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THE MIDDLE EAST: **The Islamic World in Rare Books, Maps, Pamphlets, and Historical Documents**



1 THE FIRST PRIVATE NEWS AGENCY OF THE OTTOMAN EMPIRE / WARTIME EPHEMERA / JUDAICA

Osmanli Telgraf Ajansi = Agence Telegraphique Ottomane, Pera - Constantinople. Douzieme Edition du 13 Aout 1914 [Bulletin].

GÜRCI, SALIH B. (Owner) (1884-1927).

Fratelli Haim, Constantinople, 1914.

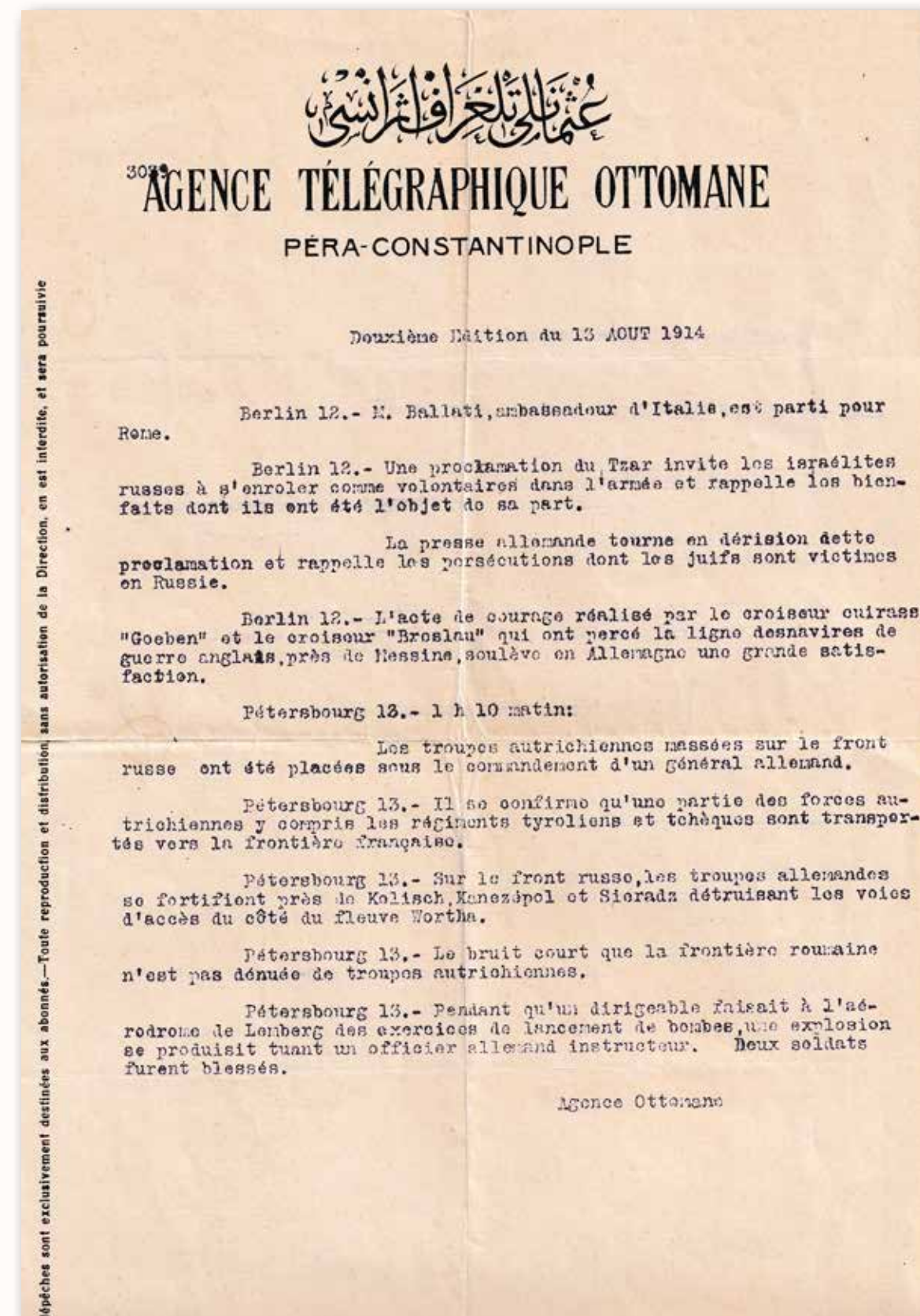
Original broadside telegraph bulletin. (35x21 cm). Bilingual title in Ottoman Turkish and French. 1 p. A very good copy.

