



ORIENTALISM

JEFF WEBER RARE BOOKS

Catalogue 182

IT IS WITH GREAT PRIDE that I issue this catalogue devoted to my wife. From the first time that I met her I became interested in the history, literature and culture of ancient Persia, or modern day Iran. My college degree from UCLA focused on this field, studying under Dr. Amin Banani. My first serious book collection was on Persian literature in translation. My grandfather even wrote a bibliography on the Rubaiyat of Omar Khayyam. Thus applying my bibliographic zeal to the history of Persia, including language, travel, art, and the interaction between the east and west results in this offering. Persian culture is rich with history and lessons, art, design, story-telling and tradition. I know that those who know Iranians know they are a proud and remarkable people who bring much to this world and whose history is often much deeper than one imagines.

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RECENT CATALOGUES:

176: *Revolutions in Science* (469 items)

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179: *Jeff's Fables* (127 items)

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181: *Bookseller's Cabinet* (87 items)



COVER: 33 PARDOE

Jeff Weber & Mahshid Essalat-Weber



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1 **[Algiers, Algeria; photograph albums]** Two photograph albums, ca. 1880s-1890s, showing images of Algeria. Probably assembled from the work of more than one photographer. 7 of the images are signed “ND Photo” from the studio of - Neurdein Frères. 4 of the images are by Garrigues [signed]. Mostly of the images are attributable to the Maghreb region, especially either Tunisia or Biskra, Algeria. ca. 1880s-1890s. ¶ Two volumes. 4to. 11 ¾ x 10 inches. French titles. Contains 118 original photographs and 7 colored postcards of similar vintage (pre-1905). Original half black morocco, pebbled cloth sides, simple gilt spine rules. Both albums with ink stamp of “W – J&S” at rear; spine reinforced with black Kozo, scuffing painted black with an interest to keeping the album as fully original as possible. Very good.

\$ 4,500

TWO ALBUMS FEATURING 118 ORIGINAL PHOTOGRAPHS [ca.1880s-1890s) SHOWING NOMADIC LIFE, COSTUMES AND CUSTOMS IN ALGERIA, TUNISIA AND THE MAGHREB REGION IN NORTHERN AFRICA.



One remarkable image is in colors showing three elaborately dressed bedouins seated on a series of rocks in front of a massive stone wall with a stone opening immediately behind them; the colors heighten their knives and swords, the garments, cloaks, tunics, a boot, etc.

Among the other images are: scenes of Tunisia [including a birds-eye view by Garrigues], Nomadic scenes with desert vistas, a photographic portrait of a group of beggars [mendicants], a scene from a

bazaar offering “Magasins de Curiosites” [ca. 1893], an emporium called the “Berbousci Frères’ Tunis”, a black woman with Turkish coffee service, a hanging of a man in a rural scene with several people watching,

studio portrait of a young woman with large hoop earrings [Garrigues], six views of Constantine [by Neurdein Frères], several images showing date palm trees (particularly in the area of Biskra), an amazing image of 13 children running for joy [SEE ILLUSTRATION AT REAR], an encampment at Biskra, several views of the river El Kantara (near Biskra), Village Kabyle, a studio portrait of three women (one holds a water jug), a photo of a man leading his flock of sheep, a scene from the Sahara Desert, “Rue de la Mer Rouge”, and a man by himself carrying a full-sized piano strapped by a rope to his forehead, six riders of camels with their rifles, boys studying with an Imam, a camel rider with his trappings, some architectural settings, serving chai with brass cups, handsome group of armed soldiers, a desert scene with tents, etc. There are also 7 hand-colored postal cards.

Neurdein Frères: This firm is known to sign their photographs “ND Photo”. The brothers were Étienne and Antonin Louis Neurdein. They specialized in images from France, Belgium, Algeria, and Tunisia. Ken Jacobson includes among their best work: views and portraits of life in North Africa.” See: Ken Jacobson, p. 259.

The Maison Garrigues was active 1870s-1911. This firm was very active in Tunisia and they were also one of the first in that city. Jacobson favors their studio portraits of local people, and in that we have a fine example, one he included in his book. See: Ken Jacobson, p.235.

Another photograph, is attributable to Emile Fréchon (1848-1921), may have contributed one image. He spent winters in Biskra, thus accounting for a high likelihood that images in this album could be partly his work. He had the practice of stamping his name to the back of the image, and since these are mounted on board it will not be known if his blindstamp is present. See: Ken Jacobson, p. 231.

Based on evidence of the stamping [“W – J&S”] in both albums, it seems reasonable to project that the original owner of these albums may very well have been Scottish. The reason is that other albums are recorded with this same stamping, each from Scotland.

Ken Jacobson writes, “photographic prints ... are infrequently actually signed or stamped with the photographer’s name.” The images here are sometimes signed sometimes not, which is typical.

☀ See: Chatelain Retrouvé, *Photographe à Tunis 1903-1914*, Galerie Au Bonheur du Jour. Paris, 2006. Nicole Canet [publisher], *Beautés Exotiques*.

Galerie Au Bonheur du Jour, 2005; Fleig, Alain, *Reves De Papier. La Photographie Orientaliste 1860-1914*. Neuchatel, 1997; Jacobson, Ken, *Odaliskues and Arabesques: Orientalist Photography 1839-1925*. London, Bernard Quaritch Ltd, 2007; Mégnin, Michel, *La photo-carte en Algérie au XIX siècle*; Mégnin, Michel, *Tunis 1900*, Lehnert & Landrock Photographes. Paris Méditerranée, 2005; Taraud, Christelle. *Mauresques femmes orientales dans la Photographie Coloniale 1860-1910*. 2003. [LV1968]

2 **ANET, Claude.** *Les Roses d'Ispahan. La Perse en Automobile, à travers la Russie le Caucase*. Paris: Felix Juven, [1906]. ¶ 4to. xii, (13)-317, [3] pp. Numerous photographic illustrations (309) on 40 plates; paper is uniformly browned. Original full publisher's red decorative cloth with elaborate pictorial image in blue, white and gold, all edges gilt, signed A. Monlader and A. Souze; spine head damaged (torn) and the rear hinge torn (with Kozo repairs). Very good.

\$ 60

First edition of the first account of a motor-car driver through Persia. This was later translated into English in 1907 and published as *Through Persia in a motor-car: by Russia and the Caucasus*. This account is partly remarkable as it occurs in the wake of the 1905 Russian Revolution. He and his companions traveled in two Mercedes and one Fiat driving from Bucharest to Isfahan.

Claude Anet (1868-1931), born as Jean Schopfer, he used this pen name for much of his life working as a French writer, journalist and tennis player (he won the French Open in 1892, the second year of the now famous tournament), besides speaking French he also learned Russian, English, German and a little Persian. He lived in Russian for three years, working as a foreign correspondent for a St. Petersburg newspaper, and was present during the Bolshevik Revolution of 1917.

3 **ANTONIUS, George** (1891-1942). *The Arab Awakening: the story of the Arab National Movement*. London: Hamish Hamilton, (1945). ¶ Reprinted. 8vo. xi, [1], 13-470, [1] pp. 5 plate maps (some folding), index. Pale blue cloth, spine title stamped in black; fading. Ownership marks of "Dillon – From Peter McColl ... 1946". Very good.

\$ 20

Originally issued in 1938. the author was Lebanese-Egyptian, known as one of the first historians of Arab nationalism, for which his views were debated but also used by Anglo educators for "decades."

4 **ARNOLD, Sir Thomas; Alfred GUILLAUME.** *The Legacy of Islam. Edited by the late ...* Oxford: Oxford University Press, 1952). ¶

Reprint of the 1931 first edition. Sm. 8vo. xvi, 416 pp. Profusely illustrated with 92 illus., index. Original navy blue gilt-stamped cloth, pictorial dust-jacket; jacket roughed at extremities, but intact and thus preserving the cloth in perfect condition.

\$ 18

The classic history of Islam and its influence in geography & commerce, art (influencing European art), painting, architecture, literature, mysticism, philosophy * theology, law & society, science & medicine, music, Spain & Portugal, and Astronomy & Mathematics. The contributors include: J.B. Trend, Ernest Barker, J.H. Kramers, A.H. Christie, Martin S. Briggs, R.A. Nicholson, Max Meyerhof, Baron Carra de Vaux, etc.

5 **BINDER, Henry** (1855-). *Au Kurdistan en Mésopotamie et en Perse*. Paris: Maison Quantin, 1887. ¶ Tall 8vo. 453, [1] pp. Map (printed in 4-colors), portrait of the author, 200 phototype drawings by Quinsac after photographs and sketches by the author. Dedicated to Le Général F. Perrier. Large map of Kurdistan laid in. Original printed pictorial wrappers; some light edge wear. Very good. The rare folding map of Kurdistan (often missing) is present with this copy in excellent condition. Scarce.

\$ 750

"The journey of which M. Binder's beautiful volume is the result, was suggested to him by the following passage in a work of M. Reclus: 'Actuellement le bassin du Grand-Zab est une des régions de l'Asie antérieure où l'on ne se hasarde de qu'avec prudence, c'est le pays de montagnes où vivent les Kurdes les plus belliqueux, c'est là que se sont réfugiées les tribus nestoriennes, habituées au pillage, pour braver les pachas. Schulz, le premier Européen qui s'y Aventura, fut tué à Djoulamerg avec tous ses compagnons.' M. Binder, on making known his intention of following in the footsteps of Schulz to the Minister of Public Instruction, was charged with a geographical and archaeological mission, of which he subsequently made a report to the Minister, and the work we have before us is a development of that report. It gives the story of the travelers' adventures, and the results of the notes and observations taken on the road. We have followed with much interest the wanderings, often perilous enough, of M. Binder and his amiable *compagnon de voyage* – wanderings related with microscopic fullness. Fortunately they took with them a good camera, to which is due one of the most valuable features of the volumes, its beautiful phototypes of strange wild places assuredly never before submitted to the camera. The author and his friend had their full share of the usual traveler's troubles – rascally guides, interpreters who could not interpret, and baggage animals whose motto was that of Launcelot Gobbo's conscience – "Budge not." Much of their journeying

was across desolate sandy plains and through wild mountain passes. They were often in danger of their lives, sometimes from the very guards provided by the Turkish Government to escort them.” [pp. 525-526] – *The Westminster Review*, Volume 129, London, 1888. The account leaves Tiflis, comes to Moussoul, to Nineveh and neighboring regions, etc. “On one occasion at least the party was in considerable danger from a number of ferocious Arabs, who attacked the *kellek* at night.” The first leg of the journey ends at Bagdad, from which the group heads to Persia “thankful to be rid of the annoyances and worries caused them by the Turkish Government.” A guide deserted them but they sojourned on and arrived in Tehran entirely on their own. Their four month journey ends here. “The book is an important contribution to the study of the places and people visited, and the phototypes are simply invaluable.”

See: Arash Khazeni, *Tribes and Empire on the Margins of Nineteenth-Century Iran*, University of Washington Press, 2009; Wadie Jwaideh, *The Kurdish National Movement: Its Origins and Developments*, Syracuse University Press, 2006.

6 [Burmah] **BINNEY, Mrs. J.G. (Joseph Getchell)**. *Twenty-six Years in Burmah: records of the Life and Work of Joseph G. Binney, D.D.* Philadelphia: American Baptist Publication Society, (1880). ¶ 8vo. 384 pp. Frontispiece portrait, index; some minor gutter wear at title. Original brick-red black and gilt-stamped cloth, rear cover blind-stamped; spine ends rubbed. Bookplate of Melvin O. Shamp. Very good copy.

\$ 75

Reverend Joseph Getchell Binney (1807-1877) was a Missionary in Burmah (modern day Myanmar), Southeast Asia. “The Rev. Joseph Getchell Binney D.D. (1807-1877) was born at Boston, Massachusetts, Dec. 1, 1807, and died at sea Nov. 26, 1877, while returning to Burma. He was educated at Yale and Newton Theological Seminary, and was ordained in 1832. Binney settled in Savannah, Georgia, but in 1843 left for India to engage in missionary work among the Karens. He established in 1845 the Karen Seminary for the training of native ministers, but after some years he returned to America, owing to the precarious health of Mrs. Binney. He was engaged for a time as pastor at Elmira New York and Augusta, Georgia, and in 1855 accepted the Presidency of Columbian College. He resigned in 1858 to resume his work among the Karens, where he labored with great success until 1875 when failing health caused him to take a trip to America. On his return, in 1877, he died at sea and was buried in the Indian Ocean.” – *The George Washington & Foggy Bottom Historical Encyclopedia*.

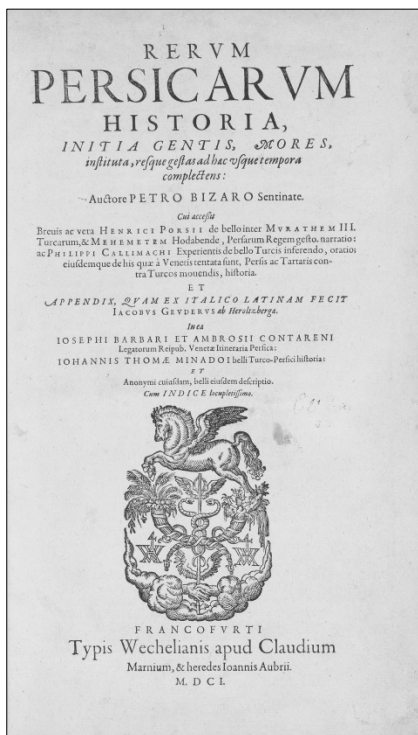
7 **BIZARI [BIZZARI], Pietro; CLEASIAS; Photius; Henricus PORSIUS, Philippus CHALLIMACUS, and Thoma MINADOUS.**

Rerum Persicarum Historia, Initia Gentis, Mores, instituta, resque gestas ad haec usque tempora complectens... Cui accessit Brevis ac vera Henrici Porsii de bello inter Murathem III. ..Philippi Callimachi Experientis de bello Turcis... Et Appendix... Jacobus Geuderus...In ea Josephii Barbari Et Ambrosii Contareni Legatorum Reipub. Venetae Itineraria Persica: Johannes Thomae Minado I belli Turco-Persici historia... Frankfurt: Claude Marinus and heirs of Johan Aubry for Typis Wechel, 1601. ¶ Folio.):(4, A-3G⁶, 3H⁴, 3I-3K⁶, 3L⁴. Pagination: [8], 644, [32] pp. Wechel's Pegasus device on title page and verso of last printed leaf, head-piece, historiated and decorated initials. Contemporary mottled calf, spine gilt in compartments with floral and acorn design, raised bands, gilt title on dark red leather label, edges marbled in blue, marbled endpapers; small hole in lower compartment, some light wear, some light

paper toning, a very pleasing copy.

\$2,250

Second expanded edition. "Pietro Bizzarri [Bizari], (born 1525/30?, died in or after 1586), historian and spy, was probably born in Sassoferrato Castello (Marche), Italy, the son of Antonio Bizzarri, a soldier who died in 1528. He must also have lived in Perugia, hence his common description as Perusinus. He was sent to Venice for an excellent education in classical letters. There in his eighteenth year (1542-3) he was converted to Protestantism, perhaps under the influence of Bernardino Ochino and the writings of Erasmus. Now devoted to evangelical reform, Bizzarri left Italy in the summer of 1545 for Germany, settling first



in Nuremberg, and then in Wittenberg, where he sought his spiritual guide, Philip Melanchthon, with whom he planned to study. However, Charles V's victory at Muhlberg (1547) resulted in Bizzarri abandoning Germany, and after stopping briefly at several German universities he

eventually crossed the channel to England, where he was resident from 1549... Bizzarri became associated with the court of Mary Stuart, and in the hope of acquiring the patronage of the Scottish queen as well he presented to her a Latin treatise, *De bello et pace*... Bizzarri began his lifelong career as an intelligencer, passing political and diplomatic information to Cecil. Although there is no clear evidence, it is possible that Bizzarri had been [employed] at the Scottish court as an agent, and that it was Cecil who encouraged him to settle in Venice to collect and transmit information at a time when no Venetian ambassador was resident in England... Bizzarri travelled widely in Germany, but by January 1578 he was established in Antwerp, where he frequented the circle of the printer Christopher Plantin... In 1583 appeared his Persian history, *Rerum Persicarum historia*, dedicated to August of Saxony, although two presentation copies were also sent to England: one for the queen and one for Walsingham..." [Oxford DNB].

The 1601 edition is an expanded version of the work. It begins with Bizzarri's treatise on the Persian people, their institutions, foreign policy, costumes, etc. It is followed by an excerpt from Photius' summary of Ctesias' history of Persia (pp. 349-360); Henricus Porsius' history of the war between Murad III and Mehemetem; an oration to Pope Innocent III by Philippus Callimachus (15th century) on the Turkish war and Venice (pp.371-399; 400-431); and other materials (p. 433+) which take the history of the Persian war to 1588.

In 1601, Barbaro's and Contarini's accounts were included in Pietro Bizzarri's *Rerum Persicarum Historia*, along with accounts by Bonacursius, Jacob Geuder von Heroldsberg, Giovanni Tommaso Minadoi, and Henricus Porsius; which was published in Frankfurt. Barbaro's account was also published in Turkish as "Anadolu'ya ve İran'a seyahat". Barbaro's account provided more information on Persia and its resources than that of Contarini. [See: The Cambridge history of Iran, William Bayne Fisher, Peter Jackson, Laurence Lockhart, New York : Cambridge University Press, 1986, p.378]. He showed skill in observing unfamiliar places and reporting on them. Much of Barbaro's information about the Kipchak Khanate, Persia, and Georgia is not found in any other sources. – *Biographie universelle, ancienne et moderne*, J Fr Michaud; Louis Gabriel Michaud, Paris, Michaud, 1811-28, p. 327.

Thomas Herbert, who wrote a history of travels to Persia between 1626-29 knew of Bizari's account from 1583, citing it just once. See his: *A Relation of Some Yeares Travaile, Begunne Anno 1626*. London: Printed by William Stansby, and Jacob Bloome, 1634.

VD17 23:231248Y; BL (German) 17th. c. B1503; Graesse I, 433; Brunet I, 955.

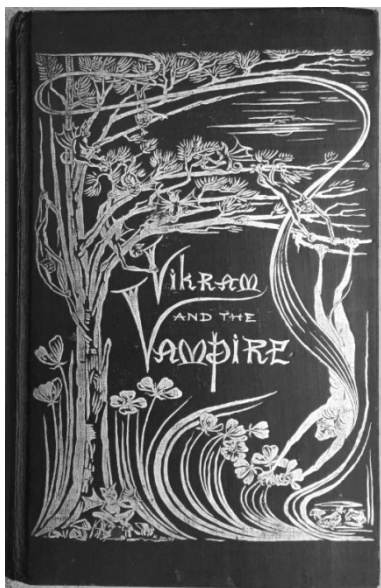
*One of 200 copies
Vikram and the Vampire*

8 **BURTON, Captain Sir Richard** (translator); **Isabel BURTON** (editor). *Vikram and the Vampire or Tales of Hindu Devilry*. London: Tylston and Edwards, 1893. ¶ Tall 8vo. xxi, [3], 243, [5] pp. Photogravure frontispiece by Albert Leitchford (1866-1905), 33 illus. by Ernest Griset of which 16 are full-page plates printed on special china paper and mounted on fine card stock; occasional foxing. Original elaborate gilt-stamped pictorial black cloth, t.e.g.; spine ends and supper joint neatly mended with kozo, endpapers stained. PUBLISHER'S DEDICATION TO WALTER BOUTALL dated 1893 in ink, "... from Tylston & Edwards, in grateful recognition of the services rendered by his firm to theirs in proofing this edition." Near fine.

\$ 1,250

Memorial Edition, LIMITED EDITION of 200 copies. From the preface: The Baital-Pachisi, or Twenty-five Tales of a Baital is the history of a huge Bat, Vampire, or Evil Spirit which inhabited and animated dead bodies. It is an old, and thoroughly Hindu, Legend composed in Sanskrit, and is the germ which culminated in the Arabian Nights, and which inspired the "Golden Ass" of Apuleius, Boccaccio's "Decamerone," the "Pentamerone," and all that class of facetious fictitious literature.

The story turns chiefly on a great king named Vikram, the King Arthur of the East, who in pursuance of his promise to a Jogi or Magician, brings to him the Baital (Vampire), who is hanging on a tree. The difficulties King Vikram and his son have in bringing the Vampire into the presence of the Jogi are truly laughable; and on this thread is strung a series of Hindu fairy stories, which contain much interesting information on Indian customs and manners. It also alludes to that state, which induces Hindu devotees to allow themselves to be buried alive, and to appear dead for weeks or



months, and then to return to life again; a curious state of mesmeric catalepsy, into which they work themselves by concentrating the mind and abstaining from food - a specimen of which I have given a practical illustration in the *Life of Sir Richard Burton*.

The translation is rendered peculiarly and made valuable Burton's intimate knowledge of language. To all who understand the ways of the East, it is as witty, and as full of what is popularly called 'chaff' as it is possible to be. There is not a dull page in it, and it will especially please those who delight in the weird and supernatural, the grotesque, and the 'wild life'.

My husband only gives eleven of the best tales, as it was thought the translation would prove more interesting in its abbreviated form. – ISABEL BURTON. August 18th, 1893.

☼ Casada, Sir Richard F. Burton; A biobibliographical study, 93 (note); Penzer, *An Annotated Bibliography of Sir Richard Burton*, pp. 82-83.

4 Color Lithographic Plates

9 **CHAMPOLLION-FIGEAC, Jacques-Joseph** (1778-1867). *Histoire de la Perse (Asie Orientale). Illustrée de gravures en couleur*. Paris: Alphonse Pigoreau, n.d. [ca. 1852?]. ¶ Sm. 4to. [iv], 446 pp. 4 colored plates (including frontispiece, and facing pp. 117, 281, 427; lightly foxed, outer corner showing water-staining. Original blind and gilt-stamped red cloth with "Institution de Mmes Merigeud et Barlas" on upper cover, all edges gilt; spine ends worn, shelf wear, corner dented. Good +. Scarce.

\$ 300

Early printing. There were at least two issues of this work: the present one from Alphonse Pigoreau, and another from Arnould de Vresse – the latter being more common on the market presently, and containing 6 colored lithographs whereas the Pigoreau issue has but 4 colored lithographs. A date at the end of the text indicates 1852, whereas the de Vresse printing shows the date of 1860. This is far enough away from 1852 to suggest that de Vresse's is the later issue.

Contents: Divided into 16 chapters, this history of the ancient country and people of Persia, discusses principles monuments such as Persepolis, the population and its origins, traditions, manners and customs, Harems, the heights of modern comforts, costumes (dress), ceremonies,

government and its structure, eunuchs, life of the king, Satraps, military, tombs, religion, Zoroastrianism, Zend-Avesta, morals, Koran, Christian missions in Persia, languages, ancient literature, historical inscriptions of Bi-Sutoum [Behistun inscription in Kermanshah province, a key to deciphering cuneiform script] and Naskhi-Roustan, Ferdusi, Sa'adi, Hafiz, Rachid-Eddin [Rashid-al-Din Hamadani (1247–1318)], the historian Mirkond, Jami, philosophy, sciences & arts: medicine, mathematics, astronomy, astrology, games, dance [dancers], magic [magicians], fine-arts, painting, architecture, sculpture, Tak-i-Bostan [Taq-e Bostan], Schapour [Shapour], Darabgerd [Darab], etc., commerce, routes of travel, finance, money, gold & silver mines, and history of the various dynasties.

Jacques-Joseph Champollion-Figeac was the brother of Jean-François Champollion (1790-1832), famous Orientalist and the person who is known to have deciphered the Egyptian hieroglyphs and a pioneering figure in the field of Egyptology (as studied in the West). At the age of 41 he died of a heart-attack, leaving much unfinished work, such that his brother Jacques-Joseph served to edit and publish some of that work.

Also issued by Arnauld de Vresse of Paris, 1860, in an edition with 6 colored plates – there is no list of plates. This title is more common than the Alphonse Pigoreau issue, though the printed sheets are exactly the same. Was the dated 1860 earlier than this issue? Or the reverse? Traditions established where a dated title-page is usually a first edition and an undated title is usually a reprint does not explain the difference in the number of plates issued or why Pigoreau has the same sheets as De Vresse. The title states, under the author's name, "Bibliothécaire Palais de Fontainebleau." Jacques-Joseph Champollion-Figeac, the historian-librarian of the castle at Fontainebleau, was known as an archeologist working in Greece and Egypt. "Then on March 1, 1848 he was dismissed from his position as professor at the School of charters and curator at the National Library. He was accused of theft and negligence; if the theft charges were unfounded, their neglect was more responsive. In 1848 he was expelled and asked asylum by his son Paul, deputy prosecutor at Fontainebleau. In 1852 he was appointed curator of the library of the Imperial Palace."

