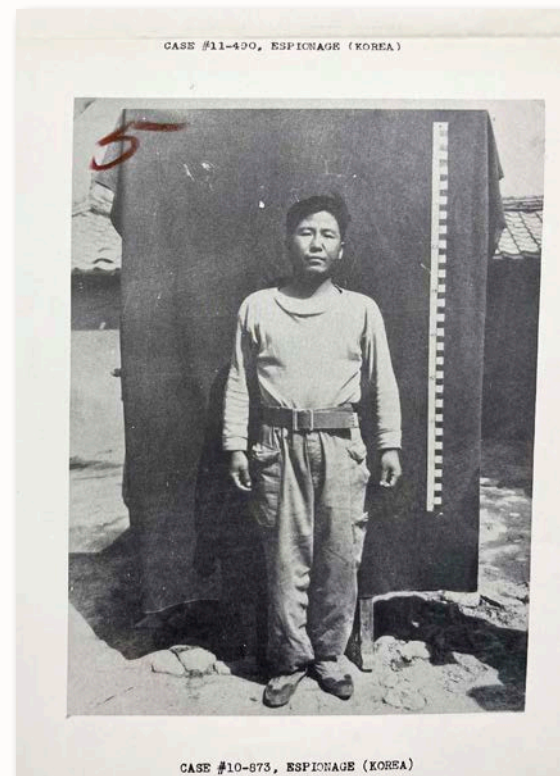
Lithograph including photographs of eight Korean spies during the war, printed on two separate sheets which are mixed numbered by hand. Each spy has case numbers.

42,5 x 42,5 cm for each sheet, 85 x 42,5 cm (if joint). Originally folded, a couple of pin holes on the marginal spaces, otherwise near fine. Folded traces, and small pinholes on the top margin. Overall, a fine poster.

**USD 2250**

Extremely rare (not found in any data) lithographed huge American poster in two sheets of the wanted spies in the Korean War (1950-1953). The poster includes full-length body shots of eight spies with case names indicated under the photos. It's written “You cannot tell spies by sex shape or size, but one caught today will save GI lives!” between photos vertically from top to bottom. All b/w photos are numbered by hand.

The poster was printed and possibly hung on the walls in North and/or South Korea for the US military to capture previously identified North Korean spies numbered by their cases of espionage. This poster is not dated, but apparently, it was used during the Korean War which was fought between North Korea and South Korea from 1950 to 1953. The war began on 25 June 1950 when North Korea invaded South Korea following clashes along the border and rebellions in South Korea. North Korea was supported by China and the Soviet Union while South Korea was supported by the United States and allied countries. The fighting ended with an armistice on 27 July 1953.





**20**

**KOREAN WAR / PHOTOGRAPHY**

*Fine archive of a Turkish commander including a historically interesting photographic account of Korea and Korean War, with 82 b/w photographs.*

**HAKKI BEY.**

**[South Korea], [1950-1961].**

Gelatine silvers. Various sizes (mostly 9 x 12 cm). Many prints have captions in Turkish on verso.

**USD 350**

Rare and fine archive including 82 gelatine silver prints of a Turkish commander participated in the Korean War (1950-1953). They also include some post-war photographs to 1961 when some Turkish soldiers from the Brigade served.

The photographs mostly document the Korean social life and American forces with the Turkish Brigade's activities during and after the Korean War (1950-1953). Charles Erwin Wilson (1890-1961) giving a speech among the American, Korean and Turkish flags, Turkish soldiers slaughtering a camel in front of the American flag in Eid al-Adha, South Korean military band coming to greet Turkish and American soldiers in Busan, a Korean peasant woman, Turkish band playing the Harbiye March during Republic Day celebrations in 1953, the Port of Busan, the building of the Chosen Palace Hotel, Sakshi House in Ceylon with a local young man, Korean cinemas and theatres, topography, aviators posing in front of airplanes, Turkish, American, and Korean soldiers, military ceremonies, Korean women and children, streets in Seoul, old Korean architectural buildings, day and night entertainment of soldiers, etc. Also, some photos are taken during a journey by a ship on the Indian Ocean.

The Turkish Brigade (code name North Star; Turkish: Simal Yildizi or Kutup Yildizi) was an infantry brigade of the Turkish Army that served under United Nations Command during the Korean War (1950-1953).

Turkey was one of 22 countries to contribute manpower to U.N. forces, and one of sixteen to provide military personnel. The first 5,000 troops of the Turkish Brigade arrived on 19 October 1950, shortly after the outbreak of hostilities in June, and remained in varying strengths until the summer of 1954. Attached to the U.S. 25th Infantry Division, the Turkish

Brigade was the only U.N. unit of its size permanently attached to a U.S. division throughout the Korean War. The

Turkish Brigade took part in several actions, most notably in the Battle of Kunuri, where their fierce resistance was decisive in delaying the enemy's advance. During the service of the 3rd Brigade in 1953, the Korean Armistice was signed, however, some commanders and bases of the Brigade served until the late 50s.