USD 350

A highly uncommon partially lithographed bulletin issued to subscribers during World War I by the Ottoman Telegraph Agency, established by Salih Gürçi, a Baghdad-born Jewish journalist. As the first private news service of the Ottoman Empire, the agency was eventually shut down by the authorities due to its wartime bulletins, which reflected Gürçi's pro-French stance.

The bulletin consists of nine news articles from Berlin and Petersburg, covering a range of wartime developments. These included the Italian ambassador's departure for Rome, a declaration by the Russian Tsar calling Russian Jews to the army and the German press's mocking response, the success of the Goeben and Breslau battleships in breaking through British lines, Austrian troops on the Russian border being placed under the command of a German general, some Austrian units, including the Tyrolean and Czech regiments, retreating to the French border, German soldiers on the Russian front destroying roads, the absence of Austrian troops on the Romanian border, and casualties during a zeppelin exercise. The fact that all the bulletins were in French suggests that the agency's subscribers were primarily non-Muslims in Ottoman Istanbul.

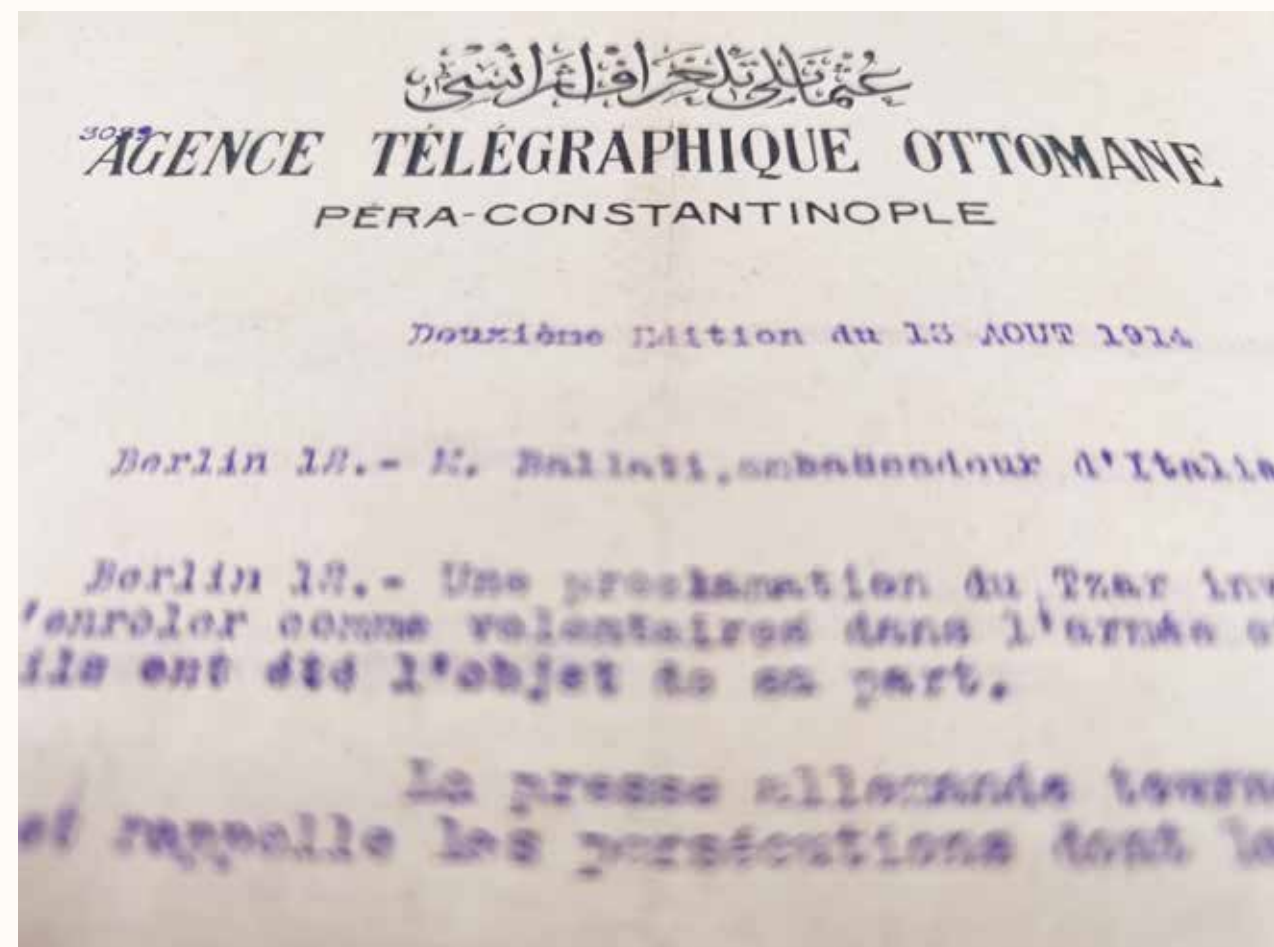
During World War I, the Ottoman Empire took notice of the intense activities of well-established European news agencies such as Havas and Reuters, particularly in the field of propaganda. In response, the parliament passed a law establishing the first private news agency, granting Salih Gürçi the authority to lead it. State authorities imposed a 150-word limit on these bulletins (as seen in the surviving copy) and announced that exceeding this limit would incur additional charges. Despite efforts