See: Cyrus Ghani, *Iran and the West, a critical bibliography*, London & New York, Kegan Paul International 1987, p.70.

*Scotsman Physician Practices in Tartary Russia; Visits Persia
Relative of Captain James Cook*

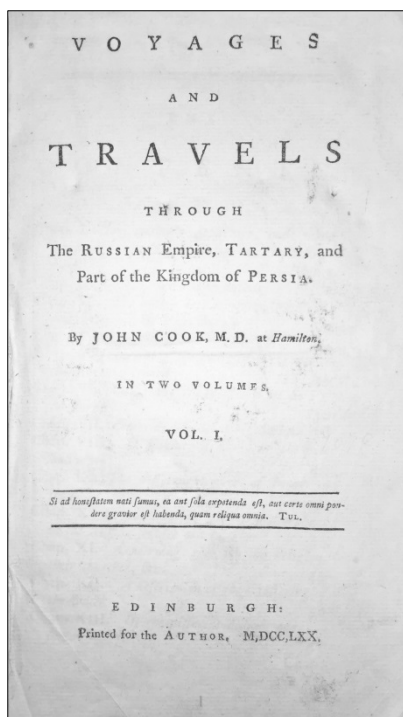
10 **COOK, John, M.D. ["at Hamilton"]** (ca.1710/16-1790). *Voyages and Travels Through The Russian Empire, Tartary, and Part of the Kingdom of Persia. Vol. 1.* Edinburgh: Printed for the Author, 1770; [with]: Vol. II. *Second edition.* Edinburgh: Printed for the Author, and Sold by E. & C. Dilly, London, 1778.

2 volumes. 8vo. Vol. 1: viii, iii, [1], i-ii, (3)-467, [1] pp. Original quarter calf, raised bands, gilt-rules and red morocco spine label, marbled paper over boards; extremities worn, puncture marks on upper cover and affecting a few leaves. Bookplate of [James] Fraser of Auchnagarn [Scotland; also: Frazer]. Vol. II: ii, iii, [1], iii-vi, 628, [1] pp. Final leaf is the errata for both volumes. Original

pale blue paper over boards, white paper spine present as a remnant, entirely untrimmed. Ownership signature of Walter Blunte. Very rare.

\$ 1,400

MIXED SET. First edition of vol. I coupled with a second edition of vol. II. The editions were both printed at the expense of the author. Very rare on the market in either edition, with only a single copy of the first edition and another of the second edition traced at auction.



Anthony Glenn Cross, formerly Slavonic Studies at the University of Cambridge, describes the account as “underestimated and unjustly ignored. It is a mine of information about many things, not least about the activities of the Scots and English in various parts of the Russian empire during the reigns of Anna [Ivanovna] and Elizabeth [Elizaveta Petrovna]; it is also a unique contemporary source for the workings of the Medical Chancery and the trials and tribulations of medical practitioners in Russian service.” [pp. 129-131]. He goes on to say that Cook’s motivation for going to Russia was, having been chronically ill earlier, to die at worst. However he became well and stayed in Russia as physician

for fifteen years, and thence returned to Scotland where he continued his practice. Curiously he did not have an MD degree, but became a part of the naval hospital in St. Petersburg; “he explains the various duties of physicians, surgeons, surgeons’ mates and apothecaries...; and even more interestingly, he describes in detail the army and navy hospitals in St. Petersburg and their regimen. He gives amusing accounts of his meetings with the then archiater, the Livonian Dr. Johann Fischer, and of his examination by the Medical Chancery Board...” He passed this three-hour oral exam while enjoying “a few glasses of wine.” He stayed at the naval hospital for five months, then was transferred to the western end of Vasilii Island, taking office in a small hospital. Six months later he was called to the service of Russian military forces in the south, becoming physician to Prince Mikhail Golitsyn, thus placing him in Voronezh where the Russian had engaged the Turkish army in 1737. He accompanied the prince to Astrakhan in 1740. It is here that he replaced Malloch who had died. Cook married Miss Hadderling in England and returned to Russia to supervise the construction of a naval hospital. In 1745 he resigned his post and went to Persia to join Golitsyn’s embassy. He was then stationed at Riga. He sought to be discharged of service in 1748 “but encountered great difficulty” until John Bell came and replaced him. He gained his medical degree from the University of St. Andrews in 1750 and thus practiced medicine in Scotland till 1790.

John Hamilton Cook (ca.1710/16-1790) was a first cousin of the famous Captain James Cook, famously killed in the Sandwich Islands. He was born in Scotland (date unknown), practiced medicine as a physician, was sent to Tavrov with a number of British officers. One might expect that Cook was 20-30 years of age when heading to Russia. He replaced Silvester Malloch as principal surgeon at the port of Astrakhan, staying in Russia from 1736 to 1750. The title-page of this book states “at Hamilton” – which may be so, but some attribute that to his middle name.

PROVENANCE: James Fraser of Auchnagarn was brother of 7th Lord Lovat. Walter Blunte has not been identified.

☼ See: Anthony Glenn Cross, *‘By the Banks of the Neva’: Chapters from the Lives Careers of the British in Eighteenth-century Russia*, Cambridge & NY: Cambridge University Press, 1997, pp. 129, 182; Michael Khodarkovsky, *Russia’s Steppe Frontier: The Making of a Colonial Empire, 1500-1800*. Indiana University Press, 2004.

11 **CURZON, Robert.** *Visits to Monasteries in the Levant*. London: John Murray, 1849. ¶ 8vo. xxxi, [1], 449, [1] pp. Frontispiece, title-page vignette, 15 woodcuts (1 folding). Original dark green blind and gilt-stamped publisher's cloth; neatly rebacked preserving original spine and original endleaves, extremities showing. Very good.

\$ 110

First edition of a classic travel account to Turkey and the Levant.

One illustration shows the interior of a Turkish library: there is a shelf, for earthenware pots and such, but not for books! The books are all kept within leather saddlebags and hung 2 or 3-fold on wooden pegs – as such 13 books can be counted in this image (2 are being held by those attending the library). Other illustrations depict a Bedouin Arab, a Kurd, a “negress waiting to be sold” at the bazaar, Mendicant Dervish, the Monasteries of St. Barlaam, Simopetra and Meteroa, a Greek sailor, a Circassian lady, a Turkish lady “in the Yashmak or veil,” etc.

“He first travelled in the Levant in 1833-34 after losing his seat as M.P. following the Reform Act of 1832. His troubled relations with his parents partly accounts for his time in the Middle East, which resumed in 1837 with a visit to Egypt, the Natron Lakes and the Libyan Desert, then on to Istanbul, Albania and Greece where he visited the monasteries of Mt. Athos. His time abroad continued with his appointment as Sir Stratford Canning’s private secretary at the Istanbul embassy in 1841. The following year he started out for Armenia where he helped resolve border disputes. Together with A.W. Kinglake and Eliot Warburton – with whom he is often compared – Curzon published an account of travel in the Middle East that can be said to have chimed with the early Victorian public mood. As in the work of the other two writers, the voice of *Visits to Monasteries in the Levant* (1849) might be characterized as confident and proprietary in regard to the land and peoples it describes. What distinguishes Curzon’s writing from theirs is a deeper knowledge of the region acquired through longer stays there. If his connection with Eastern monasteries as a collector of old manuscripts furnished the context for his first travel work, the period spent defining the boundaries between Ottoman Turkey and Persia resulted in his second work, *Armenia: A Year at Erzerum, and on the Frontiers of Russia, Turkey, and Persia* (1854)... [The present work] commends the disinterested exercise of power by Ibrahim in Curzon’s classic account of the riot in the church of the Holy Sepulchre and of ‘the gruesome night that followed ... in which hundreds of worshippers died in a stampede during the miracle of the holy fire.’ – Geoffrey P. Nash, *Travellers to the Middle East from Burckhardt to Thesiger*. ... Anthem Press, (2011), pages 31-2.

Robert Curzon, 14th Baron Zouche (1810-1873), was an English traveler, diplomat and author. He was responsible for acquiring several important Biblical manuscripts from Eastern Orthodox monasteries.

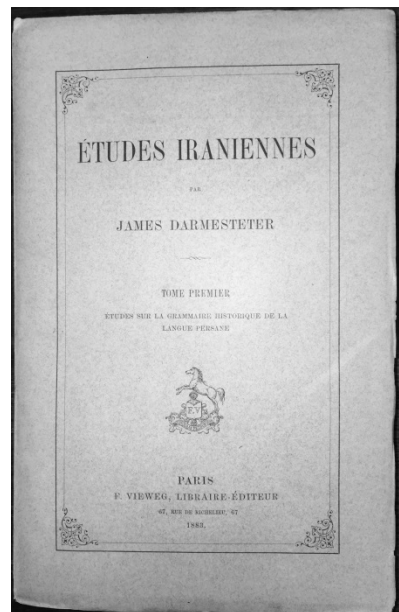
☀ Sefik E. Atabey, *The Ottoman world: the Library of Sefik E. Atabey*, (2002), 301; Blackmer 436.

12 **DARMESTETER, James** (1849-1894). *Études Iraniennes. I. Études sur la grammaire historique de la langue persane; II. Études sur la langue, la littérature, les croyances de la Perse ancienne*. Paris: F. Vieweg, 1883. ¶ 2 volumes. 8vo. IX, 336; [vi], 380 pp. Original gray printed wrappers. Some light foxing. Bookplates of William Goût (1881-1974), Beckenham, Kent. \$ 195

First edition. Dedicated to Adolphe Régnier, the eminent Philologist, professor at the College de France (1804-1884).

"In 1883 [Darmesteter] also published the two volumes of his *Études iraniennes*, characterized by Karl Geldner as epoch-making. In the first volume, entitled *Grammaire historique du persan*, he established that Old Persian and Avestan were distinct languages, showed that the cradle of modern Persian was Fārs, isolated the Semitic element in Pahlavi, and established that Pārsīk (now more usually termed Pāzand) was only Pahlavi transcribed in Avestan characters. The second volume, called *Mélanges d'histoire et de littérature iranienne*, is a miscellany of brilliant short studies, for example, his masterly treatment (pp. 301-03) of Hadiš, Iranian divinity of the homestead, until then unrecognized by Western scholars." – *Encyclopaedia Iranica*.

James Darmesteter was the great Iranist, was the son of a Jewish bookbinder, who in 1852 moved to Paris to improve his children's educational opportunities. He studied comparative grammar and Sanskrit at the École des Hautes Études, which led to his lifelong fields of study on Iranian philology and the Zoroastrian religion. He is described as a frail man, a great intellect, and a



quick study for mastering languages. He wrote the English translation of Avestan texts *The Zend Avesta*, *The Vendidad*, followed by, *The Sīrōzabs*, *Yasts*, and *Nyāyis*, issued in 1880, 1883 [2 parts]. In 1885 he was nominated for the chair of Persian language and literature at the Collège de France. He was compelled to study languages, religion and philology by taking a mission to the regions of Afghans, Indians and the Punjab, recording popular songs [collecting more than 100 songs in Pashto script], language, literary texts, helped with interpretation by local singers. He also went to the Parsis, mostly in Bombay, to Navsari and Gujarat. He further advanced his understanding of Zoroastrianism, their beliefs, rituals and practices. This resulted in another “masterpiece of learning” the *Le Zend-Avesta*, 3 vols., 1892-93, which “received instant acclaim.” He died of an illness at 45 years of age. “West, never given to overstatement, wrote of him: “It would be difficult to find a sounder scholar, a more brilliant writer, and a more estimable man, all united in the same individual.”” – Mary Boyce and D. N. MacKenzie, for the *Encyclopaedia Iranica*, Vol. VII, Fasc. 1, pp. 56-59.

William Gout (1881-1974), Beckenham, Kent, was an Islamist and an important collector of Middle Eastern books and manuscripts. He wrote a privately published memoir entitled, *Forty years in Iran*, 1972. He and George Binney were sent to Iran in 1951 to spy on Mohammad Mosaddeq, who was nationalizing the Iranian oil industry, for the British government. [See: Mansoureh Ebrahimi & Kamaruzaman Yusoff, “British and Iran: Harmful Harvest of 1951 Oil Negotiations,” *Asian Social Science*, vol. 11, no. 1, 2015, p.5] A Christie’s catalogue, issued in 1975, offered items from his personal collection: *Fine Oriental Miniatures, Manuscripts & Qajar Paintings, Maps and Books on Persia and the Middle East; the Properties of the Late Jacob Hirsch, the Late William Gout, Esq. and Other Properties: Which Will be Sold at Auction by Christie, Manson & Woods Ltd. ... 8 King Street, St. James’s, London, SW1Y 6QT ... on Thursday, December 4, 1975.*

13 **DIEULAFOY, Madame Jane.** *At Susa. The Ancient Capital of the Kings of Persia. Narrative of travel through western Persia and excavations made at the site of the lost City of the lilies, 1884-1886. Translated from the French by Frank Linstow White.* Philadelphia: Gebbie & Co., 1890. ¶ 4to. [32 cm]. vi, 266 pp. Half-title, illustrated with 121 engravings on wood and a map. Original olive brown cloth with pictorial designs embellishing the upper cover in gilt, red and black, t.e.g.; a bit rubbed. Early ownership inscription from 1891. Very good +.

\$ 295

Jane Paule Henriette Rachel Magre Dieulafoy (1851-1916), “(b. Toulouse, 29 June 1851, d. Château de Langlade, Haute-Garonne, 25 May 1916),

French archeologist, explorer, folklorist, novelist, playwright, and journalist. Jane was born into a wealthy and cultivated family of merchants. She studied at Couvent de l'Assomption d'Auteuil (1862-1870) in Paris. In May 1870, she married Marcel Dieulafoy and joined him in the army of the Loire during the Franco-Prussian war of 1870. From that time, she adopted masculine costume and a short haircut in her extensive travels and her mundane Parisian life. They formed a strange couple which later became a favorite target of journalists and cartoonists. She studied drawing and sculpture, knew English and Spanish, could read Italian and Portuguese, and acquired some knowledge of Moroccan Arabic and Persian. During Marcel's appointments at Toulouse (1871-79) as the architect in charge of historical monuments, she accompanied him on his travels in England, Italy, Spain, Upper Egypt, and Morocco. When Marcel obtained an unpaid assignment in Persia, Jane decided to accompany him. From the start, she imposed herself as a "collaborateur" (she used the masculine form purposely). She covered on horseback all the Persian itinerary of the voyage (1881-82) from Marseilles to Athens, Istanbul, Poti, Erevan, Jolfā, Tabrīz, Qazvīn, Tehran, Isfahan, Persepolis, Shiraz, Sarvestān, Fīrūzābād, and to Susa via Būšehr and Mesopotamia. Despite multiple hardships, and notably a serious illness of Marcel and herself, she kept an enthusiastic diary of the expedition. Persia fascinated her. She wrote profusely on history, archeology, arts, architecture, handicrafts, ethnology, folklore, geography, economics, etc. She encountered and depicted, with a sense of humor, all kinds of people ranging from the simple muletteer to high ranking officials and the Shah. She managed to penetrate into the andarūns and provided us with vivid descriptions of the lives of secluded women of all ranks. This intrusion was facilitated by the fascination of Persians with the camera obscura she carried along with a cumbersome photographic material. Besides all the main monuments and archeological remains, she photographed and processed on the spot many portraits of men, women, various social groups, etc. All drawings and engravings illustrating her travel accounts and Marcel Dieulafoy's publications were made from these photographs."

Upon the return from this first Persian mission, she published the journal of the expedition in *Le Tour du Monde* (45-49, 51) and wrote extensively on Persia in various periodicals. With the help of Louis de Ronchaud, the general secretary of fine arts, the Dieulafoys obtained an official mission for Susa. The team, including the young engineer C. Babin and the naturalist F. Houssay, left Paris in December 1884. After some diplomatic difficulties, excavations were carried out during the cold season (March-April 1885; December 1885-March 1886) despite serious difficulties due to insecurity and the rivalry between Arab and Lor tribes and the Dezfulis

who provided the labor force. Periods of stormy weather and floods hampered the work considerably. Transportation of heavy remains, notably two bull protomes, to the ship on the Kārūn river, was made in scorching heat and constant fear of Arab attacks (March-April 1886). Further difficulties arose from pilgrims of the tomb of Daniel, the 'olamā' of Dezful, the governor Moḥsen Khan Moẓaffar-al-Molk, and the customs officers, mainly the Ottomans at Amara. On the other hand, Jane recognized that half of the collection was due to "the generosity of the king and his son Mas'ūd Mirzā Ẓell-al-Soltān and partly to the constant backing of Shaikh Mez'al of Banī Ka'b (En mission..., p. 306)."

Upon the mission's return to Paris, Jane published in *Le Tour du Monde* the journal of the expedition and prepared the exhibition of the monuments in the Louvre (two rooms were to bear her name), notably the enameled-brick archers frieze which she entirely restored and reconstructed. At the inauguration of the Dieulafoy rooms, she was awarded the coss of the Légion d'Honneur by President Sadi Carnot (20 October 1886)."

While writing her travel accounts she had developed a taste for a literary career. Her first historical novel, *Parysatis* (Paris, 1890), inspired by the history of Susa, was awarded a prize by the Académie française and was turned into as a lyrical drama by Camille Saint-Saëns (Béziers, 1902). It was followed by historical novels inspired by the French Revolution (*Volontaire 1791-1793*, Paris, 1892; *Frère Pélage*, Paris, 1894). She turned to the psychological novel with *Déchéance* (Paris, 1897), where she took position against divorce, although she was otherwise considered a determined feminist. In 1904, she presided over the jury of "La vie heureuse," forerunner of the literary award "Prix Femina.""

Aside from their busy daily life in their Paris literary salon, which also featured private theatrical performances, the Dieulafoys remained interested in historical and archeological research. They pursued it in Spain and Morocco (twenty three travels between 1888 and 1914); the Susa mission was given, to their great disappointment, to Jacques de Morgan from 1897. Jane wrote historical, geographical, and biographical works on Spain. In 1913-14, she militated for the enrollment of women in the military auxiliary services. In 1914-15, while Marcel was assigned to public works in the corps of engineers at Rabat, she directed the excavation works of the 12th-century Ya'qūb al-Manṣūr Mosque near Rabat. She died at the family domaine of Langlade, Pompertuzat, near Toulouse."

Despite her ardent feminism and desire to have “une vie d’homme,” her personality remains rather puzzling. She always claimed to form with Marcel an ideal couple. After her death, he claimed as hers half of the honors that had been bestowed on him. She shares Marcel’s responsibility for the positive contributions made to Persian archeology as well as the errors made, notably in historical interpretations. Her description of Persia and the Persians is not free from obvious mistakes either (e.g., she mistranslated *kadkodā* as “l’image de Dieu and “ *Salmān-e Pāk* as “Soleiman le Pur,” called Rostam Beg Āq Qoyunlū “une roi mogol,” and took a carder for a harpist; *Une amazone*, pp. 92, 176, 317, 334). She was highly prejudiced against the mullas (*ibid.*, p. 63) and shared Marcel’s feelings that the conditions then prevalent in Islamic countries was a drawback on the progress of “civilization” (*Gran-Aymeric*, pp. 305 f.).” – Jean Calmard (for) *Encyclopaedia Iranica*.

See: E. Pottier, “Les antiquités de Suse rapportées par la mission Dieulafoy,” *Gazette des Beaux-Arts*, Paris, 1886; E. Pottier, *Madame Dieulafoy (1851-1916)*, Angers, n.d.

14 **EINSTEIN, Lewis** (1877-1967). *Inside Constantinople; a diplomatist’s diary during the Dardanelles Expedition April – September, 1915*. New York: E.P. Dutton, (1918). ¶8vo. xvi, 291 pp. Original rust cloth stamped in black. Rubber-stamp of H. H. Fertig. Very good copy.

\$ 125

“Einstein advanced from Second Secretary to First Secretary and then Charge d’Affairs during the Young Turk Revolution of 1908, remaining in Constantinople despite the hostilities. He served as United States Ambassador to Costa Rica for one month in 1911, before his wife’s ill health in the country’s high altitude forced him to leave the post. He returned to Constantinople in 1915 and wrote his diaries which would be later published under the name *Inside Constantinople: A Diplomatist’s Diary During the Dardanelles*. Einstein kept the diary from the months of April to September. The diary described the most critical points in the Ottoman Empire’s involvement in the war. Einstein also paid special attention to the massacres of Armenians and wrote about it extensively throughout the diary. He described the events and stated that “the policy of murder then carried out was planned in the coldest blood” in the preface of his diary. Einstein blamed the cooperative pact between Germany and the Ottoman Empire as the supportive and responsible agents behind the massacres. He also pointed out that the stockpiles of armaments that was used as a justification for the arrests was in fact a “myth”. By August 4, Einstein wrote in a diary entry that the “persecution of Armenians is assuming unprecedented proportions, and

is carried out with nauseating thoroughness.” (p.214). He kept in contact with both Enver and Talat and tried to persuade them to reverse their policy towards the Armenians. In a diary entry, he states that Talat insisted that the Armenians sided with the enemies and that Enver believed the policy was out of military necessity, but in reality both leaders feared the Armenians.” – Wikip.

PROVENANCE: Henry H. Fertig, Jr., M.D., Laramie, Wyoming.

“ONE OF THE FIRST IMPORTANT FRENCH BOOKS TO USE
LITHOGRAPHY ON A GRAND SCALE” – BLACKMER

15 **FORBIN, Auguste de, Comte** (1779-1841) & **Abbé de CHOISY**. *Voyage dans Le Levant en 1817 et 1818*. Paris: Imprimerie Royale, 1819. 2 volumes. Text (sm. 8vo.) and Atlas folio.

TEXT VOLUME: 8vo. [xii], 460 pp. Half-title [“se trouve chez Delaunay, libraire Palais-Royal, no. 243”], title vignette of the Armes Royale, dedication to the king, list of plates, with the rare folding engraved plate “Plan du Saint Sépulcre à Jérusalem”; plate is torn and mended (some Kozo, etc.). Contemporary quarter calf, paste-paper over boards, red morocco gilt-stamped spine label, spine with gilt bands.

ATLAS VOLUME: Large oblong folio. [54 cm]: [2] pages, 78 leaves of plates (70 lithographs after Carle Vernet, Fragonard, Isabey, Pierre Prevost, and Forbin, 8 aquatints by Debucourt after Forbin, 2 engravings by Englemann and Debucourt after Forbin), plans (etchings). Original printed cover-title mounted as a title, “*Voyage dans Le Levant en 1817 et 1818* » on rouge colored paper. Handsomely bound in modern half dark calf, gilt-stamped spine, original spine preserved, early green cloth over boards, decorative endpapers. Bookplate of the Prince of Lichtenstein library [Ex-libris Liechtensteininis] of Vienna. Handsome set.

\$ 20,000

FIRST EDITION OF BOTH PARTS, which were issued separately and thereby seldom found together. Brunet notes the Atlas was printed in 325 copies – this is repeated by Khatib, who explains the early publishing history thusly: “Two editions, one marked “Seconde”, were issued in 1819 with the text in 8vo and the folio plates to be purchased separately.” Dedicated to Louis XVIII (1755-1824).



Stampa tratta dal volume "*Voyage dans le Levant*" di Louis De Forbin, stampato nel 1819 a Parigi. E' rappresentato al centro Bernardino Drovetti con intorno il suo gruppo di scavo: l'ex-militare Antonio Lebolo, lo scultore Jean-Jacques Rifaud, il mineralogista Frédéric Caillaud, l'artista Louis De Forbin, Giuseppe Rosignani...

The year-long voyage went to Greece, Syria, and Egypt. Forbin had obtained permission to acquire specimens from Egypt for French museums. Forbin was accompanied by the artist Pierre Prévost (1764-1823) and a very young engineer de Louis Maurice Adolphe Linant de Bellefonds (1799-1883).¹ The voyage was sponsored by Louis XVIII, the last king of France, who had himself lost many of royal powers subsequent to Napoleon's escape from Elba in 1815 and the 100 day campaign to retake the throne. Napoleon quickly gained support from military veterans still loyal to him. His campaign famously ended at Waterloo on June 18, 1815.

This work is famous for the large number of large and remarkable plates. They were executed with the highest production methods and involved a number of qualified artists. Most "of the plates are scenes of Egypt and Palestine, after drawings by Forbin, Isabey, Prevost, Fragonard and Carle Vernet. The aquatint plates are all after drawings by Forbin himself." The

¹ Bellefonds exploration of Egypt led him to his career achievement as the chief engineer of the Egyptian Public Works (from 1831-1869) and chief engineer of the Suez Canal, built in 1869.

travelers came first to Melos, Athens, Constantinople, Smyrna, Ephesus, Acre, Jafa, Jerusalem (noting the Temple of Solomon), The Dead Sea, Jordan, Cairo, Luxor, and Thebes. “In 1816 Forbin became Director of Museums in Paris and in August 1817 he made a semi-official year-long voyage to the Levant to purchase antiquities for the Louvre. He travelled to Athens, Constantinople, Asia Minor, Syria and Palestine. From Jaffa he went overland to Alexandria and visited Egypt. This book was the result; it was one of the first important French books to use lithography on a grand scale, and the standard of production is equal to that of Napoleon’s *Description de l’Égypte* or Dominique Vivant Denon’s *Voyage dans la Basse et la Haute Égypte*, 2 vols.” – Khatib, p. 152-3.

Among the plates is a scene of the Haram al-Sharif and the 16th-century walls built by Suleyman the Magnificent. Fraser, who has studied the history of dance in the Middle East, discusses the costume (or nudity of) dancers, pointing out that Forbin’s work is the first to depict this dance and dress. “Forbin’s ... 1819 print [“La danse de l’Almée à Beni Souëf (Dance of the Almée at Beni Suef). c.1818.” – Kathleen W. Fraser, *Before They Were Belly Dancers: European Accounts of Female Entertainers in Egypt, 1760-1870*, McFarland Publishing, 2014, pp. 193-4.

The text is known to be an important source for the history of Muhammad Ali who was Viceroy of Egypt from 1804 to 1849. Among Forbin’s notes he mentions Arabian horses (pp. 408-09), camels, Ascalon, Gaza, the Egyptian people, Arabic science and literature, Egyptian currency, colleges and the caste system. See: *The British review and London critical journal*, pp. 405-438. (The writer of that review, clearly unhappy with the French occupation of Egypt, delves into issues that must have been still hot,² such as the siege of Jafa where many innocent people, some taken prisoner, were massacred, particularly Christians. Forbin does visit and discuss Jafa in his book).

Louis Nicolas Philippe Auguste, comte de Forbin, French painter and antiquary, and (from 1815) curator of the Musée du Louvre and other museums. Joseph Thomas states that Forbin was “very accomplished, and was admired for his personal qualities. In 1804 he became

² The atrocities continued: Jean Baptiste Kléber (1753-1800), served Napoleon as general of the army during the Egyptian campaign, and was also appointed as commander of the French forces, was murdered (stabbed four times) by an Egyptian student, who was also himself murdered in retaliation by the French military who caught him with his knife in hand. He was impaled in a public square in Cairo and left for hours till he died. The French even sent the assassin’s skull back home and it became used for demonstrations with medical students.

chamberlain to Pauline Bonaparte. He served several campaigns as an officer in the army. At the restoration (1815) he was appointed director of the royal museums. The museum or gallery of the Luxembourg was originated by him. He painted history, genre, and landscape with success, and was a brilliant colorist.”³ “Forbin boarded the [royal] frigate Cléopâtre for an expedition to the Levant to purchase Greek and Roman works of art [sponsored by Napoleon]. The company, which departed from Toulon 22 August 1817, was composed of Forbin, his cousin, abbé Charles-Marie-Auguste-Joseph de Forbin-Janson, later Bishop of Nancy, the architect Jean-Nicolas Huyot, the painter Pierre Prévost, later known for his landscape panoramas, and a young painter, Cochereau, Prévost’s nephew, who was taken on to provide architectural drawings and renditions of sites, but succumbed before the expedition reached Athens; almost unnoticed was a young man who swiftly took Cochereau’s place, Louis Maurice Adolphe Linant de Bellefonds, destined for a career in Egypt. The party visited Melos, where Huyot had the misfortune to break his leg and could not join the company at Athens, Constantinople, Smyrna, Ephesus, Acre, Syria, Caesarea, Ascalon on the coast of Palestine, with a side trip to Jerusalem the Dead Sea and the River Jordan, and finally Egypt, where the voyagers reached Damietta by caravan, then returned by the Nile to Cairo, where they disembarked in December 1818. The *Voyage dans le Levant* was published in 1819, with 80 plates.[4] Another result was Forbin’s modestly titled account of the voyage, illustrated with lithographs from his drawings, *Livre de croquis d’un voyageur*.” - *Sketchbook of a Traveller*.

☼ Sefik E Atabey, *The Ottoman world : the Library of Sefik E. Atabey*, (2002), 447f; *The library of Camille Aboussouan*, Sotheby, 1993, no. 338; Harry M. Blackmer 614; Brunet II, 1337; Rene Colas, *Bibliographie generale du costume et de la mode/ bibliography of costumes of the day*, 1089; Reinhold Röhricht, *Bibliotheca geographica Palaestinae : chronologisches Verzeichnis der von 333 bis 1878 verfassten Literatur über das Heilige Land mit dem Versuch einer Kartographie*, (1963), 1660; Graesse II, 614; Ibrahim-Hilmy, *The literature of Egypt and the Soudan, from the earliest times to the year 1885*, (1886), I, 163; Titus Tobler, *Bibliographia geographica Palaestinae*, pp. 144-145; Hugh Tregaskis, *Beyond the Grand Tour: The Levant Lunatics*, 1979, page 188; Weber I 70.

PROVENANCE: Prince of Lichtenstein library; Emanuel Coleman collection.

³ Joseph Thomas, *Universal Pronouncing Dictionary of Biography and Mythology*, Volume 1, 1870, p. 938.

Locations: Princeton [Atlas].

See: Hisham Khatib, *Palestine and Egypt Under the Ottomans: Paintings, Books, Photographs, Maps and Manuscripts*. London, Tauris Parke Books, (2003). No. 4 (p. 152).



Louis-Maurice-Adolphe Linant de Bellefonds (1799-) also traveled with the party on the ship to Egypt. On this voyage he was a cadet. He was educated in mathematics, drawing and painting. “One of the expedition’s artists died at the beginning of the journey and Linant, whose drawing talents had probably been noticed, was asked to replace him. The expedition arrived in Cairo in December 1817. At the end of his mission, Linant, fascinated by Egypt, decided to stay.”

Paul Starkey, Janet Starkey, *Travellers in Egypt*, (2001), pp. 61-2. “Afterwards, in spite of his youth, he carried out some commissions for the Pasha in connection with harbor works at Alexandria and the Mahmudiya Canal project. Then Salt engaged him for his trip to Upper Egypt and Nubia. Half a century later, after a lifetime of service under the Egyptian Government, Bellefonds Bey was to become Minister of Works and Privy Councillor to the Khedive Ismail.” – Mayes, p. 225.

Mayes, who studied Giovanni Battista Belzoni (1778-1823), the Italian explorer, circus performer and pioneer archeologist of Egyptian Mummies, writes that the other European in this image could be the sculptor and Egyptologist, Jean-Jacques Rifaud (1786-1852). Stanley Mayes, *The Great Belzoni: The Circus Strongman Who Discovered ...* – 2003, page 9.

“An Italian strongman and performer, with an English wife, Belzoni was a true adventurer: in 1817, he travelled to the Valley of the Kings and broke into the tomb of Seti I. From Seti’s tomb, Belzoni took a sarcophagus of white alabaster inlaid with blue copper sulphate of great beauty. The retrieval of the sarcophagus, however, was not without peril: the tomb was located in the catacombs, a maze of traps and dead ends, dug to confuse grave robbers. The French interpreter panicked and an Arab assistant broke his hip in a booby trap. Undeterred, Belzoni retrieved the sarcophagus and brought it to England along with the head of the ‘Younger Memnon’. Belzoni suffered constant vomiting and nosebleeds in Egypt, whilst Sarah was unaffected by so much as a case of sunburn – much to her husband’s chagrin.” – Lucy Inglis, *Georgian London: Into The Streets*, Viking, (2013).



16 **FRASER, James Baillie** (1783-1856). *Travels in Koordistan, Mesopotamia, Etc. With Sketches of the Character and Manners of the Koordish and Arab Tribes*. London: Richard Bentley, [1840]. ¶ v2 vol. in 1. 8vo. ix, 382; 477 pp. 2 engraved plates. Original publisher’s red blind and pictorial gilt-

stamped cloth; extremities worn, esp. at head and tail. Bookplate of JB [?] Suivez Raison ("Follow reason"); ownership signature of John [Joshua?] Browne, with blazon of an eagle displayed vert. Good.

\$ 900

First edition. An account of Fraser's return journey from his diplomatic mission to Persia (the outward journey was recorded in his *A Winter's Journey (Tâtar,) from Constantinople to Tebran*). This is one of the most important Persian travel narratives of the first half of the nineteenth century. "...his travel books remain an important source of information. Curzon praised his "faithful portraiture of every aspect of modern Persian life" and considered him as "incomparably the best authority on the Northern provinces" (*Persian Question* I, pp. 24, 356)." – Encyclopaedia Iranica.

"Mr. Fraser is a practised writer, and can at all times fill two or three volumes with pleasant matter, were it merely about himself, and his various adventures, or even familiar things ... The scenes of his travels ... being comparatively unbroken ground by Europeans, and his acquaintance with eastern manners being extensive, render his easy gossiping performance particularly agreeable and frequently deeply interesting." The reviewer wanted a more current narrative to reflect 'recent' events of 1834-35, thus the expected importance of this work did not meet his expectations. Fraser starts from Tabreez in 1834. His stories of meeting people and learning of their ways are the strength of this book, thus giving much insight to the character of the people and places. See: *The Monthly Review, from January to April inclusive*, 1840, pp. 476-486.

Fraser, by this time, had a lot of experience traveling through Persia and had also gained a reputation due to his written works on the same subject, some were novelizations. "During 1835-38, Fraser was also employed by the Foreign Office in writing articles and pamphlets designed to awaken the public to the Russian menace. In this he was helped for a time by John McNeill, temporarily back from Tehran, and David Urquart, both as paranoid about Russia as himself (Rawlinson, pp. 53-54). Meanwhile, Fraser continued to write books. Accounts of his travels appeared in 1838 and 1840: *A Winter's Journey (Tartar) from Constantinople to Tebran, with Travels through Various Parts of Persia* (2 vols., London, 1838) and *Travels in Koordistan, Mesopotamia, etc. Including an Account of Parts of Those Countries hitherto Unvisited by Europeans with Sketches of the Character and Manners of the Koordish and Arab Tribes* (2 vols., London, 1840). Both books contained much detailed information about places, ancient sites, scenery, and, above all, peoples—Turkmans, Gilānis, Kurds, and Arabs—almost unknown to the West. These books also contain brief contemporary accounts of the

problems caused by the death of ‘Abbās Mīrzā (q.v.) and Fath-‘Alī Shah, and the struggle for the accession.” – Encyclopaedia Iranica.

James Baillie Fraser, born in Scotland, wrote about and traveled to Persia and India. All four of his brothers worked for the East India Co., thus leading him to follow after a failed attempt to manage the family sugar and cotton plantations in Guyana. He was prolific in writing about Persia, with accounts dating from as early as 1820 and extending some 10 books over thirty and more years. He also achieved some success as a painter.

☼ Cyrus Ghani, *Iran and the West: a critical bibliography*, (1987), p.142; Schwab 202; Wilson p. 75; not in Atabey.

See: Farmanfarmaian, Fatema Soudavar, “James Baillie Fraser in Mashhad, or, the Pilgrimage of a Nineteenth-Century Scotsman to the Shrine of the Imām Riḍā.” *Iran* 34: 101–115, (1996); Denis Wright, “Fraser,” *Encyclopaedia Iranica*, Vol. X, Fasc. 2, pp. 192-195.

17 **GLADWIN, Francis** (-1813). *The Persian Moonshee*. Calcutta & Re-Printed in London: Oriental Press, by Wilson & Co., ... for J. Debrett, Opposite Burlington-House, Piccadilly; and J. Sewell, 1801. ¶ Three parts in one. 4to. [vi], 106 pp., 74 ff., 82 pp. 1-13, + pls. numbered: 81-92, 95, 97, 99, 101, 103, 106[a], 106[b] plates [i.e. 32 total plates, each displaying Arabic or Persian typesetting]; light foxing, marginal worm trails at rear (about 16 leaves – none with any effect to the typography). Lacks half-title and publisher’s ads (2 pp., at end). Modern antique-style half calf, brown cloth sides, raised bands, gilt spine title, edges with original marbling, preserving original endleaves. Very good copy.

\$ 2,000

Third edition (First London issue), preceded by two Calcutta printings [attributed to 1795, 1800]. “*The Persian Moonshee* is a Book well known to Oriental Scholars. It was compiled upwards of twenty years ago for the use of the Students in the College of Fort William, and went through two Editions in India. In 1801, a reprint was made in London, which being now all disposed of, and no other edition having been announced to the Public, the present Editor considers he will render an essential service to Students of the Persian Language, in publishing such parts of the above work as he has already printed for the use of use own pupils.” – Carmichael William Smyth, *The Persian Moonshee, by the late Francis Gladwin, abridged*, 1822.

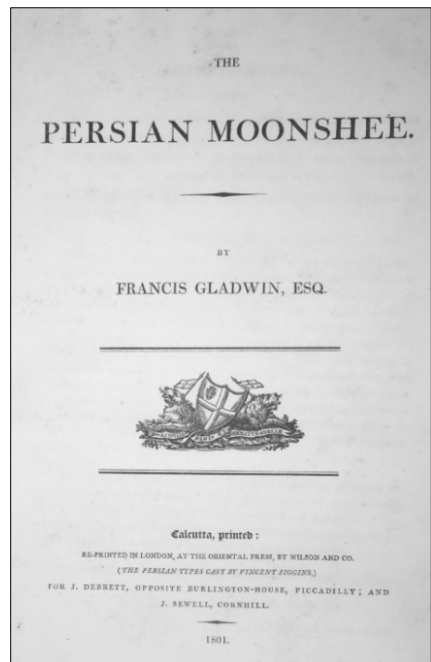
Contents: I. Persian Grammar with 13 copper plates of specimens of Nastalik writing. II. The Pandnamah of S’adi in Persian on 12 copper

plates, with an English translation. III. Specimens of Shikast-*ámiz* writing on 5 copper plates. IV. Specimens of Naskh character on 2 copper-plates. V. *Hikāyāt-i laṭīf dar ‘ibārat-i salīs* Pleasant Stories in an easy style. VI. *Ahval-i ḥukamā az khulāṣat al-akhbār taṣnīf-i Amīr Khāvandshah* [Mīr Khvānd] An account of the Philosophers from the *Khulāṣat al Akhbar* of Amīr Khāwand Shāh or rather Khādamīr. VII. *Qavā'id al-sulṭanat-i Shah-i Jihān*, or Rules observed during the reign of Shahjehan. VIII. Phrases and dialogues in Persian and English, compiled under the direction of W. Chambers. IX. Three chapters of St. Matthew's Gospel, translated into Persian by W. Chambers.] Persian and English].

“GLADWIN, FRANCIS (d. ca. 1813), lexicographer and prolific translator of Persian literature into English. He served in the Bengal Army and later, owing to his remarkable linguistic ability, became one of the three professors of Persian at Fort William College in Calcutta in 1800, the year of its establishment. He was a founding member of the Asiatic Society of Bengal and carried out his scholarly works and translations under the patronage of Warren Hastings.

“Gladwin published several dictionaries, including *The Persian Guide, Exhibiting the Arabic Derivatives* (Calcutta, 1800) and *A Dictionary, Persian, Hindoostanee and English, including Synonyma* (Calcutta, 1809), which was based on John Richardson's *Dictionary, Persian, Arabic, English ...* (2 vols., Oxford, 1777) but omitted the Arabic synonyms.

“Gladwin was an able translator with an elegant and precise diction. His translations were accompanied by the original Persian text. His complete translation of Sa'di's *Golestān* (*The Gūlistān of Sady*, 2 vols., Calcutta, 1806), written in lucid, uniform prose (no distinction being made between its poetry and prose passages), succeeds in conveying much of the rhetoric of the original. ... His *Dissertations on the Rhetoric, Prosody and Rhyme of the Persians* (Calcutta, 1801) is based on translations from Persian works including Sayfi's *‘Arūṣ*. He also translated Jāmi's *Neṣāb-e tajnis al-loḡāt* as



Resemblances Linear and Verbal, a Philological Poem (2nd. ed., London, 1811). Gladwin's translation of 'Attār's *Pand-nāma* (as *A Compendium of Ethics*, Calcutta, 1788), which he erroneously attributed to Sa'di, is included in his famous *Persian Moonshee* (Calcutta, 1795), which is itself a collection of various pieces of work, ranging from a grammar of Persian to the translation of three chapters of St. Matthew's Gospel into Persian by William Chambers, whose Persian *monši* (scribe/tutor) had provided the contents of section four of part two of the book and who most probably inspired its title. The book was also meant to replace a Persian *monši* for would-be students of Persian. Gladwin also translated Jean Frédéric Osterwald's *Abrégé de l'histoire sainte et du catéchisme* into Persian as *Ostervald's Abridgement of the History of the Bible; and Catechetical Instructions, with a Persian Translation* (Calcutta, 1792).

"Among his many other works, Gladwin's translation of the *Ā'in-e Akbari* (as *Ayeen Akbery, or the Institutes of the Emperor Akber*, 3 vols. in 2, London, 1783-86) is well known. He also compiled *A Dictionary of Religious Ceremonies of the Eastern Nations* (Calcutta, 1787), based on Barthélemy d'Herbelot's *Bibliothèque orientale* (Maestricht, 1776), and he translated a polyglot medical dictionary by Moḥammad 'Abd-Allāh Širāzi (as *Ulfāz Udwīyeh or the Materia Medica, in the Arabic, Persian, and Hindery Languages*, Calcutta, 1793). He edited the *Asiatic Miscellany* (2 vols, Calcutta, 1785-86) and the *New Asiatic Miscellany* (Calcutta, 1789), which include many translations from Persian by himself and other authors." – Parvin Loloi.

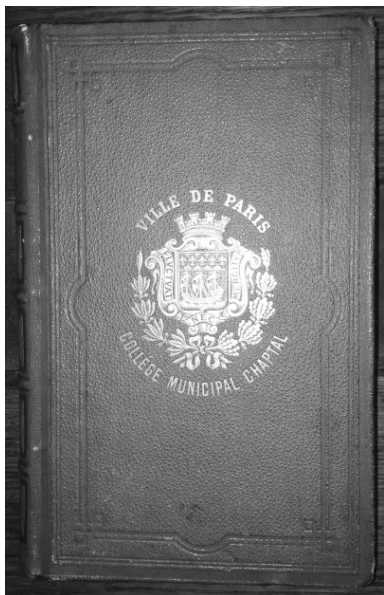
☼ Ghani 482; Graesse III, 91; Arthur J. Arberry, *Classical Persian Literature*, London, 1958; John D. Yohannan, *Persian Poetry in England and America: A 200-Year History*, Delmar, N.Y., 1977. – Parvin Loloi – for the Encyclopaedia Iranica.

His First Voyage and Sojourn in Persia

18 **GOBINEAU, Arthur de** (1816-1882). *Trois ans en Asie (de 1855 a 1858)*. Paris: L. Hachette et Cie, 1859. ¶ 8vo. [iv], 526, [1] pp. Half-title. Original red quarter morocco, red blind and gilt-stamped cloth sides, gilt spine title; rubbed. Mild foxing. Upper cover with gilt ownership device "Collège Municipal Chaptal, Ville de Paris." Very good copy in a well-preserved binding.

\$ 250

First edition of one of his “best Oriental works. *Trois ans en Asie* (1859) is a lively account of his first voyage and sojourn in Persia, which is complemented by his abundant correspondence.” This travel narrative covers his journey from Malta to Persia, from Egypt and Arabia. Throughout he offers insights on Persian history, religion, customs,



population, and the political and economic climate. According to Calmard, though Gobineau was a good story teller (as well as “unruly” and often chasing women, his books were often privately published and failed to generate much interest other than his most famous work, which at first went mostly unnoticed. In this case Hachette is a major publishing house; yet his works generally were issued in one printing. – Jean Calmard.

Joseph Arthur, Comte de Gobineau, French man of letters, artist, polemist, Orientalist, and diplomat, is considered the father of scientific racism, otherwise described as modern racial demography. He developed the theory

of the Aryan master race. That book was written in 1853-55, *Essai sur l'inégalité des races humaines* (*Essay on the Inequality of the Human Races*). He was a friend and correspondent of several well-known figures including most notably Alexis de Tocqueville, Anton Prokesch von Osten, Edward Robert Bulwer-Lytton, Dom Pedro II, emperor of Brazil, Richard Wagner, etc. He was initially posted to Persia, as secretary at the embassy in Tehran, becoming minister to Persia in 1861, then writing about his experiences. In 1864 he served as French emissary to Athens, Greece, then in 1868 transferred to Brazil.

“Though in no way espousing his beliefs, Bahá’ís know Gobineau as the person who obtained the only complete manuscript of the early history of the Bábí religious movement of Persia, written by Hajji Mirzâ Jân of Kashan, who was put to death by the Persian authorities in c.1852.” – Wikip. That manuscript is in the Bibliothèque Nationale, Paris. – *New World Encyclopedia*.

“His Persian missions may have been for him a second birth, although his achievements as an Orientalist remain controversial. ... He enjoyed

reading *The Thousand and One Nights* (in Antoine Galland's translation), and he admired medieval chivalrous qualities and endowed his heroes with them. He excelled as a storyteller, and his short stories were filled with his recollections of Greece and Newfoundland (*Souvenirs de voyage*, 1872) and Persia (*Nouvelles asiatiques*, 1876). He regarded *Les Pléiades* (1874) as his best work of fiction in prose (*Œuvres* III, p. 929)... it was his two Persian missions which provided the stimuli and the material for his interest in the east. His keen observations on Persian people, life, customs, religions, art, architecture, etc. were, however, biased by his constant need to verify his racial theories. Moreover, he never acquired sufficient basic training for his ambitious linguistic and historical projects, although apparently he devoted much time in learning Persian with "Mirza Agha," his informant on dialects (Duff, *Lettres persanes*, p. 65; *Correspondance Prokesch*, p. 61). His extant incoherent transcriptions are evidence of his limited knowledge of written Persian poetry and prose. His research on Iranian dialects and his fanciful theories on the origins of the Afghans (Boissel, 1974, pp. 338, 341 ff.) led nowhere. In spite of the research already undertaken by Eugène Burnouf (q.v.), Henry Creswicke Rawlinson, and Jules Oppert, on the decipherment of the cuneiform script (q.v.), Gobineau published his *Lecture des textes cunéiformes* (1858), conceived as part of a book on the genealogical history of the Iranian nations (see below) and in which he opposed their views. He thought that the cursive script predated the cuneiform, and he regarded the latter as an Iranian invention, and the language of the texts still being used in the 3rd century C.E. (Boissel, 1974, p. 373). The book had a hostile critical reception (Boissel, 1974, pp. 355 ff.). During his second Persian mission, he renewed his contacts with such so-called "scholars" as Rabbi Mollā Lālāzār Hamadāni and pursued his cuneiform studies. In his *Traité des écritures cunéiformes* (1864), based essentially on "rabbinical, Arabic and semiticized Parsi traditions" he further interpreted cuneiform through Gnostic and talismanic notions, resulting in even harsher criticism of his theories (*Œuvres* II, Gaulmier's introduction, pp. xlii ff.). From 1856 he started to write parts of his *Histoire généalogique des nations iraniennes*, published as *Histoire des Perse*s (1869), a work devoid of any scholarly value. Discarding historical chronology and existing European scholarship on the topic, he relied mainly on legendary and epic literature such as the *Kaš-nāma* (Gaulmier, *ibid.* pp. xxiv ff.), whose manuscript he had just acquired. This long post-Ferdowsian epic was also used in his poem "Ferydoun," which was focused mainly on the antagonism between the Assyrians as Semites and the Iranians as Aryans (Molé, pp. 117 ff.; on Gobineau's historical method, see Minorsky, pp. 118 f.). ¶ His experiences in Persia, however, enabled him to write his three best Oriental works. *Trois ans en Asie* (1859) is a lively account of his first voyage and sojourn in Persia, which is

complemented by his abundant correspondence.” – Jean Calmard, *Encyclopaedia Iranica*, Vol. XI, Fasc. 1, pp. 20-24.