to maintain its wartime privileges, the semi-official [nîm-resmî] Ottoman Telegraph Agency gradually lost the initial support of the Unionist government. The authorities' distrust of Salih Gürçi, known for his pro-French stance, further undermined confidence in the agency. As a result, it was shut down in November 1914. "It was also suspected that Gürçi's news agency functioned as a secret channel for Havas and Reuters." (Topuz).

ON SALIH B. GÜRCİ: Born in Baghdad in 1884, Salih Gürçi was a staunch supporter of the Union and Progress Party and the Young Turks. Following the Young Turk Revolution, he launched the newspaper *La Turquie Nouvelle* in Paris on August 22, 1908. He was widely recognized for his liberal ideas.

ON FRATELLI HAIM: Fratelli Haim, also known as "Société Anonyme Papeterie et Imprimerie Fratelli Haim" [Fratelli Haim Stationery and Printing Company], published all the works of renowned historian and writer Avram Galanti. As one of the leading Jewish publishing houses and printing establishments of its time in Istanbul, Fratelli Haim was founded by Italian Jews and employed a diverse workforce, including Turkish, Armenian, Greek, and Jewish staff. However, following the imposition of the Wealth Tax (Varlık Vergisi) in 1942, the company was forced to sell its operations to Sümerbank.



2

CELESTIAL GLOBES / ASTRONOMY

تعليم الكره / *Ta'lîmü'l-küre.*

[i.e., Use of the celestial globe]. Müderrisîn-i kirâmdan hâlâ münecim-i evvel ve Dârü'l-Muallimîn'de ulûm-i riyâziyye talîmine me'mûr Hoca Abdurrahîm Efendizâde es-Seyyid Osman Sâ'ib Efendi'nin bundan mukaddem tab' olunan Talîmü'l-Küre nâm risâlesidir ki tab' ol da vak'i çünd ad des hû mahalleri bu def'a tashîh olunarak tekrar tab' temsîl olunmusdur. [i.e., The treatise Talîmü'l-Küre, which predates this edition, was authored by Hoca Abdurrahîm Efendizâde es-Seyyid Osman Sa'ib Efendi, a distinguished scholar and the first astrologer among esteemed lecturers. He was appointed to teach arithmetic at the Dârü'l-Muallimîn. In this edition, the previously mentioned things were revised and reprinted].

HOCA ABDURRAHÎM EFENDİZÂDE ESSEYÎD HOCA OSMAN SÂ'IB EFENDI (?-1864).

Tabhâne-yi Âmîre [i.e., Imperial Printing House], Constantinople, Cemâziye'l-Evvel 1266 [March/April 1850].

Contemporary stitched marbled wrappers. Foolscap 8vo (17.5 x 12 cm). In Ottoman script (Old Turkish with Arabic letters). 32 pp. Some wear to the spine and slight marginal stains on the title page and recto. Else, a very good and well-preserved copy. Artistic floral head decorations composed using the negative technique (*çift tahrîr*), creating a striking contrast against the paper ground. The text begins with the *Basmala* and includes *reddâde* on each double-page spread. A fine example of early letterpress printing.