Contents [in 2 parts]: [I] 1. Malta – Alexandria; 2. Cairo – Suez; 3. Victoria; 4. Djeddah; 5. Aden; 6. Mascat; 7. Bouschyr; 8. Bouschyr to Schyraz; 9. Schyraz to Ispahan; 10 & 11. Ispahan to Tehran; [II] 1. La Nation; 2. La Religion; 3. Les soufys – Les nossayrys; 4. L'état des personnes; 5. Les caractères – Les relations sociales; 6. Résultats probables des rapports entre l'Europe de l'Asie; 7. Retour.

☀ Carteret I, 345.

19 **HALHED, NATHANIEL BRASSEY** (translator). *A Code of Gentoo Laws, or, Ordinations of the pundits, from a Persian Translation, made from the Original, written in the Shanscrit Language*. London: s.n., 1776. ¶ 4to. lxxiv, 61, 322 pp. 8 engraved plates; minor damp-staining affecting first 20 pp., light foxing, offsetting from plates, title-rubbed at position of original date which is partly rubbed away. Modern quarter calf, marbled paper over boards, black leather spine label, subtle blind-stamping to spine. Text: very good; binding: fine.

\$ 500

First edition, with eight engraved plates, being an early English translation of Hindu jurisprudence. Nathaniel Brassey HALHED contributed a lengthy preface. Of added interest is a vocabulary compiled by the author and other elements: Hindoo months, names of authors cited within the legal code, and a list of books used for the compilation of laws. A curious inclusion here is a section devoted to a Hindu “account of the creation.” What follows is a description of the necessary qualities of a Magistrate – seems more appropriate.

The list of laws is very odd to the modern eye, but I believe it has a lot more to do with the way of laws that prevail in that region of the world. The eastern way of thinking vs. the western (legal) mind is evident. The book is sectioned into twenty chapter detailing different criminal or legal concerns: Of lending & borrowing; Of the division of inheritable property; Of justice; Of trust or Deposit; Of selling a stranger's property; Of Shares; Of Gift; Of Servitude; Of Wages; Of Rent & Hire; Of Purchase & Sale; Of Boundaries & Limits; Of Shares in the Cultivation of Lands; Of Cities and Towns, and of the Fine for Damaging a Crop; Of Scandalous & Bitter Expressions; Of Assault; Of Theft; Of Violence; Of Adultery; Of what concerns Women; Of Sundry Articles [gaming, lost items, fine for cutting trees, tax on sales, quarrels within family, serving

unclean victuals (food), punishment inflicted on a Soder; punishment, Of adoption...].

The law here is situational and totally determined on social status. It is difficult to see that any crime ‘fits’ what is written, but rather it seems to record a president and then it is considered as an authority for later crimes – similarly so in the west, but here the punishments are remarkable: if one elopes with a girl, “If a Man steals away a Girl of a superior Cast to commit Adultery with her, the Magistrate shall put him to Death.” [p.279]. In one of many examples of assault, the punishment for an instance where flesh is torn, bone is broken, blood-shed, “the Magistrate shall confiscate all his Goods, and banish him [from] the Kingdom.” [p.231]. Adultery brings a wide range of remarkable punishments, all caste oriented: “If the wife of a Bramin, by her own consent, commits adultery with a Sooder, the Magistrate shall cut off the Hair of her Head, anoint her Body with Ghee, and cause her to be led through the whole City naked, and riding upon the Ass [donkey], and cast her out on the North Side of the City, or cause her to be eaten by Dogs.” [p.275]. Section VIII (pp. 280-81) even offers punishment for a man who has a “carnal conjunction of a man with any beast.” In the end, if the city is entirely clean of all evils, then the Magistrate shall go “to Paradise, and his Kingdom is doubled, and his Reputation is increased.” The fact that gaming and wagering is included is interesting in that 18th century British treatises were also written on the subject: here it is just 3 pages of text and no math.

Nathaniel Brassey Halhed (1751–1830) was an English Orientalist and philologist. He was born in Westminster and educated at Harrow, then at Christ Church, Oxford, where he met the great Sir William Jones. Jones was the leading English Orientalist of his day and he was very active in his writings. He introduced Arabic to Halhed that garnered him a position writing for the East India Company. From this point Halhed went to India and translated this legal document from a Persian language version of the original text that was in Sanskrit. Later he returned to England and became a member of Parliament. On his death in 1830 Halhed’s collection of oriental manuscripts was sold to the British Museum.

PROVENANCE: This copy made it to America by the early nineteenth century. The letter (or dedication) to Warren Hastings page is also signed by a previous owner, William Parkinson, bought in New York, Febr. 12, 1839. Bookplate of the Library of the American Bible Union, 1841; and pencil signature of John C. Murphy, New York.

‘The great work of Johnson’s life was his ‘Persian Dictionary.’

20 **JOHNSON, Francis E.** (1796?-1876). *A Dictionary, Persian, Arabic, and English. Published under the patronage of the Honourable East-India Company.* London: Wm. H. Allen, 1852. ¶ Printed by W.M. Watts, London. 4to. 1,420 pp. Printed in triple columns. Title and final leaf with edge wear. Original half black calf, publisher’s cloth, five raised bands, blind-and gilt-stamped spine; extremities worn. Bookplate of the Gladstone Library – National Liberal Club, small rubber-stamps of the National Liberal Club (founded by Prime Minister William Gladstone in 1882). RARE.

\$ 1,250

“The by Mr. Richardson and Sir Charles Wilkins, is the acknowledged groundwork of the author’s labours.”

Second, vastly enlarged and revised edition – CONSIDERED THE BEST EDITION: Originally the compilation of Meninski pioneered lexicography and Persian Farsi. His work was based upon native lexicons, and amplified and corrected from the same. This book of Johnson was at first a complete revision of John Richardson’s dictionary, issued in Oxford, 1777-1780. It was revised and improved by Charles Wilkins, 1806-1810. Subsequently a new edition, considerably enlarged, by Johnson, was printed in 1829. Scholars consider this 1852 book so important and with so much new material that it is a new book. Regarding Richardson’s folio Johnson offers the following comment, “It was inconvenient in size, being printed in folio, with an ungraceful oriental type, and it was very defective in its stock and choice of words. It was little else than an abridgement of the Oriental Thesaurus of MENINSKI, printed in four folio volumes at Vienna in 1680, effected by omitting the Turkish words incorporated in that collection, and by putting together words of similar sound, but of different significations, and sometimes of different etymology ... Richardson made some additions to his text, chiefly from the lexicons of GOLIUS and CASTELLUS...” At least one other issue is touched on: that of price – the new edition was produced at a third of the price of Richardson’s treatise. He compliments the press of Watts, responsible for this edition.

“JOHNSON, FRANCIS (1796?–1876), orientalist, spent much time in early manhood in Italy, where he applied himself to the study of oriental languages, and learned Arabic from an Arab. In March 1818 he left Rome

in company with Charles (afterwards Sir Charles) Barry, Charles (afterwards Sir Charles) Lock Eastlake, and Kinnaid, an architect, for Athens. After studying antiquities there till June, Johnson and Barry travelled overland to Constantinople, but they parted in August, Johnson returning to Italy, while Barry pursued his travels in Egypt (Lady Eastlake, *Memoir of C. L. Eastlake*, p. 72; Barry, Sir Charles Barry, pp. 25 sq.). In 1824 Johnson was appointed to the chair of Sanskrit, Bengali, and Telugu in the East India Company's college at Haileybury. He resigned his chair in 1855, was married in 1857, and died at Hertford on 29 Jan. 1876.

“The great work of Johnson's life was his ‘*Persian Dictionary*.’ On its first publication in 1829 it was described as the third edition of Richardson's dictionary. It contained, however, much original matter, especially in respect of the Arabic element in Persian. In 1852 Johnson published a revised and much extended edition under his own name alone. This work is by far the most important contribution to Persian lexicography in any European language. Compound words are treated with especial completeness. Johnson also edited the ‘*Gulistān*’ of Sa’di (1863), while in Sanskrit he re-edited, with the addition of a vocabulary and a collation of new manuscripts, H. H. Wilson's text and translation of the ‘*Meghadūta*’ (1867). His well-known selections from the ‘*Mahābhārata*’ (1842) and his ‘*Hitopadeśa*,’ London, 1840, 4to (subsequent editions 1847, 1848, and 1864), have long proved very useful to English beginners in the study of Sanskrit.” – [Hertfordshire Mercury, 12 Feb. 1876; Journal of the Royal Asiatic Society, new ser. vol. ix., Report for 1876; Johnson's Works.]. DNB – 1885-1900, Volume 30.

For a dialog on some other titles written by Johnson, see: Raja Lahiani, *Eastern Luminaries Disclosed to Western Eyes: A Critical ...* – (2008), page 51.

☀ Locations: Aberdeen, Birmingham, British Library, Cambridge, Durham, Edinburgh, Liverpool, National Library of Wales / Llyfrgell Genedlaethol Cymru, London Library, London School of Economics, National Library of Scotland Newcastle, Oxford, School of Oriental & African Studies (SOAS), Trinity College Dublin. LV1879

13 aquatint plates (5 hand-colored)

21 **JOHNSON, John, Lieutenant-Colonel.** *A Journey from India to England, Through Persia, Georgia, Russia, Poland, and Prussia, in the Year 1817.* London: Longman, Hurst, Rees, Orme, and Brown, 1818.

4to. x, 376 pp. Contents, list of plates, errata, 13 aquatint plates (5 hand-colored), 2 appendices; frontispiece-plate trimmed and re-mounted, some soiling, foxing throughout, off-setting from plates, cellophane tape repair to final leaf (corner). Modern quarter dark brown calf, dual gilt stamped red morocco spine labels, raised bands, new endleaves; title-page and other red rubberstamps (p. 1, pl. facing p. 80) of the Mercantile Library of Philadelphia. Over-all very good; fine binding.

\$ 1,650

First edition. In 1817 Johnson, who had lived most of his life in India, and his companion Captain Salter decided that they would travel to England by land. The Napoleonic wars were at an end and peace was the rule in Persia and Europe. Further, the successes of the English had left a favorable impression with many people and the British uniform was respected. This book is based on Johnson's journal of their travels. It is filled with observations on local life and customs as well as the adventures of the traveler. Johnson supplies the reader with tables of expenses and distances, and writes about points of interest. He states his points of view freely, without much courtesy, which brings out the bias and makes the reader understand it. On page 25 Johnson makes a disparaging remark on Armenian women, "they cannot be commended generally for superior beauty." Later he comments on their "fine black eyes and hair; with large eye-brows." Then in his uniquely British vernacular, "they showed little freshness and no bloom." Then of equal interest he comments on his understanding of the Persian opinion or lack of esteem for Armenians and makes comparison to the Jews: "... the few Jews who are established in Persia are still more despised than the Armenians." (p. 26).

Johnson is also very giving with specific data on the details of travel, including costs, hired help, equipment and clothing, tipping, with clarifications for payment to his cook, servants, and a muleteer. The account leaves from Bombay, India and arrives at Muscat, passing through the Persian Gulf and landing again at Bushire, through Boorauzgoon, Daulekee, Konar Takht, Kumaredge, Kauzeroon, Shahpoor, Shiraz ["Shirauz"], Zergoon, Persepolis, Valley of Meerdusht, Oojan, Kooshkezerd, Dehgurdoo, Komesha, Isfahan ["Ispahan"], Shah Abba's palace, etc., then to Tehran ["Tehraun"]. There is a sequence here in Tehran where the author and his British companions enter into a hummaum, the Turkish-style hot bath, they are scrubbed down with a "glove or bag of mohair to act as a flesh brush" (luffa/loofah), then they must have astonished the staff when they were body scrubbed, the surface flesh scaled off, then asked to be washed with Western style soap! It's a challenge to be introduced to a new culture, try it and then ask to

have it all done again in a Western manner, but consider how the soap made them unclean when they were as clean as possible! None-the-less there is a lot of description and some insight and the innocent attitude of the separatist Brits comes through a lot.

The contemporary reviewer (unsigned) establishes first that Johnson's route is similar to that of James Morier who published his account in 1812, just six years earlier.⁴ The illustrations are complimented as striking and appropriate to the topic. Johnson is given added merit over Morier in that "[he] was more fortunate than his predecessor, since [when in Shapour] he penetrated to the cave in which [the ruin] was deposited, and actually ascertained the existence of the celebrated colossal statue [pl. p.43], of which he has furnished an elegant drawing... The Work presents a very agreeable deviation from Morier's track, in the Colonel's irruption into the country of the untamable Don Cossacks, and his visit to the distinguished [Count] Platoff, the account of whose magnificent hospitality to British readers must afford peculiar gratification..." – *The European Magazine, and London Review*, October, 1818, pp.336-337.

Another reviewer, writing for *The New Monthly Magazine* compliments Johnson on his power of observation and the details he makes available to the reader, "This is a very amusing volume, and though the author made the best of his way from Bombay to Muscat, and thence to England, he surveyed every thing [sic] as he passed with a scrutinizing eye. His descriptions are minute, his anecdotes lively, and his observations extremely pertinent." – *The New Monthly Magazine*, Volume 10, [1818], p.436.

NSTC 2J8487. Abbey, *Travel*, 518; Wilson, *Persia*, 111; Lowndes 1215; Prideaux 341; Tooley 284.

22 **JONES, William [Sir]** (1746-1794); **Mirza Mehdi Khan ASTARABADI**. *The History of the Life of Nader Shah: King of Persia. Extracted from an Eastern manuscript, which was translated into French by Order of His Majesty The King of Denmark. With an introduction, containing, I. A Description of Asia, according to the Oriental Geographers. II. A Short History of Persia from the earliest Times to the present Century: and an appendix, consisting of An Essay on Asiatick Poetry, and the History of the Persian Language. To which*

⁴ Morier, James. *A Journey Through Persia, Armenia, And Asia Minor, To Constantinople, In The Years 1808 And 1809; In Which Is Included, Some Account Of The Proceedings Of His Majesty's Mission, Under Sir Harford Jones, To The Court Of The King Of Persia.* London, 1812.

are added, *Pieces relative to the French Translation*. By William Jones, Esq. Fellow of University College, Oxford, and of the Royal Societies at London and Copenhagen. London: Printed by J. Richardson, for T. Cadell In The Strand, 1773. ¶



8vo. [44], lxxii, 196 pp. Modern period-style quarter calf, raised bands, gilt-spine tooling, leather label, marbled boards, white tips, new endleaves; some marginal tearing to preface leaf, browning and ink stains at rear, creased corners. Small rubber-stamp on title: Saint Augustin [Institut Missionnaire], Lormoy. Very good.

\$ 750

First English edition, first issued in French in 1770 as *Histoire de Nader Chah*, originally written in Persian by Mirza Mehdi Khan Astarabadi – note Jones was just twenty-four years of age. King Christian VII of Denmark had met the young orientalist Jones and asked that he make a translation, becoming his first

contribution in a long line of works relating to Persia, Turkey and the Middle East. He was one of the most extraordinary philologists of all time, Jones was a hyperpolyglot, learning according to sources thirteen languages, including quickly learning English, Welsh, Greek, Latin, Persian, Arabic, Hebrew, and some Chinese, and working with as many as 28 languages by his later years.

The book contains a description of the Persian, Tartarian, Indian and Turkish empires, a history of the Pishdadian, Caianian and Sassanian families, the Mahomedan dynasties, the war in Korasan, with the Afghans, Turks, the siege of Candahar, into India, and the war in Tartary. Jones also offers a section on eastern poetry (Arabic, Persian (citing Hafez and comparing to Shakespeare) and Turkic), a history of the Persian language. He ends the work with his letter to the Danish king, preface, etc.

Nader-Kuli Shah, known for his cruelty, was assaulted and wounded by his son (so accused), attacked and blinded, and finally murdered in his

own tent. On May 3, 1741 he was in the forest of Mazenderan (p. 103), when a musket-ball “fired from a distance” grazed him on the arm, but hit his horse on the head. It was soon realized that the plot was organized by his son prince Riza-kuli Mirza – the consequence of his the king had his son blinded.⁵ The extraordinary story of his own blindness is related on p. 119: “... there was one more pretender to the crown, a grandson of Soliman III, whom Shahrokh, perhaps imprudently, had suffered to live unconfined. This barbarian concerted a plot against the Shah, and, having by bribes and promises gained access to his apartment, tore out the eyes of the unfortunate king, who in a lower station might have preserved both his sight and his happiness. So cruel an act could not be long unpunished: the ruffian was seized, and put to death with every aggravated circumstance of torture; but as the blindness of Shahrokh made him incapable, by the laws of Persia, of reigning, he retained only the name of King, whilst all his affairs were conducted by his ministers...” Nader-Kuli Shah was assassinated at midnight in June, 1747. See also: Sir Percy Sykes, *History of Persia*, vol. II, p. 267.

See: Cannon, Garland H. *Sir William Jones: A bibliography of primary and secondary sources*. Amsterdam: Benjamins, 1979.

23 **KRUSINSKI, Judas Thaddeus** (1677-1754). *The History of the Revolution of Persia: taken from the memoirs of Father Krusinski, procurator of the Jesuits at Ispahan; Who lived Twenty Years in that Country ... Done into English, from the original, lately publish'd with the Royal Licence at Paris, by Father Du Cerceau, who has prefix'd a map of Persia, and a short history of the Sophies; with curious Remarks on the Accounts given by Tavernier, Sir John Chardin, and other Writers that have treated particularly of that Government and Country, &c.* London: J. Pemberton, 1728.

2 volumes. 8vo. (196 x 122mm). [2], xxiv, 274; [iv], 199, [1], xxxiv, [6] pp. Half-title to vol. II (vol. 1 lacking half-title as often). Publishers advertisements at end of vol. II. 1 folding engraved map “A Map of Persia for the History of the late Revolution in that Country 1728” – engraved by Nicolls; map repaired with slight loss. Contemporary paneled calf; rebacked. Somewhat soiled and dampstained. Bookplate of R.M. Burrell; signature of Ann Stodart (at rear).

\$ 2,000

First English edition chronicling the fall of the Safavi dynasty and the Afghan occupation of Persia. The first edition in French was published in

⁵ Thus a saying attributed to the young prince: “It is not my eyes which you have put out, but those of Persia.”

the same year and prepared for the press by Jean Antoine du Cerceau. The account is a detailed and remarkable eye-witnessing of the 1721 Afghan invasion and covers this particularly tumultuous period in Persian history.

Religious intolerance was wagging its ugly head: “Not only Christians and Jews were ill-treated, but also Muslims and Sufis whose orthodoxy was suspected. Persecution of the Sunnis of the Persian empire, largely centered in Afghanistan, would have serious repercussions, sparking off a series of revolts in the region. These were contained, but in 1720 revolts and political unrest had broken out at various points on the periphery of the empire. In 1722, Afghan forces under Mahmud Ghilzai engaged and defeated Persian forces at Gulnabad, to the east of Isfahan. Isfahan was under siege for seven months before Husain surrendered, and the suffering of the population, reduced to eat cats and dogs [see vol. II, p. 89, for a vivid account, including eating shoe leather – those eating flesh were caned on their feet, or bastinado], and then to cannibalism, is vividly described by Judas Thaddeus Krusinski, Jesuit procurator at Isfahan, and an eye witness to the events.” – John M. Flannery, *The Mission of the Portuguese Augustinians to Persia and Beyond*, Brill, 2013.

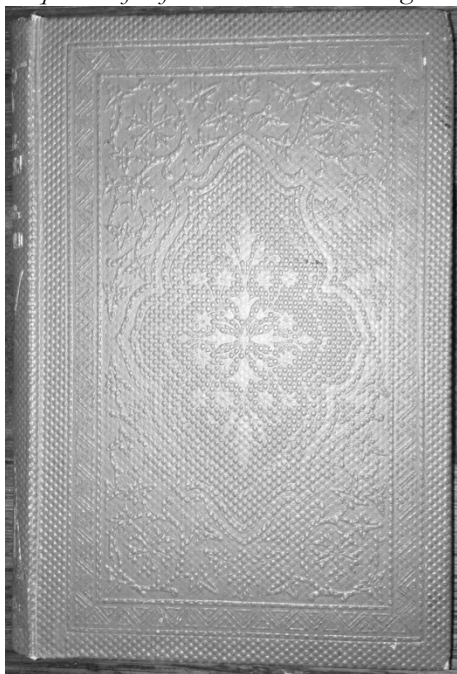
Jean-Antoine du Cerceau (1670-1730) was a French Jesuit priest, poet, playwright and man of letters. This is his principle work relating to Safavid dynasty Persia. He also is responsible for, *Histoire de Thamas Kouli-Kan, Sophi de Perse*, 1740-1741.

Judas Thaddeus Krusinski was “a Polish Jesuit, who was born about 1677. Destined from his youth to the missionary service in Persia, he was sent to Ispahan, where his extensive acquaintance with the Oriental languages enabled him to gain important and interesting information. In 1720 he was nominated advocate-general of the missions in Persia; and father Barnabas de Milan, bishop of Ispahan, made him his secretary and interpreter. He returned to Europe in 1725 and settled at Kaminiak in 1729. He removed to Jaroslaw and Lemberg in 1741; and in 1748 he went to the diet of Warsaw as chaplain to count Tarloni; but he passed the latter years of his life at Kaminiak, and died in 1754. Krusinski wrote in Latin a circumstantial and account of the overthrow of the dynasty of the Sophis of Persia, and the conquest of that country by the Afghans. Father Der Cerceau’s, “*Histoire de la dernière Révolution de Perse*,” 1728, 2 vols., 12mo is a translation of this work made from the manuscript.” – John Gorton, *A general biographical dictionary*, Volume 2, 1851.

Provenance: Robert Michael Burrell (1943-1999), member of the Editorial Board of Middle Eastern Studies from 1994-99, wrote about Persia: *Persian Gulf*, Sage Pubs., 1972; "Arms and Afghans in Makrān: An Episode in Anglo-Persian Relations 1905-1912," Cambridge University Press on behalf of School of Oriental and African Studies, *Bulletin of the School of Oriental and African Studies, University of London*, Vol. 49, No. 1, In Honour of Ann K. S. Lambton (1986), pp. 8-24; Burrell & Alvin J. Cottrell, *Politics, oil and the Western Mediterranean*, Sage Pubs., 1973; Burrell & Alvin J. Cottrell, *Iran, Afghanistan, Pakistan : tensions and dilemmas*, 1974; R M Burrell; Robert L Jarman, *Iran: political diaries, 1881-1965*, [Oxford?]: Archive Editions, 1997; Burrell, *The developing agriculture of the Middle East : opportunities and prospects*, London: Graham & Trotman Ltd., 1976. His library was sold by Sotheby-London, "The library of Robert Michael Burrell: books on the Middle East : sale LO9217, Thursday 14 [and] Friday 15 October 1999. See: "In Memoriam, Robert Michael Burrell, 1943-1999," by Malcolm Yapp, *Middle Eastern Studies*, Volume 35, Issue 2, 1999.

See: Cyrus Ghani, *Iran and the West: a critical bibliography*, (1987), pp. 213-14.

24 **MACDONALD, Robert** (b.1804). *Personal Narrative of Military Travel and Adventure in Turkey and Persia; comprising a brief sketch of the chequered life of the author*. Edinburgh: Adam and Charles Black, 1859. ¶



Small 8vo. xvi, 303 pp. Half-title clipped (removed former ownership signature). Original full rust blind and gilt-stamped cloth. UNUSUALLY FINE COPY. Rare.

\$ 850

First edition of this British mid-nineteenth-century travel account to Persia where the author lived some eleven years before returning to Dublin.

"Many more British wrote about their travels in Persia during the first half of the 19th century: army officers going home or returning to India from leave (Johnson, Lumsden, Keppel, Alexander, Conolly,

Mignan), other officers on intelligence gathering missions (Kinneir, Pottinger, Burnes), diplomats and their staffs (Malcolm, Hollingberry, Morier, Price, William Ouseley, Charles Stuart), members of military missions (R. Macdonald, Wilbraham) and of exploratory expeditions (Ainsworth). The doctor and diplomat John McNeill never wrote his memoirs, but many of his letters from Persia are included in his granddaughter's Memoir published in 1910." – *Encyclopaedia Iranica*: Denis Wright, "Great Britain vii. British Travelers to Persia," Vol. XI, Fasc. 3, pp. 246-252.

"The author was a sergeant in the rifle brigade whose eleven years of service in the British Army included a posting to Persia from mid-1836 to the winter of 1838-9 as part of the group of British officers and soldiers sent out at the time to train the Persian army. The British were eventually withdrawn because of the Harat war in 1838-1839 when British troops occupied Kharg Island. The author gives an eyewitness account of the Persian reaction as seen by one of the 16 British sergeants based in Tehran at the time. ¶ The book is vastly better than many books written by the author's superiors in the 19th century and his advice on soldiering and training of soldiers would have benefited the Persian army. The author, born in 1804, first apologizes profusely for his lack of literary talent and his presumptuousness in writing a book, owing to his social status as a simple soldier and a Scotsman of humble origins. He enlists with his brother at an early age. They are soon promoted to corporal and then sergeant and are posted to Persia in 1836 (his brother is sent to Tehran earlier). He travels through Turkey; at Erzerum he joins up with Sir John McNeill who had just been appointed as Minister to Tehran. ... They meet Sir Henry Ellis returning from Persia, after a special mission to offer condolences on the death of Fath Ali Shah and congratulations on the accession of Mohammad Shah. They ride to Tabriz and Zanzan and then to Tehran where he is reunited with his brother. The author's first impressions of Persia are worthwhile. Even though 'there is nothing in the modern state of Persia of much interest ... a halo of glory still seems to cover the land. It is difficult for a traveler to ride and tread over the ruins of a fallen empire like Persia without meditating and moralizing over its past history. The ancient greatness and renown of this country in the time of the Medo-Persian empire have hardly are parallel and viewed in contrast with its present fallen and degenerate state, they cannot fail to impress on the mind the great truth, that nothing in the world is immutable. Where is all the power, the pomp, the greatness of Persia and her Cyruses now? Lo! they are in dust and ashes ...' ¶ The author does not care much for Mohammad Shah. He comments on the ingratitude of the Shah to Sir Henry Lindesay Bethune who had played a key part in

Mohammad Shah's ascension to the throne. He describes the cruelty and absolutism of Qajar Kings. He comments on the inefficiency of the Persian soldier and his lack of weapons. He bemoans the unavailability of whiskey but learns to make it himself. At the end of the book he gives advice on how to recruit, build and equip an army. He comments on Abbas Mirza's unsuccessful attempts to implement reforms and discipline in the army. He is uncomplimentary to Persians in general, considering them as deceitful and devious. The author returns to England..." – Cyrus Ghani, *Iran & The West, a Critical Bibliography*, (2013), pp. 232-233.

"Altogether, the volume is characteristic as a fragment of genuine and diversified, although humble, autobiography." [reviewed] – *The Athenaeum*, issue 1657, July 30, 1859, p. 143.

See also: Rudolph P. Matthee, *The Pursuit of Pleasure: Drugs and Stimulants in Iranian History, 1500-1900*, Princeton University Press 2005; Daniel T Potts, *Nomadism in Iran: From Antiquity to the Modern Era*, 2014; Tsadik, Daniel, *Between Foreigners and Shi'is: Nineteenth-Century Iran and its Jewish Minority*, Stanford University Press, 2007.

Chinese Traditional Medicine, Arabic and Persian medicine

25 **MAHMOOD, Hakim Emod Al'din.** [Hakim=doctor]. [MEDICINAL MANUSCRIPT WRITTEN IN ARABIC AND OLD PERSIAN, relating to the principles of Chinese Traditional Medicine and referencing medical authors such as Avicenna]. Fragment, but unique. Written in Persia, lunar calendar 1232. = [ca.] AD 1817 Eleventh month of Sha'bān [July]. ¶ 355 x 265 mm. [90] pages. 21 lines per page. Written in old Persian [Qajar period] and Arabic. Calligraphy is in black ink with occasional keywords or sections designated in red ink. All the leaves are extended (increasing the margins), apparently with the intention of making the pages uniform in size. All of the leaves show some waterstaining (especially to the right margin), a few leaves with large sections at corner missing, much related edge fraying, roughing and tears, but because the margins are so wide there is little damage to the manuscript itself. Good.

\$ 500

This unique manuscript was written by an unknown scribe who the author Hakim Emod Al'din Mahmood, possibly Jewish-Iranian, accused of writing carelessly and thereby crossed out the scribe's name. This work is a marvelous melding of concepts from Chinese Traditional Medicine, Arabic and Persian medicine all rolled together. The manuscript records

the Islamic calendar date of 1232, during the reign of Fat'h-Ali Shah Qajar, known as Shahanshah who ruled 1797-1834.

The manuscript fragment appears to be largely a personal commentary on two medicinal books, primarily those of Avicenna (by the name “Sheykh Abu-Ali” – or – Sheikh ul-Ra’iss Abu Ali Sina), and another book entitled “Resaleh Choub Chini” [or Chiny] a medical work describing the medicinal benefits of tree bark. The author clearly makes frequent reference to the work of Avicenna. See: Whitelaw Ainslie, *Materia Indica ... , those articles employed by the Hindoos, and other Eastern Nations in their medicine, arts and agriculture*, London, 1826.

In its original complete form, this manuscript was probably written in both Persian and Arabic with the author’s commentary. The surviving 90-page document is written in Farsi and Arabic. It is not unknown how long the complete work might have been. The text includes details applying the principles of Traditional Chinese Medicine to Persian or Arabic medicine. Based on a cursory examination of the text viewed by two Farsi-speaking natives and one who is a practitioner of Chinese herbal medicine, this text has a lot of phytotherapy applications. It gives numerous recipes for herbal preparations, a lot of nutritional advice and records issues of heat and cold, damp or humidity. [“Heat and dampness, two of the six pernicious influences in traditional Chinese medicine, have opposite effects on the body. While heat causes increased activity, dampness brings stagnation to a system. Each of these influences has its own set of syndromes associated with its effects.” – health.howstuffworks.com]

The commentary deals with all of the human body including anatomy and physiology. Various sections discuss phlegm in the heart, dampness in the eye, circulation of the blood, nutrition and what it does to your body, the gall-bladder, spleen, circulation of the blood, etc. At least one page records Hakim Mahmood’s personal experiences with patients. He offers commentaries relating to Avicenna and “Mir Ghozi”, apparently a text relating to Chinese medicine and tree bark (likely the medicinal benefits of tree bark). One section (2) refers to the use of roses in herbal medicine.

Nutrition is a key topic within this text. Considerations are made for when one should eat and what or in what quantity. He distinguishes between natal or inherent humidity, being a type of damp that does not harm the body, though external forces may increase humidity and thus harmful to the body.

Sec. 3, chapter 3, expands the issue of toxins and detoxification. The text mentions Hakim Ashegh Ibn Sulayman Esraily, a celebrated doctor. The author discusses the medicinal benefits or concerns with drinking red wine (warm & dry in nature and its consumption can promote urination and is considered effective for flushing toxins from the body). Even a dry wine creates humidity, but it also promotes urination. One cleanses the blood through the kidney and urinating. He writes that drinking wine closes the skin pores. This keeps the “heat” inside the body, keeping the toxins in, thus the need to purge the system of both heat and toxins.

The text refers to Arabs distilling or extracting essential oils from fruits or plant leaves. Opium or other “intoxicating drugs” are mentioned. He writes that addiction thickens the blood. He continues that opium harms the body physically but promotes an emotional lift (pleasure).

Section 3, chapter 1 includes a discussion of newly discovered diseases. It again refers to the Chinese bark remedy as detailed in the book of Mir Ghazi. Maybe the most compelling section is found [sec. 3, chapter 2] where the author discusses some specific experiences of various patients. Chapter 4, sec. 3 refers to the beneficial effects of the essential oils derived from plants and coffee, and giving their uses.

The manuscript closes with the name of the author, the scribe’s name is blacked out (“he was a careless writer”), and the date is recorded. In the final line the author offers a prayer, common to such texts, “Whom-ever reads this manuscript pray for me, as I am a sinner.” This is a typical offering to show the author’s humility.

See: Ebrahimnejad, Hormoz. *Medicine, Public Health and Qajar State, Pattern of Medical Modernization in Nineteenth Century Iran*. Leiden & Boston: Brill, 2004: 5; Floor, Willem. *Public Health in Qajar Iran*. Washington, DC: Mage Publishers, 2004; Forbes, Robert J., *A Short History of the Art of Distillation*. 1970.

One of the Key Sources for History of Orientalism & the British Influence

26 **MALCOLM, Colonel Sir John.** *The History of Persia, from the Most Early Period to the Present Time: containing an account of the Religion, Government, Usages, and Character of the Inhabitants of that Kingdom. In two volumes.* London: Printed for John Murray, 1815. ¶ Two volumes. Large 4to. xxii, [ii], 644; vii, [i], 715 pp. Large folding engraved “Map of Persia and Adjacent

Countries...,” 22 engraved plates, index; some offsetting to title, occasional foxing. Original half red morocco, raised bands, blind and gilt-ruled covers, red cloth sides, endpapers and all edges marbled. Generally a handsome and pleasing copy of this rare work. INSCRIBED “HON. ROBERT CURZON, K.L.S., K.C., H.B.M., COMMISSIONER AT ERZEROOM, 1843. With the Curzon label laid in. Inserted is a British newspaper clipping, “Our Relations With Persia. Mrs. Eastwick said the question of transferring the control of our relations with Persia to the India Office, to which he would call attention, was carefully weighed by a Select Committee of this House last Session.” FINE COPY.

\$ 4,000

First edition of one of the earliest substantial British histories of Persia (the other being written 59 years later, Clements Markham, *General Sketch of the History of Persia*, 1874). It contains a great deal of information related to ancient Persian rulers up through its 1815 publication, with the Qajar period being most thorough. Percy Sykes, calling this volume “valuable” wrote, “Malcolm was received [in 1810] with extraordinary marks of esteem and friendship, and his fine character, his justice, and his knowledge of the world impressed the Persians so much that all Englishmen in Persia still benefit from the high qualities displayed by their great representative. It was in his honour that the Persian decoration, “the Lion and the Sun,” was inaugurated.” (p. 308). – Sir Percy Sykes, *A History of Persia*, vol. 2.

This work also represents one of the most important early and influential efforts on establishing an interest in the history of orientalism as well as the establishment of British rule in India and expanding its sphere of influence in the region. “With his History, Malcolm used firsthand experience and unfamiliar Persian and Indian sources to critically assess Persian despotism as a form of government. In writing a history of an ancient Eastern country using standards typically applied to the study of Western societies, Malcolm developed a framework for understanding oriental history that reflected contemporary developments in historical writing.” (p.83). With this work Malcolm had hoped to repair his reputation.⁶ He wanted to be recognized as an the leading British authority on Persian affairs and history. – See: Jack Harrington.

The plates include a fine map of Persia, deities from the Dabistan, Ruins of Shahpoor, excavation at Tauk-e-bostan, City of Maragha, Shah Tamasp, Shah Abbas the Great, Nadir Shah, Kurreem Khan,

⁶ The diplomatic mission of 1810 was very expensive and unfruitful.

Yezdikhaust, Aga Mahomed Khan, Futteh Aly Shah, Palace at Isfahan, Palace at Char-Bagh, Tombs of Esther and Mordecai, Tomb of Avicenna, Mountain of Kaufelan Koh, Mountains of Kurdistan, Family of the Ghishkee Tribe.

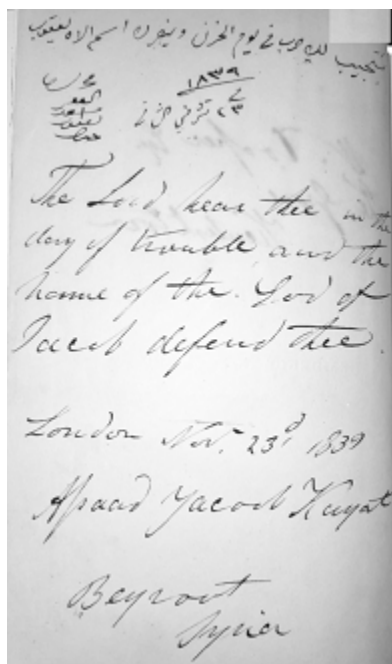
Malcolm, Sir John (1769-1833), of Warfield, nr. Wokingham, Berks. "Malcolm rose from humble origins to become one of the most distinguished administrators of British India." He learned the Persian language and took a career in politics. Lord Wellesley sent him to Persia in 1799 and he became the first British envoy since the sixteenth century, for which his assignment was to divert the Afghans, check French influence and promote British trade. By 1801 he was presented to the Shah and made pacts for commerce and British political ties, returning to India. In 1807 he undertook a second brief mission to Persia. He was again back to Persia in 1810. It was at this time that he produced this extravagant history of Persia. "He became a literary celebrity on the publication of his successful History of Persia in the summer of 1815, after which he visited Wellington with the army of occupation in Brussels and Paris." He returned to Persia again in 1823, then to Scotland by the following year. He wrote, *Sketches of Persia*, published in 1827.

PROVENANCE: The Honourable Robert Curzon (1810-1873), K.L.S., K.C., H.B.M., was an English traveler, diplomat and author. Commissioner at Erzerum [Erzurum] since 1842 and assigned to the British-Turkish-Persian-Russian boundary commission.

☀ David R. Fisher, *The History of Parliament*, 1820-1832; Jack Harrington, *Sir John Malcolm and the Creation of British India*, 2010, page 83; J.W. Kaye, *Life and Correspondence of Sir John Malcolm*, 2 vols. (1856); Rodney Pasley, *Life of Major-general Sir John Malcolm, 1769-1833*, (1982).

References: Brunet III, 1333 ["ouvrage importante"]; Farhad Diba, *A Persian Bibliography: A Catalogue of the Library of Books and Periodicals in Western Languages on Persia (Iran) in the Diba Collection*, (1981), p.85; Sirus Ghani, *Iran and the West: a critical bibliography*, vol. II, pp. 236-239; Graesse IV, 350; Raymond John Howgego II, *Encyclopaedia of Exploration, 1800-1850*, M7 (p. 383; Moïse Schwab, *Bibliographie de la Perse*, (1875), 360. Sotheby's-London, *The Library of Peter Hopkirk: Central Asia, the Balkans and the Middle East*, (1998), 963; Sotheby's, *The Library of Robert Michael Burrell*, (1999), 496.

27 **MEERZA, H. R. H. Najaf Koolee [Ghoolee].** *Journal of a Residence in England, and of a Journey from and to Syria, of their Royal Highnesses Reezza Koolee Meerza, Najaf Koolee Meerza, and Taymoor Meerza, of Persia. To which are prefixed some particulars respecting modern Persia, and the Death of the Late Shah. Originally written in Persian ... and translated, with explanatory notes, by Assaad Y. Kayat.* [London]: Printed for Private Circulation Only, [1839].



2 volumes. Sm. 8vo. xxiii, 306; [vi], 291 pp. Folding frontispiece. Modern full blind and gilt-stamped calf, new endleaves. Inscribed: "W. Cooper, Esq. The Grove, Kentish town [London]"; additionally signed in pencil, W. Cooper. Very good.

\$ 2,950

First edition in English. This is a most remarkable account, for it records the journey of three young Persian princes who were the first of Royal Persian blood to enter into England, who came with their father's conviction to settle disputes that placed each at war among each other.

Inscribed I: "[Arabic text] ... The Lord hear thee in the day of trouble and the name of the God of Jacob defend thee,

London, Nov. 23s, 1839, Assaad Yacoob Kayat, Beyrout [Beirut], Syria."

II: "[Arabic text] ... The Lord shall bless thee from the mountain of his holiness, Brighton, Dec. 22d. 1839. Assaad Yacoob Kayat." 1839 [in Arabic]

The frontispiece is in Farsi (from the original text) and reads: "Dear Cousin Assaad [on the mother's side]: Your writing came through Ezmir [Turkey] was received your last letter in Persian was well-written, Inshal'allah you will write better and God will protect you wherever you will be. Dear Cousin, today there was a strong hurricane [or typhoon] [we say the word easily "typhoon", for lesser conditions in Iran], and the weather went bad and I'm worried about you that you don't go to the sea [to swim, it is dangerous, referencing a Turkish hurricane]. You didn't write anything about the circumstance or situation in Ezmir. / You left to

have a good time, a drink or seeing women, in a foreign country, and my God is kind. I'm including the letter I wrote to our cousin Shahrokh. From Sham [Syria?] ... the letter [khagik] using him to ... and should emphasize Kerbela [famous city in Arabia?] with a Khagik and tell him in Kerbela they take care of Shahrokh and don't forget to write me and tell me how things are going..."

This book records the visit of Persian princes to England in 1836: "Among the curiosities of modern English literature, there is one to which public attention has lately been drawn by the visit of the Shah of Persia. It is a work in two volumes, printed for private circulation ... This long and truly Oriental title sufficiently explains the nature of the work, which is undoubtedly genuine. It need only be added by way of preface, that the three princes above named visited England in 1836, in order to obtain the liberation of their father from durance vile at Teheran, through the all-powerful diplomacy of Lord Palmerston. This end was accomplished. Mohammed Shah (1808-1848), who had imprisoned all his uncles and put out the eyes of some of his brothers, graciously consented, on the solicitation of this Britannic Majesty William IV to let Firmân go in peace, at any rate for the time. Two of the young princes, however, are believed to have come to an untimely end not very long after their return./ The first part of the work, ... is occupied with an account of Persian affairs connected with Mohammed Shah's accession. The story is as horrible as it is complicated. At last the three princes started on their journey, accompanied by Assaad Kayat, a Christian, who acted as interpreter. They reached Damascus without adventure, and proceeded across the Lebanon to Beyrout, and thence to Alexandria in a steamer. This appears to have been their first experience of steam navigation – in fact, of any navigation at all. They found it interesting, but by no means pleasant. Their account of the steam-vessel, with its iron room, its pipes, its wheels, its mineral coals, and its noise, "which may be heard more than three miles distant," is very graphic, and is charmingly fresh; but alas! the occupation of watching the engine had soon to be exchanged for less pleasing duties. "A little after sunset," writes Najaf, "we saw the smoke going to heaven, and the vessel left the harbour, and our constitution was immediately deranged. Every one of us was thus affected in spite of ourselves, and we were obliged to cast down in any place, knowing nothing of the world, or whether we were alive or dead. Our servants fell one upon another like dead persons. At night we knew not what would happen to use in the morning. / The princes appear to have been uncommonly bad sailors. Between Alexandria and Malta they had rough weather and contrary winds, and a certain 'rod of glass bored and fixed into a piece of wood' indicated to their captain that they had a narrow

escape of a hurricane. 'Sometimes we saw the vessel lifted up to the seventh heaven, and sometimes sunk into the seventh earth, or to the shoulders of the bullock of the earth; sometimes our feet were above and our head down. Every moment we expected ourselves offered as sacrifice to those that dwell in the sea!' They ran short of coals too, and were not a little thankful when H.M.S. Spitfire appeared on the scene and supplied their necessities; for their ship, which had been 'The Tartar of the sea,' had become with 'a weak donkey.'" – R.H. Najaf Koolee Meerza, son of Prince Firmân Firmân, grandson of H.M. Fathali Shah, the late Emperor of Persia; and translated, with explanatory notes, by Assaad Y. Kayat." This long and truly Oriental title ... – *The Leisure Hour*, 1873, volume 22, page 533. The tour continued, with their visit to England taking place in four months. The return trip found the group taking passage through Belgium, Germany, Austria, and Turkey. In Constantinople they arrived at a time of the plague. What is clear from their description, the sights of England were quite foreign and their perspective is reflected in this details journal.

Another account of this narrative was given by James Baillie Fraser (1783-1856), *Narrative of the Residence of the Persian Princes in London in 1835 [sic] and 1836, with an account of their journey from Persia and subsequent adventures*. London, 1838, 2 vols.

The three persons en route for this travel account are Reeza Koolee Meerza, Najaf Koolee Meerza (the author), (Wali,) Taymoor Meerza, all the sons of Firmân Firmân, late prince of Shiraz and Fars, grandsons of Fathali Shah, the late king of Persia, and first cousins to his present [then] Majesty Mohammed Shah of Persia. To each of these sons Mohammed Shah gave charge to certain areas of the country for which they would pay an annual sum. The father, Firmân Firmân, was in Shiraz, he was awaiting his turn at the throne to come at the death of his father. His brother, Shojâh el Sultané, ruled the province of Kirmân. Prince Reeza Koole Meerza was vicegerent to his father, Najaf and Taymoor governed also two other regions (the latter being Bushir). These three princes were the "first members of the Persian Royal Family that ever visited England." (vol. I, p. x). It was the wish of Firmân Firmân that his sons would listen to an English mediator to settle their disputes that brought them to war among each other.

Notes & Queries offered this quip back in the day, "Possible Eastern Origin of Yankee Doodle – I have lately read a work containing a passage which may bear on the source and meaning of these words. The book is a "Journal of a Residence in England," *** originally written in Persian by

... Meerza *** London, published about 25 years ago, Vol. ii, p. 146. "As to America, which is known in the Turkish language by the name of 'Yanki Dooniah,' or 'the 'New World,' I found, on inquiry, that the fact is correctly stated, but the literal meaning of the words is 'End of the Earth.'" – *The Historical Magazine and Notes and Queries Concerning the ...*, Volume 10, 1866, p. 317.

See: *Pandaemonium 1660–1886: The Coming of the Machine as Seen by Contemporary Observers*, [edited by] Humphrey Jennings, Frank Cottrell Boyce, Marie-Louise Jennings, (1985), nos. 200, 201. [Mentioning some inventions, one being an instrument that projected light "The light was so great as to lead any one to say that all the power of the sun, or the sun itself was in this room" – from 1836.]; *Persian Literature: A Bio-Bibliographical Survey*, p. 1154; Īraj Afshār, Kambiz Eslami, *Iran and Iranian studies: essays in honor of Iraj Afshar*, 1998, page 223; Luzac's Oriental List and Book Review - Volumes 40-41, 1929; Margaret Morris Cloake (trans.), *A Persian at the court of King George 1809-10: The Journal of Mirza Abul Hassan Khan*, 1988, pp. 11-12.

PRIMARY DOCUMENT FOR THE MAHMŪDIEH CANAL
FROM THE NILE TO ALEXANDRIA
[PRE-DATING THE SUEZ CANAL]

28 **MENGIN, Félix.** *Histoire de l'Égypte sous le gouvernement de Mohammed-Aly, ou récit des évènements politiques et militaires qui ont eu lieu depuis le départ des Français jusqu'en 1823 ... ouvrage enrichi de notes par MM. Langlès et Jomard, et précédé d'une introduction historique, par M. Agoub. Atlas.* Paris: Chez Arthus Bertrand, 1823. ¶ Folio. [2], [2] ff. 12 lithographic plates (including 2 folding maps); the Tableau is numbered 13 (but not a lithograph). Table of Egyptian-European Commerce. Folding map: Carte Comprenant Le Pays de Nedjd ou Arabie Centrale, L'Égypte et partie des autres régions Occupées en 1820 par les Troupes de Mohammed-Aly ... 1823; including an inset of "El-Derreyeh" near Riyadh by E. F. Jombard. With folding plan, heightened with blue coloring by hand, entitled "Plan du Nouveau Canal d'Alexandrie die Mahmoudyeh ...". Sometimes the plates are found hand-colored, in this case only the canal plan is outlined in color (blue); moderately foxed.

Original half calf, marbled boards; extremities worn, spine joints broken, corners showing. With "The Society of Writers to the Signet" embossed in gold, as per usual, from this known Library in Edinburgh.

§ 2,750

Félix Mengin came to Egypt with Napoléon Bonaparte's mission, though seemingly little is known of him, perhaps as he was an expatriate. Pictured in this atlas, Muhammad Ali Pasha al-Mas'ud ibn Agha was responsible for constructing the Mahmûdieh Canal which connected the Nile to



Alexandria. This atlas volume contains the magnificent lithographed portraits of Mohammed-Ali Pasha al-Mas'ud ibn Agha (1769-1849), the Viceroy of Egypt, regarded by some as the founder of modern Egypt due to his record for reform relating to military, economic and cultural dealings, Mourad-Bey [Murad-Bey] Mohammed (c.1750-1801), chief of the Mamluk army and joint ruler of Egypt with Ibrahim-Bey [he died from the bubonic plague in 1801], and Abdullah ibn Saud (17??-1818), the last ruler of the first Saudi state (ruled 1814-1818),

who was actually murdered (decapitated) in 1818 [the atlas dates his demise to 1819] in Constantinople by the Ottoman Turks. A partially clothed Arab woman, a Sennarian woman working (from Sudan), the king of Sennar receiving an audience of his ministers, views of Mohammed-Ali's palace.

Joseph Agoub (1795-1832), an 'Egyptian' French of the Levantine-Egyptian poet and scholar, also a part of the Napoleonic expedition to Egypt, fled when the French evacuated. He studied in Marseilles and Paris, studied languages, co-directed with Jomard the *École Égyptienne* and taught Arabic, See: Donald Malcolm Reid, *Whose Pharaohs?: Archaeology, Museums, and Egyptian National Identity from ...*, (2002).

The "Table of Commerce" record statistical data of imports and exports between Egypt and Europe. Lots of commodities are named: arsenic, red hats, glue, marble columns, playing cards, scissors, curtains, pewter, iron,

silver, repetition clocks, Music clocks, brass, liquors, mirrors , mosaics, paper, music timer [*importing* variously from England, Venice, France, Tuscany, Germany, Holland, Russia, Sweden, etc.]; red sandal wood, aloe vera [succulent], cinnamon, Cassia fistula [Golden or Indian Laburnum tree], cardamom, coffee [of Yemen?], leather [from calf, camels, etc.], cotton [linen], soda ash, Turkish wheat, lima beans [feves], barley, garbanzo beans, lentils, dates, elephant ivory tusks [“dents”], silk fabrics [with gold lamé], muslin, wool from Alexandria, henna, resin [gum, copal – many types for painting], ginger, mother-of-pearl, nuts from India [noix], nutmeg [Noix de muscade], ostrich feathers (all assorted colors and sizes), pepper, ammonia [sel d’ammoniac], tamarind, tobacco [from Upper Egypt] – all *exported* to Europe.

The text volumes for this atlas were titled the same as the atlas, issued in octavo, 2 volumes, “tome premier ...” and contained li, 464; 644 pages. These are lacking here.

PROVENANCE: Signet Library of Edinburgh, Scotland. Recorded by: Signet Library (Great Britain), David Laing, Thomas Graves Law, *Catalogue of the Printed Books in the Library of the Society of Writers to H.M. Signet in Scotland, Part second*, M-Z, Edinburgh, 1882, p. 671, citing this very copy of Mengin’s three-volume set.

☀ Eric Macro, *Bibliography of the Arabian Peninsula*, Coral Gables, Fla., University of Miami Press, (1958), 1577; Atabey/Sotheby, *The Ottoman world : the library of Şefik E. Atabey*, 802 (without the Atlas); Ibrahim-Hilmy, *The literature of Egypt and the Soudan, from the earliest times to the year 1885*, vol. II, London: Trübner, (1886-87), 30; J.-M. Quérard, *La France littéraire, ou Dictionnaire Bibliographique*, Paris, (1834), p.39; Michael Cook, “On the Origins of Wahhabism.” In: *Journal of the Royal Asiatic Society*, July 1992, Vol. 2, No. 2, pp. 191-202. See also: Walter Wybergh How, Joseph Wells, *A Commentary on Herodotus*, 1961, p. 246.

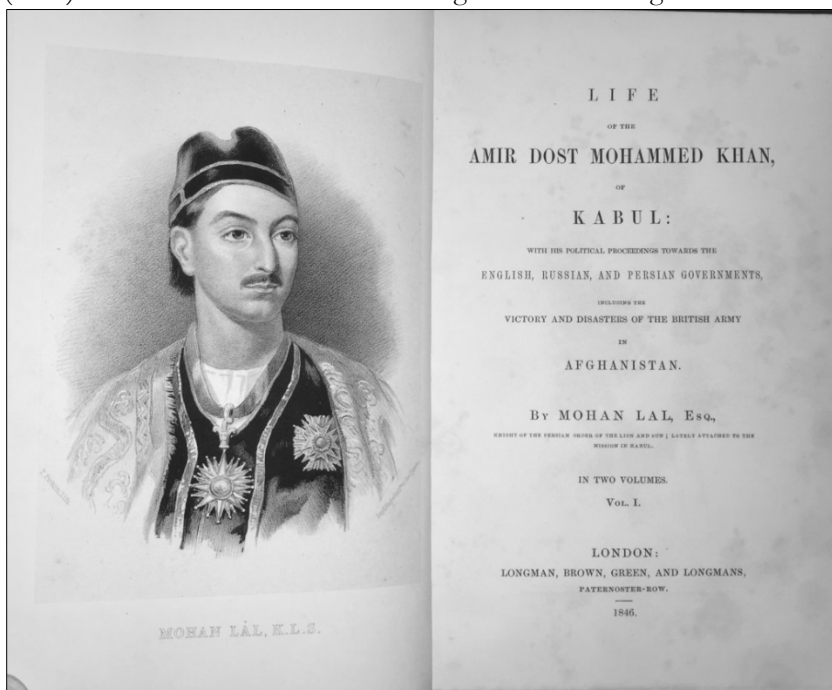
Location: Library of Congress [DT104 .M52] [lacking this atlas].

29 **MOHAN LAL, Munshi** (1812-1877). *Life of the Amir Dost Mohammed Khan, of Kabul: with his political proceedings towards the English, Russian, and Persian Governments., including the victory and disasters of the British Army in Afghanistan*. London: Longman, Brown, Green, and Longmans, 1846. ¶ Two volumes. 8vo. xviii, [2], 399, [1]; vii, [3], 498 pp. 19 plates (apparently lithographed and mounted); foxed. Original full tan calf, elaborate gilt-stamped spines, maroon and black leather spine labels, gilt-

ruled covers, all edges marbled, by Bickers & Son, London; some minor rubbing. Bookplates of Charles Edward Keyser; inscribed from John Henry Locke to Charles Edward Keyser, on leaving Eton 1866. Near fine.

\$ 2,800

First edition. The author originally wrote this biographical account while he was in Afghanistan, writing the text in both English and Persian (Farsi). He had the misfortune of being in Kabul during the November



1842 insurrection during which the town was plundered. The manuscript made it to Mohammad Akbar Khan, but there it stayed as he would not relinquish the documents. This is, therefore, an entire re-telling of that missing book. In his own words, the book is anecdotal and written about Afghanistan, the British-India policies thereof, “the reasons of sending an expedition, its means of success, and the cause of the disasters” including a description of the insurrection.

Amir Dost Mohammad Khan (1793-1863), ruler of Afghanistan (1826-63) and founder of the Barakzai dynasty, managed to maintain Afghan independence during the political struggles between Great Britain and Russia. Of course the interest of Great Britain, Russia and the United States has dominated the existence of Afghanistan and Persia/Iran throughout the 20th century. This account serves to show who the world’s

leaders are anxious to control in this vital region to trade and communication.

Provenance: John Henry Locke, attended Eton College. Possibly died in 1912. – Charles Edward Keyser (1847-1929), born in London, went to Eton College, then studied law at Trinity College, as a British stockbroker he became quite wealthy and authority on English church architecture and president of the British Archaeological Association (1906-1929).

Munshi Mohan Lal was Kashmirian, from Delhi, India, and worked in the service of the East India Company.

See: Hari Ram Gupta, *Life and Work of Mohan Lal Kashmiri, 1812-1877*, Lahore Minerva Book shop, 1943.

30 **MORTON, Henry Vollam** (1892-1975). *Through Lands of the Bible*. New York: Dodd, Mead, 1938. 8vo. ix, 452 pp. Numerous photographic plates (by the author and his second wife Mary Morton), index, maps as endleaves. Original blue gilt-stamped cloth. Very good, clean copy.

\$ 10

First edition of the author's travel log of visits to Egypt, Palestine, Syria and Iraq.

Morton was a journalist and pioneering travel writer. He was credited with scooping the Times on the Tutankhamun Tomb discovery by Howard Carter in Egypt, 1922.

Deborah Manley, *Traveling Through Egypt: From 450 B.C. to the Twentieth Century*, p.241.

See also the somewhat controversial book, being the sole biography of Morton, by Michael Bartholomew, *In Search of H. V. Morton*, Methuen, 2004.

Arabic Manuscript on Islamic Logic & Philosophy

31 **Najm al-Din al-Katibi**. Referencing the full title: [*Tabrir Al-Qawaid Al-Mantiqiyah Fi Sharh Al-Risalah al-Shamsiyah* (1203 or 4-1276 or 7)]. [*Principles of Logic*; commentaries on] Commentary on “Al-Risalah al-shamsiyah,” a book on Islamic philosophy regarding the basis of logic and rhetoric. Complete commentary with glosses on this classic thirteenth century text. The commentary starts on page 8 and discusses Islamic philosophy, logic, and metaphysics. Largely written in black ink with

additional notations in red throughout. The main body of the work relates the logic phrases of Al-Risalah al-Shamsiyah. One part on geometry may be from Ptolemy's *Almagest*. The last leaf in the book is a receipt of accounts paid. [place of origin unknown]. Written ca. 1675-1800.



17 x 27.5 cm. [526] pp. Arabic language manuscript with a few minor additions in old Persian. This manuscript, probably written ca. 1675-1800, with no date found within. The calligraphic hand [naskh] in this book is apparently written by the same hand throughout. This book is dedicated to Amir Ahmed. It is signed by the scribe Mohammed Mehdi. The owner of the manuscript, whose name was written on the same page, is blacked-out hiding his identity. There is a sentence that say "225 coins was given" for the contract of writing this work "on the first month of "Mirzan". Later the accounting states that 100 coins were paid in the month of Safar. Binding: old brown calf with red-stained calf spine and flap, endleaves are early marbled papers (or possibly hand-painted in a decorative pattern); endleaves are trimmed at gutter, edges of binding scuffed. Very good.

\$ 2,500

“The *Risalah Shamsiyah* having, during six⁷ hundred years, been the principal text book of Logic in all Mohammadun schools, appeared to have the best claims to represent the Logic of the Mussalmans.” Sprenger alludes to a biographical assessment of Najm al-Din al-Katibi as written by Amyr Kolong, “He is the author of commentaries on the *Talakhkhuc*, on the *Mohaççal* and on the *Hikmat al’ayn* of Rajab 675, (11 December 1272).” According to Springer, Hajj Khalyfah states that he was a pupil of Nacyr aldyn Tusy and placed his death at 693 (Arabic Calendar). – Sprenger (Supple., p.i).

The original logic treatise [*Al-Risalah al-Shamsiyah*] is divided into three books. The FIRST is in four sections 1) On Words; 2) On Simple Meanings (Predicables) 3) Five Inquiries on Universals and Particulars 4) On Definitions (the ways of defining). The SECOND book is “on propositions and rules regarding them,” also divided into *three* sections and an introduction: “Definition of proposition and its primary division; Section I: – 1) Its parts and kinds; 2) On the four fenced Propositions; 3) On Privatives and Attributives; 4) On Modal Propositions. Section II: On the different kinds of hypothetical Propositions; Section III: Rules Concerning Propositions – 1) On Contradiction; 2) On even Conversion; 3) On Conversion by Contradiction; 4) On the Cohesion of Hypotheticals. THIRD book: On Syllogism – Definition and division of Syllogism; third section: Conjugate Syllogism containing hypothetical premises; fourth section: On the Interpellative Syllogism; fifth section: Pendants of the Syllogism. Conclusion – first inquiry: On the matter of Syllogisms; second inquiry: On the parts of which Sciences consist. – This contents derived from Spenger.

This student’s/scholar’s manuscript is very rich in commentary, with massed marginalia written throughout. There are even additional notes saved on pasted tab-inserts.

Al-Risalah al-Shamsiyah is the most celebrated Islamic book on logic. The Islamic philosophical text of Najm al-Din al-Katibi is still taught today in the Middle East. Texts like the present commentary are very useful to understand what was being taught by religious scholar at the Hawzah (a religious circle). The scribe’s work might refer to other commentaries and thereby one can see the influences of the period.

The Minasian Collection at UCLA has several manuscripts of commentaries on Al-Risalah al-Shamsiyyah. [<http://minasian.library.ucla.edu/>]⁸

Najm al-Din al-Qazwīnī al-Katibi (died AH 675 / 1276 CE), “was a Persian Islamic philosopher and logician of the Shafīʿī school. A student of Nasir al-Din al-Tusi, he is the author of two major works, one on logic, Al-Risala al-Shamsiyya, and one on metaphysics and the natural sciences, Hikmat al-ʿAin. His work on logic, the al-Risāla al-Shamsiyya (Logic for Shams al-Dīn), was commonly used as the first major text on logic in Sunni madrasahs, right down until the twentieth century and is “perhaps the most studied logic textbook of all time.” Al-Katibi’s logic was largely inspired by the formal Avicennian system of temporal modal logic, but is more elaborate and departs from it in several ways. While Avicenna considered ten modalities and examined six of them, al-Katibi considers many more modalized propositions and examines thirteen which he considers ‘customary to investigate.’ – Wikipedia. See: Mohaghegh.

PROVENANCE: Almost unknown, but the manuscript came to the United States by way of the Ricardo and D’Ancona families [a descendent of Isaac Ricardo⁹] who lived variously in the Netherlands, and possibly with roots in Spain or Portugal. The family came to the US ca.1892 to settle in New York. They were Sephardic Jews and tried to make a living here, but that was difficult. Their heritage was buried and so were some precious pieces, including an oil painting and this manuscript and some other items. The piece has been with the family after moving to Cambridge, St. Louis and Santa Monica. This was in the possession of Judith Koffler and now purchased from her by Jeff Weber.

☀ References: See: Parviz Morewedge (ed.), *Islamic philosophical theology*, 1979, p.235; Brockelmann, Carl. *Geschichte der arabischen Litteratur*. Leiden: E.J. Brill, 1937-1949, 2 vols. plus three supplementary volumes. [See: al-Katibi’s al-Risalah al-Shamsiyyah - Vol. I, p. 612 (466) and Supplement I,

8 See: Commentator Qutb al-Tahtānī, Muḥammad ibn Muḥammad, 1294 or 5-1364 or 5, Caro Minasian Collection of Persian and Arabic Manuscripts, box 125, 1003. Also: box 32, 216; box 32, 222; box 108,811

9 Isaac Ricardo arrived at Ellis Island in both 1894 and 1921, claiming to be from Speyer [Spires] is a city of Rhineland-Palatinate, Germany. He came on the ship *Leopoldina*. His ethnicity was described as Dutch, married and he departed from Le Havre.

pp. 845-847]; For information on *al-Risalah al-Shamsiyah*, read Tony Street's essay on logic in: *The Cambridge Companion to Arabic Philosophy*, edited by Peter Adamson, Richard C. Taylor, Cambridge University Press, 2005. (pp.247, 250). [*Cambridge Companion*; Tony Street (2000), "Toward a History of Syllogistic After Avicenna: Notes on Rescher's Studies on Arabic Modal Logic", *Journal of Islamic Studies* 11 (2): 209–228; M. Mohaghegh article on "al-Katibim Najm al-Dīn Abu'l-Ḥasan 'Alī b. 'Umar," *Encyclopaedia of Islam*, second edition, Leiden: Brill, 1986-2000, Vol. IV, p. 762a-b. [*Encyclopaedia of Islam*; In addition there is an edition and translation into English of al-Katibi's *Risalah Shamsyyah* in the *Appendix* to A. Sprenger's *Dictionary of the Technical Terms used in the Sciences of the Mussalmans, the logic of the Arabians, original Arabic, with an English translation*, Calcutta, 1854. [See: "Risalah Shamsyyah"]; Alāi ibn Muḥammad Jurjānāi, Muḥsin Bāidārfar, Alāi ibn Umar Qazwāināi – have written a 480 page book commentary on *Al-Risalah al-shamsiyah*, published by Intishāārāt Bāidāar in 2003 [ISBN: 9789647155151].

110 PHOTOGRAVURES OF THE HOLY LAND

32 **NARINSKY [NARONI], Shlomo** (1885-1960). *Old Jerusalem. The Holy Land. 1910-1921. The Photogravures of Narinsky*. Jerusalem: Jamal Brothers, 1920-21. ¶ 4to. loose as issued in modern clamshell box, leather label to front and spine of box. A set of 110 postcard photogravures of holy sites, personalities, Jews, Bedouins, historical ruins and cityscapes. Each image is mounted to a larger sheet and enclosed in a clamshell box. Fine.

\$ 2,000

"Born in the Ukraine in 1885, Shlomo Narinsky studied art in Moscow, Paris and Berlin before moving to Palestine where he set up a studio. In 1916, Shlomo and his wife were exiled to Egypt by the Turkish rulers. They returned to the Land of Israel after the British captured the territory in 1918. Narinskys opened a studio in Paris, but Shlomo was arrested when the Nazis captured France. He was later exchanged for a German spy caught in Palestine after the intercession of David Ben-Gurion and Yitzchak Ben-Zvi. They returned to Israel, eventually moving to Haifa where Shlomo taught as a photography teacher. He died in 1960, relatively unknown." – israeldailypicture.com

☼ See: George Gilbert, *The illustrated worldwide who's who of Jews in photography*, (1996), p. 156; Silver-Brody, Vivienne, *Documentors of the Dream: Pioneer Jewish Photographers in the Land of Israel, 1890-1933*, Jewish Publication Society, (1998), p.133+.

33 **PARDOE, Julia S. H.** (1806-1862). *The City of the Sultan; and Domestic Manners of the Turks, in 1836. In three volumes. Second edition.* London: Henry Colburn, 1838. ¶ Three volumes. Small 8vo. xvii, [1], 309, [1]; ix, [1], 315, [1]; viii, 319, [1] pp. 9 lithographs (including 3 frontispieces, 9 illustrations; foxed. Original dark green publisher's blind-stamped cloth, gilt spines; extremities worn, joints cracked, rear joint of vol. I repaired with Kozo. Good.

\$ 450

Second edition; first issued in 1837 in two volumes. An American edition was issued in Philadelphia, 1837. A fourth edition was issued in 1854.

“Julia Pardoe was born at Beverley; her father, Maj. Thomas Pardoe, belonged to the Royal Wagon Train. When he went to Istanbul in 1835, the daughter accompanied him for half-a-year's visit. In 1837 she published *The City of the Sultan*, the book was a success. It had not been, nor was it to remain, her only literary product. Young Julia had published a volume of poetry at the age of fourteen; historical works of popular character and several novels were to follow. Concerning the Orient she wrote two more volumes, both acclaimed, the novel *The Romance of the Harem* (1839) and, in co-operation with the artist William H. Bartlett, (1839, repr. 1853?). Julia Pardoe retired from London to the country because of literary overwork (DNB, XV, p. 201). ¶ In Istanbul Julia Pardoe proved to be an intrepid and insatiable observer. She visited harems, baths, and (in disguise) mosques. A woman of independent judgement, she thought the Howling Dervishes bizarre and Turkish cuisine ‘no science’. She became a true friend of the people. She admired ‘the absence of capital crime, the contented and even proud feeling of the lower ranks, and the absence of all assumption and haughtiness among the higher’ (*City of [the] Sultan*, I, p. 90). She visited the Bosphorus and Bursa where she climbed Mt. Olympus. Father and daughter returned to Europe on the Danube. ¶ Inevitably, the reviewers compared Pardoe's account of the domestic manners of the Turks with Lady Montagu's description. The DNB, XV, p. 201, claimed that since Lady Montagu probably no woman had acquired so intimate a knowledge of Turkey. The Athenaeum, 501 (1837): 395, praised her courage and lack of prejudice; despite ‘a tendency to mingle feelings and facts after the fashion of the romance-writer’, she had presented her experience most agreeably. Later, the Athenaeum, 589, (1839): 113, applauded the *Romance of the Harem* even more than the *City of the Sultan*. This was ‘a romance more to out liking than the realities of her recently published journals’. The Monthly Review, 143 (1837): 357-58, pointed to a true but obvious

fact, namely Miss Pardoe's unique opportunity, denied to 'the erratic lords of the creation', of observing Turkish ladies at close quarters. News about the emotional state of 'the veiled portion' of Turkish society were welcome, yet, disappointingly, the author had omitted to describe the changes since the days of Lady Montagu. Her spirit and determination were to be praised, City of the Sultan contained much that was amusing and curious. A condescending view." – Reinhold Schiffer, *Oriental Panorama: British Travellers in 19th Century Turkey*, Brill: Netherlands, (1999), pages 393-4.

Madeline C. Zilfi writes of the issue of slavery in Turkey as reported by both Lady Montagu and Julia Pardoe. See: Suraiya Faruqi, *The Cambridge History of Turkey*, (2006), page 234.



34 [Persian Book Cover] Qajar period (c.1785-1925), original miniature hand-painted in watercolors, on papier-mâché thinly coated with plaster, transparent varnish applied, lacquered. Probable 19th century work. ¶ 11 ½ x 17 inches. Oil painting on lacquer binding cover, upper cover with elaborate hand-painted Persian garden scene (described below), the endpaper on the verso also preserved, being a floral spray pattern in yellow/gold paint on black painted papers; edges scuffed, paint chipped or rubbed off in parts (mostly to the upper section); verso torn (or partially punctured) at 2 ½ inches from top edge amid a surrounding

blotching stain. The original black leather spine is partly preserved, now reattached to a modern writing board, forming a cover to a writing tablet.

\$ 800

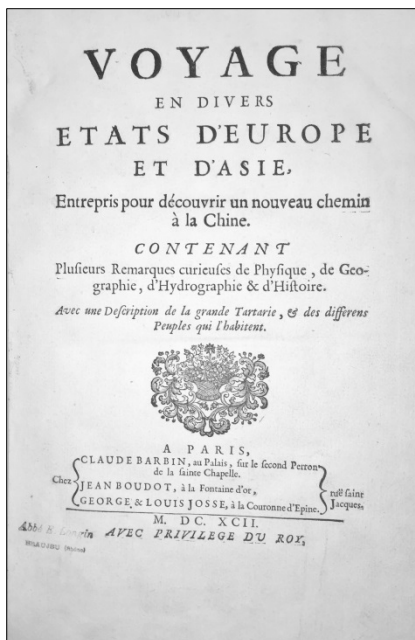
A scene very familiar to Persian literary culture, perhaps a scene taken from the poetry of Nizami Ganjavi, whose poems are in masnavi rhyming couplets, depicting a prince or man of stature (one of many historical figures), who is seated on a throne of cushions, in front of a tile, shrine or throne, a gonbad lājevārd (a lotus leaf-shaped dome on a shrine or stupa) rises above the prince's seated quarters, much of the structure is tiled and intricately painted. This two-part scene in a Persian garden is framed with a black ornamental motif, and a generous assortment of generic plants and flowers surrounding and throughout, eleven figures are found: 3 female entertainers or musician Barbad (one with a Persian drum, another with a lute or tar, and the third is dancing, their heads with a cloth over, the dancer's being white and waist-length); the 8 men are: the prince or wealthy-patron seated, 2 advisors, two others stand to the left include one holding a ceramic jar or possibly an ewer (for washing the hands), another is seated to the far right of the 3 entertainers (all four on a lengthy Persian carpet), another man is bringing a flask of wine), the upper scene with the princely figure, depicts two additional men who serve the prince possibly as advisors. The men wear a turban, all with elaborate cloth robes and such; the lady's and men's outfits are similar accept for the headwear. The prince is seated on a raised platform and with an abundance of cushions, including one that supports his back. At the upper section, representing a backdrop or distant landscape, features Persian-style juniper trees (which are symbolic 'sarve' often used metaphorically to describe a tall handsome man). The Persian garden represented here is a huge enchantment to the population, as Persians love to have food in their personal paradise on earth, and they often say as much, and thus they create a heaven on earth in a Persian garden.

“...independent drawings and paintings were treated as no less precious than manuscripts: mounted on albums on folios with decorative coloured borders ... Many Persian albums of the 10th/16th century and later are not in the slightest sense scrapbooks in any denigratory sense but instead splendid examples of the Persian art of the book, bound so that they display alternating samples of calligraphy and painting ... within fine gilded leather or lacquered papier-mâché bindings. Albums of this kind were assembled as late as the end of the 13th/19th century.” – Ferrier (pp. 213, 243).

This style of binding was prevalent during the Safavid period (1501-1736). Typical scenes were court picnics (similar to the present one offered

here), hunting, animal battles, romantic scenes and landscapes. Dating of these covers is a continuing problem as they were in themselves made without dates or artist signatures.

See: Ronald W. Ferrier, *The Arts of Persia*, Yale University Press, 1989; Christiane J. Gruber, *The Islamic Manuscript Tradition: Ten Centuries of Book Arts in Indiana University Collections*, Indiana University Press, 2009.



35 **PHILIPPE, Avril** (1654-1698). *Voyage en divers Etats d'Europe et d'Asie, Entrepris pour découvrir un nouveau chemin à la Chine. Contenant Plusieurs Remarques curieuses de Physique, de Géographie, d'Hydrographie & d'Histoire. Avec une description de la grande Tartarie, & des Differens Peuples qui l'habitent.* Paris: Chez, Claude Barbin, Jean Boudot, George & Louis Josse, avec privilège du Roy, 1692. ¶ Sm. 4to. [xx], 406, [xxiv] pp. 6 chapter vignettes engraved by Vallet (pp. [aii], 1, 71, 165, 231, 323), large engraved portrait of General Stanislas Jablonowski (by Picart), large folding map of Siberia, 3 engraved plates: engr. pl. of transport sled of Moscow (facing p.150), engr. pl. of a Calmouc Tartar (facing p. 195), "Esquiss des Cosaques" (facing p. 356). Nineteenth century quarter maroon morocco, maroon paper over boards; rubbed. Rubber-stamp of Abbé E. [Emile] Longin, Beaujeu [fl.1904]; receipt of sale of this copy to Armand Pushman, 1932 [NYC?].

\$ 2500

First edition. This work was first translated into English in 1693. “At this time, a major preoccupation of the Catholic Church and its China mission was to discover a safe land route from Europe to Peking through central Asia. This was due to the large numbers of out-going clergy who perished tragically every year at sea.” (Ames & Love, p. 202).

“The last decade of the century saw the publication of the accounts of several overland travelers to China and their destinations of China’s inner-Asian neighbors. The story of the Jesuit Philippe Avril’s attempt to establish a route across Russia for the safe passage of missionaries to China appeared in 1692 and includes descriptions of both the routes from Moscow to China and the peoples on China’s frontiers. Avril, himself, however, did not travel beyond Moscow, and his descriptions therefore are not the result of his own observations.” (Lach & Kley, pp. 1685-1686).

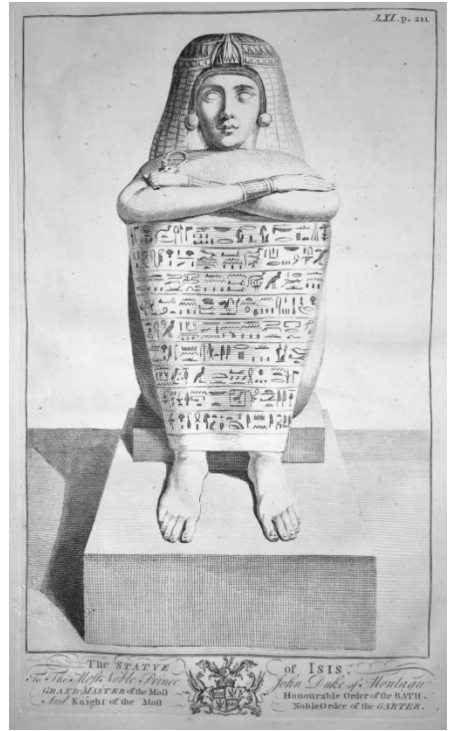
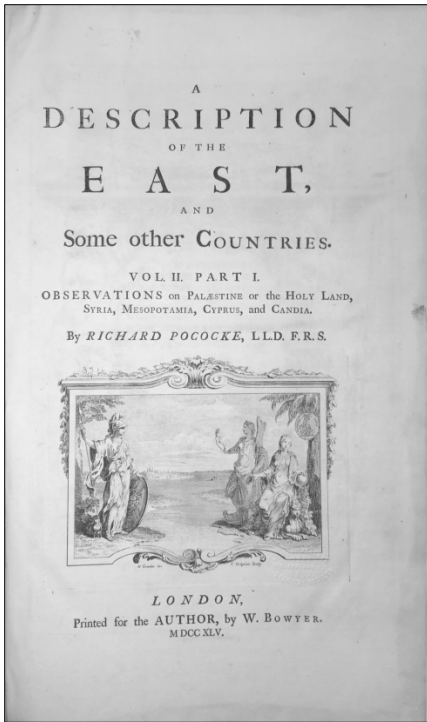
The same for Nicolaas Witsen. Avril Philippe, a Jesuit, born in France, explored extensively throughout Asia and the Far East. He was a professor of mathematics and philosophy in Paris before he began his overland journey. He traveled for six years through Kurdistan, Armenia, Astrakhan, Persia and other parts of the southeast. At one point he came to Moscow and was refused entry to Tataria. He was sent by the government to Poland via Istanbul and back to France. Apparently affected by exhaustion and disease he still undertook another voyage, his last, for the ship was lost at sea circa 1698. – Love, Ronald S. “A Passage to China: A French Jesuit’s Perceptions of Siberia in the 1680s.” *French Colonial History*, 3: p. 94, 2003. Ames & Love offer: “Though obliged to leave Moscow, [Avril] did not return to France with Louis Barnabé ... Remaining instead at Warsaw, the two Jesuits had entered in early March 1688, Avril attempted twice more to achieve his objective of reaching China by land – if not through Siberia, then via Persia and Central Asia. Aided in part by the Polish monarch, John Sobieski (r.1674-1696), and his ambassador to Russia, the French priest once again traveled to Moscow in late spring. Just two days after his arrival in the Muscovite capital, however, Avril was ordered summarily out of the country. Once again, he appealed the command in vain. ‘Russia intended to keep her trade with China a secret.’ Nor did he have better luck later the same year (1688), when he and a fellow Jesuit, Père de Beauvillier, tried going south to Constantinople instead, and thence through Persia to Bokhara, Samarkland, and the Chinese frontier. Crossing secretly into Ottoman territory, the two men were arrested as spies. After several weeks, they secured their release and resumed their trek. But Avril, whose health had been waning as a result of relentless exertions, suddenly developed a

hemorrhage. Ordered to abandon the search and return home by his superiors, he reached France in autumn 1689.” (Ames & Love, p. 219).

For Abbé Emile Longin, provenance, see: Bulletin de la Société des sciences et arts du Beaujolais, (1904), p.92. There is a Maggs Bros. [London booksellers], receipt of sale of this copy to Armand Pushman, 10, Nov. 1932. Armand was one of two sons of Hovsep Pushman (1877-1966), an American artist of Armenian descent. He had studied art at the Imperial School of Fine Arts, Istanbul. For a time Pushman lived at the famous Mission Inn, Riverside, California. He was also involved in the founding of the Laguna Beach Art Association. Armand Pushman (d.1999), lived to 98 years and had been throughout his career a partner with his brother in their carpet business Pushman & Company. See: NY Times, Obituary, January 11, 1999.

REFERENCES: See: Henri Cordier, *Bibliotheca Sinica Dictionnaire Bibliographique des ouvrages relatifs à l'Empire chinois*, t. III, 2088; De Backer, Augustin & Carlos S.J. Sommervogel, *Bibliothèque de la Compagnie de Jésus. Bibliographie, tome I*, p.706; Donald F. Lach, Edwin J. Van Kley, *Asia in the Making of Europe*, Volume III: A Century of Advance (book 4: East Asia). University of Chicago Press, 1998; Glenn Joseph Ames, Ronald S. Love, *Distant Lands and Diverse Cultures: The French Experience in Asia, 1600-1700*. Praeger, 2003 – pp. 202, 219; Howgego A142; Salmasian, Armenag, *Bibliographie de l'Arménie*, (1946), p. 238; Walravens, Hartmut, *China illustrata., Das europäische Chinaverständnis im Spiegel des 16. bis 18. Jahrhunderts. Mit einem Beitrag von David E. Mungello. Ausstellung im Zeughaus der Herzog August Bibliothek Wolfenbüttel vom 21. März bis 23. August 1987*. (Ausstellungskataloge der Herzog-August-Bibliothek Nr. 55), Wolfenbüttel: Herzog August Bibliothek, 1987, 55. (1691). LV1941





First Edition of Pococke's Superb Account of Travels

36 **POCOCKE, Richard.** *A Description of The East, And Some other Countries.* [Volume I: Observations on Egypt; Volume II part 1: Observations on Palestine or the Holy Land, Syria, Mesopotamia, Cyprus, and Candia; Volume II part 2: Observations on the Islands of the Archipelago, Asia Minor, Thrace, Greece and some other parts of Europe.] London: William Bowyer for the Author, 1743-1745.

Three folio volumes bound in two. **Collation:** [a]², b-d², B-4I², 4K¹, [pages 254-5 in facsimile inserted; a printer's error put a duplicate of page 250 on 3T1r instead of page 254 and duplicate of page 251 on 3T2r instead of page 255, pencil note to that effect]; a-c², B-3Y²; [i]², a², A-4H². **Pagination:** vi, [viii], 310; [ii], xi, [i], 268; vii, [i], 308 pp. 178 (of 179) engraved plates, maps, and plans numbered 1-32, 34-76 (no. 33 was never issued) and 1-103, by G. Child, G.D. Ehret, Sam Wale, T. Jeffreys et al. after Ehret, Jeffreys, et al., 6 folding, 5 double-page, and 1 double-page folding; woodcut head- and tailpieces, initials; plate 56 and small portion of plate 52 in facsimile. Engraved dedication leaf, (seventeen folding), twelve botanical plates by G. D. Ehret; three engraved title-page

vignettes, head-piece, text cut. Contemporary calf, with black & green gilt-stamped spine labels, endpapers renewed; rebacked, scuffed, occasional toning and foxing, scattered pencil marginalia, small tear in inner margin of engraved dedication leaf in volume II. Small embossed stamp of Western Reserve Historical Society on title-pages and engraved plates of volume I, occasional rubber-stamp, but not volume II; some offsetting from plates, but a very good copy overall.

\$ 10,000

FIRST EDITION. Richard Pococke (1704-1765), traveler and Church of Ireland bishop of Ossory, of Elphin, and of Meath. "Pococke's ... most ambitious journey, from 1737 to 1740, was to the Near East, then virtually unknown to western travelers. On 29 September 1737, he reached Alexandria, and went to Rosetta, where he visited Cosmas, the Greek patriarch. In December, he left for Upper Egypt and on 9 January 1738 reached Denderah. He visited Thebes but did not go up the Nile beyond Philae. In the Nile valley he briefly met the Danish artist Frederik Ludvig Norden. Pococke reached Cairo in February 1738. He next visited Jerusalem, and bathed in the Dead Sea to test a statement of Pliny's about the specific gravity of the water. He travelled in northern Palestine, and explored Balbec. He also visited Cyprus, [Candia, known today as] Crete, where he climbed Mount Ida, parts of Asia Minor, and Greece. He made a thorough survey of the coast of the Troad on horseback in 1740 and made a good guess at the location of Troy." — Hissarlik, Oxford Dictionary of National Biography.

After leaving Cephalonia, Pococke made an extensive tour of Europe. He landed at Messina in November 1740. He visited Naples and twice climbed Vesuvius. He travelled through Germany, and on 19 June 1741, with an armed party, explored the Mer de Glace in the valley of Chamonix. The Savoy Alps at this time were neither frequently visited nor safe, and it was typical of the indomitable Pococke that he reached the Mer de Glace. As the travelers stood on the ice, they drank the health of Admiral Edward Vernon to celebrate his recent victory at Porto Bello in the West Indies. This event (described by P. Martel in *An Account of the Glaciers or Ice Alps in Savoy*, 1744), together with his ascents of Mount Ida and Vesuvius, cemented his reputation as a pioneer of mountaineering.

Pococke returned to England in 1742, and his *Description of the East* appeared in two volumes in 1743 and 1745. The second volume was dedicated to Philip Dormer Stanhope, fourth Earl of Chesterfield, then Lord Lieutenant of Ireland, to whom Pococke was domestic chaplain. The work was acclaimed at the time, and Gibbon, in the *Decline and Fall of*

the Roman Empire, described it as of “superior learning and dignity,” though he objected that its author too often confounded what he had seen with what he had heard. Pococke did take some license in his observations, perhaps most famously in his depiction of the sphinx which he shows with a nose that had been missing for some hundreds of years by the time of his observation. None the less, the quality and particularly the earliness of his observations, and their record in prose, maps, and diagrams, make him one of the most important near eastern travelers, ranking with Frederik Ludvig Norden and Carsten Niebuhr, in stimulating an Egyptian revival in European art and architecture, and recording much that has subsequently been lost. Pococke was one of the foremost travelers of his day, and, though it has taken some 150 years for all the records of his journeys to be published, his accounts are a valuable, and in many cases, unique record of the areas he visited.

In Pococke’s immensely popular *A Description of the East, and Some Other Countries* (1743–1745), he combines his intelligence and vast knowledge of the Bible and classical scholarship with a light style and adventurous tone when describing his tour. Although he does not ignore climate, population, current events, and topographical features in his writing, the center of his work is his description and depiction of monuments.” – Jennifer Speake, *Literature of Travel and Exploration: An Encyclopedia*, (2014), p. 969.

In talking about European travelers to Egypt, Hathaway states, “Of these, perhaps the most valuable for this period is the description of the British theologian Richard Pococke, who was present in Egypt as Ibrahim Kahya al-Qazdagħ was achieving paramount power and was, in fact, the guest of Ibrahim’s archrival, ‘Osman Bey Zūlfikar. Pococke’s description of Egypt’s military cadres is careful and precise, and catches those cadres just before the transformation from regimental to beylical preponderance. In that respect, his work may be used to temper the misconceptions of a late eighteenth-century observer such as the French traveler Volney.” – Jane Hathaway, *The Politics of Households in Ottoman Egypt: The Rise of of the Qazdagħlis*, Cambridge University Press, 2002, page 30.

☼ ESTC t31684; Leonora Navari, *The Ottoman World. The Sefik E. Atabey Collection. Books, Manuscripts and Maps*, 965; Blackmer, *Greece and The Levant. The Catalogue of The Henry Myron Blackmer Collection of Books And Manuscripts*, 1323; Claude Delaval Cobham & George H Everett Jeffrey, *An attempt at a bibliography of Cyprus ...*, (1929), 51; Contominas 561; Cox Travel I, 224; Ebert 17515; Hilmy II, 124; Kalfatovic 0140; Lowndes 1471; John Richard Pine-Coffin, 733; Reinhold Rohricht, *Bibliotheca geographica*

Palaestinae: chronologisches Verzeichnis der von 333 bis 1878 verfassten Literatur über das Heilige Land mit dem Versuch einer Kartographie, (1963), 1396; Judy Tobler (et.al.), *Islam, Hinduism, and Judaism in South Africa: An Annotated Bibliography*, 127-8; Weber II, 513.

See: St. John, James Augustus. *The Lives of Celebrated Travellers*. 3 vols. Vol. 2. New York: Harper & Brothers, Publishers, 1859, (p.101).

37 **RABY, Julian; Zeren TANINDI.** *Turkish Bookbinding in the 15th Century. The Foundation of an Ottoman Court Style. Edited by Tim Stanley.* (London): Azimuth Editions, (1993). ¶ Tall 4to. x, 245 pp. 84 illustrations followed by a catalogue of 41 bindings that are profusely reproduced in full color. Original dark green gilt-stamped cloth. Fine.

\$ 150

Limited edition of 1,000 copies, published for the L'Association Internationale de Bibliophilie. This book traces the development of the early Ottoman style under influence from their neighbors; the impact of the patronage of Sultan Mehmed the Conqueror; and the development of the "classical" style under his successor Bayezid II. Contents: Ottoman bookbinding before 1460; The books of Mehmed II; Bayezid II and the origins of the classical style; Catalogue & Plates; Structural features of the Ottoman book; Tabby bindings; Velvet bindings; A dynasty of binders; Bibliography; Concordance to Manuscripts in the Topkapi Library. Julian Raby is director of the Freer Gallery, Washington, DC. "Prof. Dr. Zeren Tanındı graduated from the Department of Art History, Faculty of Letters in Istanbul University in 1965. She completed her doctorate in 1971. During 1967 and 1984 she worked as a specialist /curator on the art of Islamic-Turkish manuscripts: book binding, illumination art (Tezhip) and miniatures in the library of Topkapı Sarayı Museum."

38 **RAWLINSON, Alfred** "Toby" (1867-1934). *Adventures in the Near East 1918-1922. Introduction by Admiral Sir Percy Scott.* New York: Dodd, Mead, 1925. ¶ Second American printing. 8vo. xviii, 353, [1] pp. Frontis., numerous plates, index. Dark blue publisher's cloth stamped in red, top edge red. Very good + copy.

\$ 55

An account of the armistice period following WWI, focused on the beginnings of the Turkish nationalist movement. His father, Major-General Sir Henry Creswicke Rawlinson, 1st Baronet, was an expert on Persian antiquities. The text is arranged in three parts: I: The "Hush-hush" army, Dunsterforce in 1918, commanded by Major-General L.C. Dunsterville, made up of troops from New Zealand, Australia, Britain and Canada, deployed in Qatar, Persia. II: Intelligence in Transcaucasia,

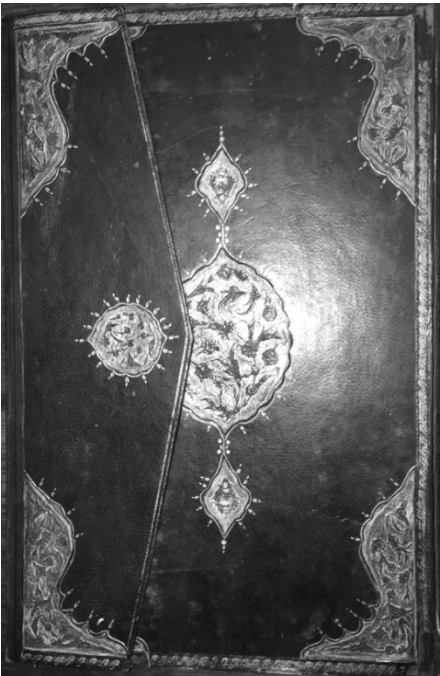
including military operations along the Russo-Turkish borders. III: In Kemalist Turkey 1919-1922. This includes two sections on prisons, including the author as well as Armenian prisoners in Turkey. The author is known as a pioneer aviator and motorist.

39 **RAWLINSON, George** (1812-1902). *The Sixth Great Oriental Monarchy; or the geography, history, and antiquities of Parthia. Collected and illustrated from ancient and modern sources.* New York: Dodd, Mead & Co., [n.d.]. ¶ 8vo. xiii, [2], 458, [1] pp. Color lithographic frontispiece (“Ruins of Great Palace at Hatra,” in the ancient Persian province of Khvarvaran), 2 large folding maps (showing much of north-eastern Persia and all neighboring lands; other is the Parthian Empire), numerous figs. (ancient coins, etc.), index; partly unopened. Original brown gilt-stamped cloth, t.e.g. A near fine copy with no markings anywhere and the original endleaves unblemished.

\$ 95

First issued in 1872, this is possibly a first American edition. Rawlinson, a historian and Christian theologian, also wrote about Egypt, Herodotus, Sassanians, Babylon and Phoenicia.

LV1880



[40] *The Gulistan – in Full Manuscript*

40 [SA'ADI] Abū-Muhammad Muslih al-Dīn bin Abdallāh Shīrāzī, Saadi Shirazi. [Born in Shiraz, Iran, c.1210]. Manuscript of the Gulistan [Golestan]. [Persia?], undated [pre-1900].

11 ¼ x 7 ½ inches. [ca. 228 leaves] Written mostly in old Farsi, with some Arabic marginal notes. With one leaf [f. 66] illuminated on upper quadrant, another 2 leaves with a penciled sketch where an illumination was planned but never completed [ff. 108, 170]. There are numerous decorative motifs of flowers throughout the manuscript. Each leaf is variously partitioned, perhaps suggestive of a garden[!], in this case with flowers adorning most leaves. Binding style suggests 18-19th centuries. Bound in Islamic style full Turkey morocco, with elaborate gilt rule, corner and centre ornamental flourishes, with leather flap; some minor repairs to the sides of the binding are evident when examined closely.

\$ 7,500

ORIGINAL COMPLETE MANUSCRIPT OF ONE OF THE MOST FAMOUS OF ALL PERSIAN POETS, SA'ADI OF SHIRAZI. This piece is embellished with numerous leaves, many of which are decorated by hand with small compartments of flowers, each realized from the title of Sa'adi's Gulistan [Golestan], Flower Garden of Sa'adi. Sa'adi is "probably the single most influential work of prose in the Persian tradition, completed in 1258 by Mošarref-al-Din Mošleh, known as Shaikh Sa'di of Shiraz." – Encyclopaedia Iranica.

The manuscript is mixed with both poetry and stories or narratives along with a moral, as well as some commentaries.¹⁰

PROVENANCE: Signed Kiffin Yates Rockwell (1892–1916) [later label of: Kiffin Ayres Rockwell], Beloit, Wisconsin, June 28, 1942. Kiffin Yates Rockwell was a World War I fighter pilot and the first American to shoot down an enemy aircraft in WWI. He shot down a German pilot. Thus the manuscript is clearly in the United States and kept there since before 1942. "Kiffin Yates Rockwell, the youngest son of James Chester and Loula Ayres Rockwell." [see below]. What may clear up some confusion here is that there are at least two persons with this name and there may be three. Kiffin Ayres Rockwell, II or III (Oct. 8, 1917-Jan. 27, 1998), who served in the air force in Korea, is buried in Black Mountain, North Carolina.

¹⁰ Sprachman tells of versions of Sa'adi that are censored or omit sections where the author is not complementary to others.

☀ Willem Floor, *A Social History of Sexual Relations in Iran*, (2008), p. ; Sprachman, Paul. *Suppressed Persian*. Costa Mesa, 1995.

41 **SARRE, Friedrich.** *Islamic Bookbindings*. London: Kegan Paul, Trench, Trubner & Co., Ltd., [1923]. ¶ Folio. 167 pp. 36 tipped-in color plates (tissue guards), including 3 folding plates. Original full burnt-orange cloth, calf gilt-stamped spine label; a touch of wear to outer corners. Very good +.

\$ 450

Limited edition of 550 copies, being the English language edition, published concurrently under the title, *Islamische Bucheinbände*. Translated from the German edition by F. D. O'Byrne. Sarre was part of a small group of scholars who specialized in Islamic art and forged the method of study of these works of art. The selection of beautiful bindings including specimens of Turkish, Persian and Egyptian bindings from the ninth century through the nineteenth century. Mehmet Ağa-Oğlu, director of, and author of *Persian Bookbindings of the Fifteenth Century*, (1935), pioneered this field of study. [See: Zeynep Simavi, "Mehmet Ağa-Oğlu and the formation of the field of Islamic art in the United States," – *Journal of Art Historiography*, Jun 6, 2012.

Friedrich Paul Theodor Sarre (1865-1945), Neubabelsberg, was a noted Orientalist, archeologist and art historian. His passion for Islamic art is represented in this handsomely illustrated account of bindings that are interpreted from his vast experience. He was director of the Kaiser Friedrich Museum, Berlin from 1921 to 1931.

42 **SMITH, Albert** (1816-1860). *A Month at Constantinople*. London: David Bogue, 1850. ¶ 8vo. xi, 236 pp. Hand-colored frontispiece of a show merchant at the Bazaar, numerous vignettes throughout; some offsetting to title. Original navy blue blind and gilt-stamped cloth; rebaked with original spine laid down, new endleaves, some wear to extremities. INSCRIBED BY THE AUTHOR "Mr. Justice Talfourd with the author's best regards, May 1850." Very scarce.

\$ 200

First edition, with the hand-colored frontispiece. Later printings were re-issued in Boston 1856, 1857 and 1859 using different titles: The 1856 issue was named: *Customs and habits of the Turks*; 1859 issue was named, *Lovers of the curious inquire within*. Based on a check of the 1857 issue, the text is the same, only reset, including the same textual illustrations, save for the frontispiece which was changed.

“This is a travel diary describing Constantinople. The author includes an appendix with travel tips, including his exact expenses for each day--travel, food, courier, etc.--and advice on what helpful items to carry, specific people to hire, routes to take, where to buy clothes, etc. The remainder contains anecdotes similar to those found in other British traveler diaries.” – WorldCat.

Albert Smith, left from Malta on board the *Scamandre*, arriving in Athens, then on the *Smyrna* and Constantinople. The author's description of various places and events continue: he describes his experience in the Turkish baths as if it was pure torture! Nonetheless he does give his western impression of the bathing sequence, including undressing and having a “coloured wrapper round our waists,” a towel over the shoulder and wooden clogs. A portrait of the author appears on page 191, taken from a Daguerrotype photograph at Pera [the Beyoglu district of Istanbul] and redrawn for the book. The author had acquired a bushy beard and a wide-brimmed felt hat (purchased at Metz).

A lot of anecdotes are recounted in this work, including one curious about the local bazaar, which the author frequented and enjoyed. He writes that books were particularly difficult to find, especially a Koran. There is a possible cultural phenomena here not mentioned that a dealer may be unwilling to sell a Koran to a non-Muslim. But Smith continued: he wanted a child's primer to bring home, but none were to be found! Then (p. 169) “at last, Mr. Taylor kindly procured me one or two, through his lady, who is a Leventine. These were in gilt covers, like the very old class of story books; and formed of thickest paper, mechanically glazed. The writing was all done by hand, and the title-page at the end was daubed with flowers in bright scarlet, blue, and green colours. Gold leaf was also made use of for the borders.” In his next observation, relating to a forbiddance to make images of people: he bought a lithograph with ships “from the Golden Horn; all the boats were about, as in reality, but nobody was in them and the oars appeared to be working themselves...” The author's journey concludes as he arrives in Egypt.

Constantinople was officially renamed Istanbul in 1928.

43 **STARK, Freya** (1893-1993). *Baghdad Sketches*. New York: E.P. Dutton, (1938). ¶ 8vo. xiv, 269 pp. Frontis., plates, map endleaves. Original magenta gilt-stamped cloth, top edge green; spine faded.

\$ 40

First American edition. Issued first in Baghdad by The Times Press in 1932 and not printed in London till 1937. This is thus her first (of 24)

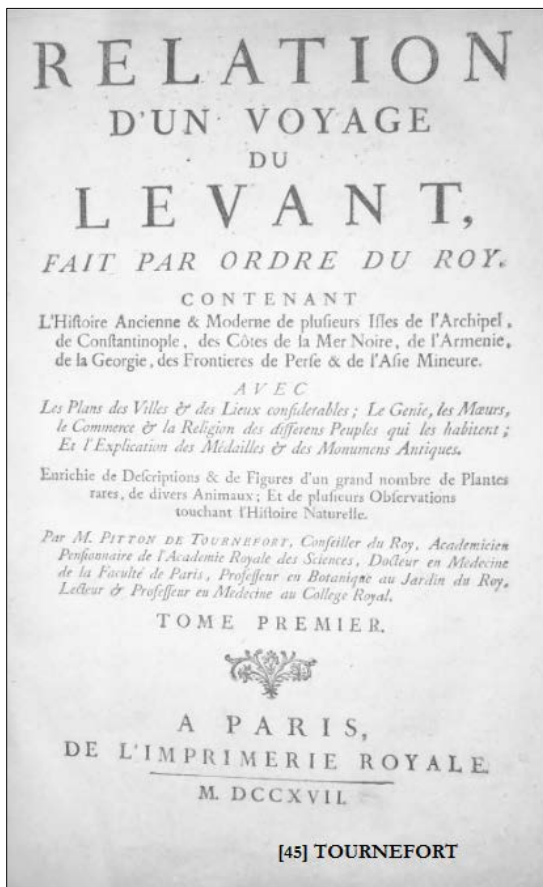
book. The author was sickly as a child, had an accident (leaving her face disfigured), became inspired by a gift of *The Arabian Nights*, and later self-taught Latin, continuing with Italian, Arabian, Turkish, Farsi, and “many” other dialects. Her travel accounts have earned her a world-wide reputation as a pioneering female explorer of her adapted Middle Eastern lands. “Freya never lost her passion for acquiring fresh knowledge and new skills. Writing, like travel, she saw as the pursuit of truth.” – Malise Ruthven (relative).

“Dame Freya’s books about the Middle East and nearby countries were called lucid, spontaneous and elegant and were lauded for imparting an inspired sense of both history and people. The consensus of reviewers was that she wrote with spirit, authority and humor and that she was a consummate traveler because of her fearlessness, candor, charm, idealism and streak of naiveté.” – Peter B. Flint, *NY Times* obituary, May 11, 1993.

44 **STARK, Freya**
(1893-1993). *The Valleys of the Assassins and Other Persian Travels*. London: John Murray, (1934). ¶ Reprint. 8vo. [vi], 364, [1] pp. Frontis. port., illus., 5 maps, index. Original green cloth; rubbed. Inscribed by former owners, “S.S. Transylvania (Anchor) From Liverpool to New York October 13-21, 1934 – George & Mabel Sarton,” with his bookplate. Sarton is the famous historian of science. Good.

\$ 15

This is the author’s remarkable pioneering visit to western Iran, recounted in this work, her second of many books on her travels to the Middle East. “... told



... with great skill and mastery of style in narrative and description ...” — Henry Seidel Camby.

Tourism has been around since antiquity—the earliest guidebook, *The Description of Greece*, was written by Greek geographer Pausanias around A.D. 160—but travel is timeless. A handful of history’s boldest travelers staged epic journeys that crossed new lands, broke cultural barriers, and revealed the radical diversity of the world around us. In doing so, these trailblazers confirmed that wanderlust is part of the human condition. “Curiosity is the one thing invincible in nature,” wrote explorer Freya Stark—one of ten travelers whose intrepid itineraries left the world a better place. — By George W. Stone

See: Jane Fletcher Geniesse, *Passionate Nomad: The Life of Freya Stark*. NY: Random House, 2001.



Important Book of Voyages

45 **TOURNEFORT, Joseph Pitton de.** *Relation d'Un Voyage du Levant Fait par Ordre du Roy. Contenant L'Histoire Ancienne & Moderne de plusieurs Isles de l'Archipel, de Constantinople, des Côtes de la Mer Noire, de l'Arménie, de la Georgie, des Frontieres de Perse & de l'Asie Mineure. Avec les Plans des Villes & des Lieux considerables; le Genie, les Mœurs, le Commerce & la Religion des differens Peuples qui les habitent; Et*

l'Explication des Médailles & des Monuments Antiques. Enrichie de descriptions & de Figures d'un grand nombre de Plantes rares, de divers Animaux; Et de plusieurs Observations touchant l'Histoire Naturelle. Paris: de l'Imprimerie Royale, 1717.

Two volumes. 4to. 250 x 185mm. Collection: a-b⁴, c¹ A-3Y⁴; [*]², A-3V⁴ 3X-4G² [4G2 blank]. Pagination: [xxviii], 544; [iv], 526, [38], [3 blank] pp. 152 plates & maps, after Claude Aubriet; head and tail-pieces & initials, a few text cuts; some occasional toning, some offsetting from plates.

Contemporary dark calf, seven raised bands and gilt-stamped compartments, double blind rules, gilt, gilt-stamped labels on red and black calf; previously re-hinged and re-caped, joints skillfully strengthened with colored Kozo. Armorial bookplates of Sir Frederick Hervey Bathurst. Very good.

\$ 4,750

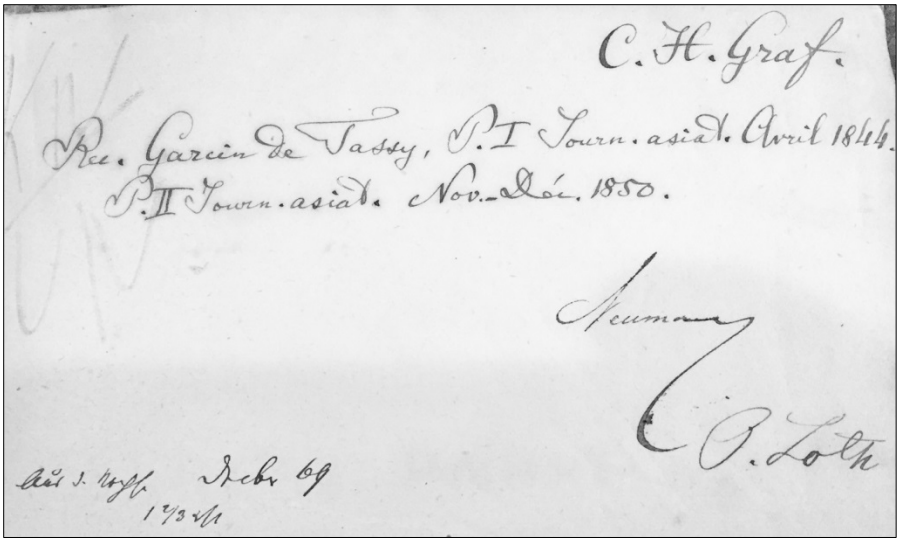
First Quarto edition. There are two issues of this work, one on 'papier fine' and one on 'ordinary' paper. This is one of the sets on ordinary paper. "The First Edition Is Rare...Tournefort was one of the greatest botanists of his time, discovering many new plant species during his travels in the Levant." [Blackmer]. The 152 engraved plates and maps (many folding) were drawn by Claude Aubriet, who participated in the expedition.

Tournefort was a professor of botany at the *Jardin des Plantes* in Paris. He was sent to the Levant (countries in the eastern part of the Mediterranean Sea) by Louis XIV in 1700 to conduct botanical and zoological research. He was accompanied by doctor von Gundelsheimer and the artist Claude Aubriet. The outbreak of plague prevented him from exploring Egypt and Syria. This account of his travels 1700-1702, consisting of letters written to the Comte de Pontchartrain, Minister of Marine, who sponsored the mission, contains remarks on topography, maps, customs, costumes, antiquities, commerce, zoology, botany, and mineralogy. He traveled through the archipelago, visiting most of the islands of the Cyclades. He visited Crete before going to Constantinople and Turkey, covering the coasts of the Black Sea, continuing into Armenia, Mount Ararat, and Persia, Georgia, and returned by Asia Minor to Smyrna. "Tournefort was one of the greatest botanists of his time, discovering many new plant species during his travels in the Levant." The outstanding achievement of the expedition was the record of 1256 plants, many of which were previously unrecorded.

Tournefort (1656-1708), renowned French botanist. “After his school-days at a Jesuit college he studied theology at Aix, but in 1677 he turned his attention entirely to botany. He studied medicine at Montpellier and Barcelona. In 1683 he was made a professor and director at the Jardin des Plantes, Paris; he became later a member of the Academy (1692), a doctor of medicine (1698), and professor of medicine at the Collège de France (1702). Tournefort is recognized as a botanical explorer, and as the author of the artificial system of plants named after him. As a youth he travelled repeatedly through Western Europe, exploring particularly the region of the Pyrenees. In 1700-2 he visited the Orient, passing through Greece. The account of this journey, *Relation d’un voyage du Levant* (Paris, 1717), appeared after his death; his work is a classic and was translated into English (1741) and German (1776). He collected 1356 species of plants during this one journey.” [Catholic Ency.]

Provenance note: Sir Frederick Hervey Bathurst (1807–1881), 3rd baronet, a famous cricketer. But this attribution for the bookplate on this book doesn’t seem right – I wonder if this book had been in the family library earlier. It is interesting that Hervey Bathurst (1714-1794), a lawyer and member of Parliament, also knew Sir William Jones (1746-1794), the pioneering Orientalist and translator of many Persian tales into English. This book would be a logical addition to a library with such an association. “Among those upon whom he conferred office was Sir William Jones, who in return dedicated to Earl Bathurst his translation of the speeches of Isæus.” – DNB. His son, Henry Bathurst, was the 3rd Earl Bathurst (1762-1834), also a politician. See: *Debrett’s Baronetage*, p. 394.

☼ Atabey 960 (this issue). Leonora Navari, *Greece and the Levant: The Catalogue of the Henry Myron Blackmer Collection of Books and Manuscripts*, Maggs Bros, 1318; *Blackmer Sale Cat.* 329 (copy on papier fin); Cox Travel I, 221; Weber 458; Lipperheide, *Treasures from the Lipperheide collection and the Ornamentstich collection*. Kunstbibliothek, Staatliche Museen Preussischer Kulturbesitz, (1970), 1442 (Amsterdam 1718 ed.); Hunt Botanical Catalogue 444 (Third ed., Amsterdam 1718 issue); Nissen (ZBI) 4154. Christos G. Zacharakis, *A catalogue of printed maps of Greece, 1477-1800*, Nicosia, (1982), 2058-2068 (Amsterdam 1718); Crowther 2022; Brunet V,903; *The A.E. Nordenskiöld collection in the Helsinki University Library: Annotated catalogue of maps made up to 1800*. Humanities Press, (1979), 3,697. LV1998



Pioneering European Scholarship in Persian Ancient Languages

- 46 **VULLERS, Johann August** (1803-1880). *Institutiones Linguae Persicae cum Sanscrita et Zendica Lingua Comparatae*. [with] *Institutiones linguae Persicae : cum Sanscrita et Zendica lingua comparatae. Syntaxis et ars metrica persarum*. Gissae: Prostat in Libraria J. Ricker, 1840, 1850. ¶ Two works in one. Small 8vo. xii, 208; IV, [2], 196 pp. Index. Original marbled boards; new kozo spine with fragment of original label preserved, prominent waterstains throughout (mostly to top section of volume), p.67 with blue “air mail” sticker applied to top margin. Inscribed by an early owner, C. H. Graf, “Rec. Garcin de Tassy. P.I. Tourn. asiat. Avril 1844. P. II Tourn. asiat. Nov.-Dec. 1850. O. Loth ... [18]69 [2 additional lines are difficult to read]. The read flyleaf is inscribed in Farsi, seemingly in the same hand. In addition, the title-page is inscribed by Asher Greenblat, again with 2 lines in Farsi. Occasional pencil marginalia in Farsi (pp. 21, 55, 68, 166, 179, 191). Good.

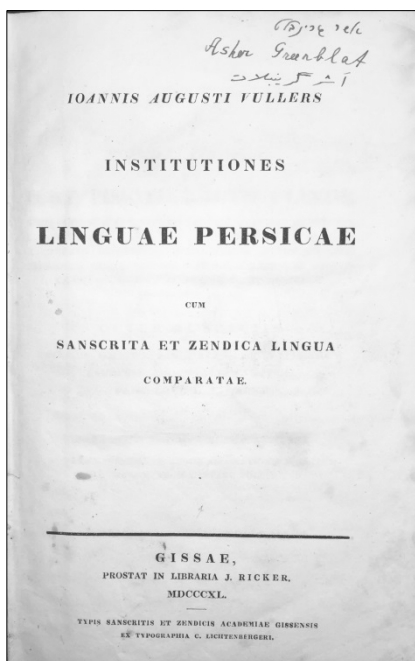
\$ 850

Rare work on Persian grammar as well as Sanskrit and Avestan, making a record of the Zend alphabet. The evidence of ownership inscriptions shows that this copy was circulated early among scholars interested in oriental languages and Persian literature. Vullers is considered the founder of Arabic studies in Europe.

PROVENANCE: Otto Loth (1844-1881), was a German Arabist and Orientalist. He studied under Heinrich Leberecht Fleischer at the

University of Leipzig, pursuing oriental philology, he continued studies in England, then became professor in 1874 at Leipzig. From 1874-80 he was editor of the *Deutschen Morgenländischen Gesellschaft*, [German Oriental Society]. He died due to an illness suffered in 1881. He was responsible for the record of Arabic manuscripts at the India Office, London, entitled: *A catalogue of the Arabic manuscripts in the Library of the India Office*, that began in 1877 and continued through 1940. He also wrote: *Al-Kindī als Astrolog*, 1875; *The English people and their language*, 1873; *Das Klassenbuch des Ibn Sa'd : Einleitende Untersuchungen über Authentie und Inhalt nach den Handschriftlichen Überresten : Als Habilitationsschrift ... Leipzig ... 1869*.

PROVENANCE: Joseph Héliodore Sagesse Vertu Garcin de Tassy (1794-1878), was a prominent French orientalist. He studied oriental languages under Silvestre de Sacy. He was president of the Société Asiatique. He gained prominence through his translation of Arabic and his general works on Islam, including *L'Islamisme d'après le Coran*, 1874, and *La poésie philosophique et religieuse chez les Persans*, 1864 (3 vols.), etc. See: Sayida Surriya Hussain. "Garcin de Tassy: biographie et étude critique de ses oeuvres," Institut Français d'Indologie, (1962); Édouard Laboulaye, "Éloge funèbre de M. Joseph-Héliodore Garcin de Tassy, membre de l'Académie," Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres Année 1878 Volume 22 Numéro 3, pp. 145-147.



PROVENANCE: Carl [Karl] Heinrich Graf (1815-1869), studied at the University of Strassburg, was a noted scholar of the Old Testament and Orientalist, wrote a magnificent edition of Sadi, *Le Bustán, texte Persan avec un commentaire Persan, publié par C.H. Graf*, Vienna, 1858. Other works of his include, Moslichehddin Sa'di, *Lustgarten: (Bostan), Aus dem Persischen übersetzt von Karl Heinrich Graf*, Jena, 1850; *Essai sur la vie et les écrits de Jacques Lefèvre d'Étaples*, 1842; *De templo Silonensi commentatio ad illustrandum locum Iud. XVIII, 30 sq. scripta*, 1855; *Wiś und Râmin*, [1858?]; *Der Prophet Jeremia erklärt v. Karl Heinrich Graf*, 1862; *Jahresbericht über die Königl. Sächs. Landesschule Meissen: womit zugleich zur Feier des Stiftungstages*

den 5. Juli, 1866. See: T. K. Cheyne, *Founders of Old Testament Criticism*, (1893).

PROVENANCE: Asher Greenblat, is unknown, perhaps a student, but the inscription on the title-page is suggestive of being applied at a much later date, presumed early 20th century.

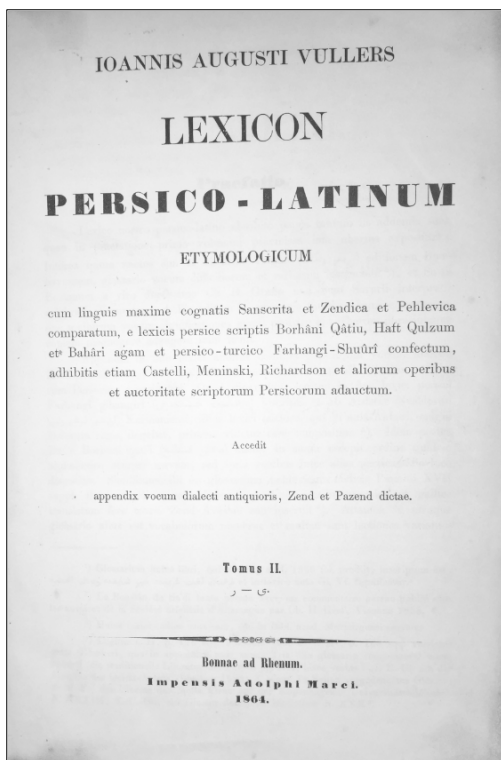
Persian-Latin Dictionary

47 **VULLERS, Johann August** (1803-1880). *Lexicon Persico-Latinum Etymologicum cum linguis maxime cognatis Sanscrita et Zendica et Pehlevica comparatum, e lexicis persice scriptis Borhâni Qâtiu, Haft Qulzum et Bahâri agam et persico-turcico Farhangi-Shuûrî confectum, adhibitis etiam Castelli, Meninski, Richardson et aliorum operibus et auctoritate scriptorum Persicorum adauctum.* Bonnae ad Rhenum: Impensis Adolphi Marci, 1855-1864. ¶ 2 volumes. 4to. 965, [3]; x, [2], 1566 pp. Double columns, includes appendix and addenda & corrigenda. Early half-calf, marbled boards; neatly re-backed preserving original spines, rubbed, new endpapers. Very good.

\$ 900

First and only edition; this is the most comprehensive study of Persian languages with translation into Latin. Beautifully printed with the Persian words and letters printed in the Tauchnitz-type, as well as Sanskrit and Zend in Lichtenberger-type. This is an exhaustive work — a culmination of many years devoted to the study of Persian languages.

This *Lexicon* is one of the major works of the orientalist Johann August Vullers, who pioneered the methodic study and historical record of ancient Persian languages including Zend and Sanskrit. He was familiar with contributions from European



scholars in the seventeenth and eighteenth centuries (such as John Richardson (1741-1811?), François Mesgnien Meninski (1623/1620-1698), *Thesaurus Linguarum Orientalium*, 1680). Vullers came from a school of young orientalist headed by Baron Antoine Isaac Silvestre de Sacy (1758-1838), who emerged as the founder of scientific Arabic studies in Europe.¹¹ This lexicon was originally issued in fascicules beginning in 1853. The form of this two-volume set is the completed work issued between 1855 and 1864. A supplement was issued in 1867, not present here (vi, 136 pp.). In 1962 a reprint was issued.

Johann August Vullers (1803-1880), born in Bonn, was professor of Oriental Languages at the University of Ludoviciana [now called the University of Giessen]¹², Giessen, from 1833 till retirement, where he also passed away. He regarded Orientalism as a separate science. He was a versatile teacher, and served for almost half a century in Gießen. His main interests were Persian language and literature. His works include: *Fragmente über die Religion des Zoroaster* (Bonn, 1831); *Institutiones Linguae Persicae cum Sanscrita et Zendica Lingua Comparatae* (Gießen, 1840-50, 2 vols.); *Grammatica Linguae Persicae* (Gießen, 1870); Ferdawsī, Šāh-nāma, ed. J. A. Vullers as *Firdusii Liber Regum...*, 3 vols., Leiden, 1877-84 – see: *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature ...*, Volume 2, by John McClintock, James Strong, p. 879-880; Ehsan Yar-Shater (ed.), *Encyclopadia Iranica*, Volume 13, Page 261.

☀ Locations: British Library, Cardiff, University of Cambridge, Glasgow, Edinburgh, Manchester, Oxford, St. Andrews, School of Oriental & African Studies, Trinity College Dublin. LV1878

¹¹ Born in Paris, Antoine Isaac Silvestre de Sacy (1758-1838) was the real founder of Orientalism as an academic discipline. ... and in a series of conversations the monk [Dom Berthereau] persuaded Silvestre de Sacy to study Arabic so that more material relating to the history of the crusades could be translated. ... Silvestre de Sacy taught himself to read and write Arabic by copying out and memorizing classical Arabic texts (and he never learnt to speak the language) ...” – (Robert Irwin, in: *The Experience of Crusading* - Volume 1, edited by Peter W. Edbury, Jonathan P. Phillips, p. 220 (2003)). From 1787-1791 he worked on the Pahlavi inscriptions of the Sassanid kings.

¹² The University of Giessen was founded in 1607 and is considered one of the oldest institutions of higher education in Germany – originally called the University of Ludoviciana. After WWII the campus has been re-named again as “Justus-Liebig-Universität Giessen”. It was here that the 21 year old Justus von Liebig received his first appointment as professor, establishing the first major school of chemistry in the world. He left Giessen for Munich in 1852.

48 **YATE, Charles Edward, Sir** (1849-1940). *Khorasan and Sistan*. London: William Blackwood and Sons, 1900. ¶ 8vo. xi, 442 pp. Frontispiece, 25 plates (mostly from photographs), large folding map of Persia, Afghanistan and Beluchistan, index. Original publishers' red gilt-stamped cloth; recased with new endpapers. Frequent library rubber stamping. Scarce.

\$ 200

First edition of this personal and important account of travels and military appointment to the region of Afghanistan and Persia. This is a key resource for understanding the history of the last quarter of the nineteenth-century in this region.

Sir Charles Yate was in 1889 appointed a political agent for Britain and served in Muscat, then he became political agent in Baluchistan [present day Pakistan], then Governor-General to Khorasan and Sistan, living in Mashhad, Persia. He advanced his military career with regularity, retiring in the early 20th century.

Referring to events in Afghanistan during 1305/1887-1888: "During these event, at the order of His Majesty, the Englishmen Captain (A.C.) Yate, Major (sic-Captain) Peacocke, and Muhammad Husayn Khan risalahdar, the son of Rajab 'Ali Khan Hazarah of Ghaznin, who at the time of the demarcating of the borders of Herat and Turkistan were (all) members of the English commission and who had good knowledge of the locations of the boundary markers separating the two countries, went from Shalkut via Qandahar along with forty cavalry and forty regular infantry to repair those border towers and markers. They took with them 100 mules for transport and arrived in the halting place of 'Abbasabad on Friday the third of Safar..." Yate and his brother both wrote books on Afghanistan and sometimes their names and histories are confused if people were otherwise not well informed. See: Fayz Muhammad Kātib Hazārah, Robert McChesney, Mohammad Mehdi Khorrami, *The History of Afghanistan*, (6 Vol. Set): Fay Muhammad ... 2012, page 391.

Contents: 1. Kandahar Farah and Herat; 2. The Russian Afghan frontier; 3. The Persian North East frontier; 4. Mashhad; 5. Turbat I Haidari and Tabas; 6. Kain and Birjand; 7. Sistan; 8. The banks of the Helmund; 9. The Persian Afghan border; 10. Summer at Mashhad; 11. Kalat I Nadiri

and Daragez; 12. Kuchan; 13. Bujnurd; 14. The Goklan Turkomans; 15. The Yamut Turkomans; 16. Astarabad and the Caspian Sea; 17. Mashhad again; 18. History and antiquities of Mashhad; 19. The town and shrine of Mashhad; 20. The Nishapur Hills; 21. Radkhan Ram and Safiabad; 22. Isfarain and Juwain; 23. Sabzawar Madan and Nishapur; 24. Winter at Mashhad; 25. Return to India.

Oxford Dictionary of National Biography, vol. 60, 2004. pp. 733–734.