USD 1250

Early edition of this rare treatise on the use of the celestial globe by Turkish chief astronomer Osman Sâ'ib Efendi. This is the second edition, one of three published during its time (1848, 1850, and 1859). Issued as a textbook for *Darü'l-Muallimîn* [i.e., The Teacher Training College for Boys], it appears to have been intended not as an introductory didactic work but rather as a reference for those already familiar with the subject, serving as a reminder of key points.

Celestial globes were used in Islamic astronomy, though they played a marginal role and were primarily valued as visual objects. By the mid-19th century, commercial



“Early edition of this rare treatise on the use of the celestial globe by Turkish chief astronomer Osman Sâ'ib Efendi. The book appears to have been intended not as an introductory didactic work but rather as a reference for those already familiar with the subject, serving as a reminder of key points.”

terrestrial and celestial globes were being produced in Europe, mainly for educational institutions. Given this context, the celestial globes became the subject of a textbook for the first time in the Ottoman Empire. (Bir, Barutçu & Kaçar). The book consists of ten chapters, along with an introduction and a conclusion. The introduction covers the names of various circles and illustrations drawn on celestial globes, along with explanations of their significance. This initial chapter provides extensive details on the terminology of both celestial and terrestrial globes. The chapters are as follows:

Determining the Degree of the Sun (*Derece-i Şems*), Measuring the Altitude of the Sun (*İrtifâ-i Şems*) and Using the Globe, Measuring the Sun's Declination (*Şems Meyli*) and Right Ascension (*Mutâlî-i İstivâ'ıyye*), Determining the Latitude (*'Arz-i Belde*) of a Place, Calculating Sunrise (*Tulû-i Şems*) and Noon (*Vakt-i Zuhr*), Calculating the Sun's Ortive Amplitude (*Si'a-i Maşrik-i Şemsiyye*), Calculating the Time (*Sâ'at-i Vakt*) from the Altitude of the Sun, Calculating the South Amplitude of a Specific Altitude (*Semt*), Calculating the Qibla or the Southern Amplitude of the Qibla (*Semt-i Kible*), Making Various Calculations Relating to the Stars (*Kevâkib*) Using the Globe, The final chapter covers observing a lunar eclipse (*Husûf-i Kamerî Rasad*) and determining the longitude (*tûl*) of a given place.

Chief astronomer Osman Sâ'ib Efendi bin Hoca Abdürrahîm bin Yûsuf el-Muglavî el-İstanbulî was educated in Istanbul and became a scholar with works in medicine, astronomy, and geography. His father, Hoca Abdurrahîm Efendi, was an instructor at the Fatih madrasas and the younger brother of the renowned Ottoman mathematician Müftizâde Palabıyık Mehmed Efendi. Osman Sâ'ib Efendi held several judicial positions throughout his career, serving as the judge of Üsküdar in 1817, İzmir in 1851, Mecca in 1855, and Istanbul in 1858.

Osman Sâ'ib was one of the leading figures in modern scientific education, alongside chief instructor Ishak Hoca Efendi, Hüseyin Rifki Tamânî, Kethüdâzâde Mehmed Arif, and others. He trained numerous students in medicine, astronomy, and mathematics. Following the establishment of the Dârü'l-Fünûn-i Osmânî [i.e., Ottoman University] in 1845, he began teaching geography there.

While serving as Chief Astronomer, Osman Sa'ib Efendi translated Auguste François Chômel's treatise on cholera into Turkish. He also translated works on geography by Adrien Balbi (d. 1848), a French geographer of Italian descent, which were published in the first and second editions as *Muhtasar Cografya: Avrupa* (A Brief Geography: Europe, 1841), *Cografya-yi Asya* (The Geography of Asia, 1842), and *Cografya-yi Kit'a-yi Afrika* (The Geography of the African Continent). These translations were used as textbooks in his lessons. In 1855, he published an almanac entitled *Takvîm-i Sâl 3 Receb 1271*, which was printed in Istanbul. (Source: *Use of Celestial Sphere by the Ottomans: Osman Saib Efendi's Talimü'l-Küre*, Istanbul, 2012, Bir, Barutçu & Kaçar).

Özege 19678., As of January 2025, we couldn't trace any copies in OCLC.

3 ATTRACTIVE COMMEMORATIVE BOOK OF THE 500TH ANNIVERSARY OF THE ARMENIAN PRINTING & TYPOGRAPHY AND THE 1500TH ANNIVERSARY OF THE ARMENIAN ALPHABET

Տիպ ու տառ: գիրին ծագման եւ միջազգային ու հայկական տպագրութեան վրայ ձգուած ակնարկ մը / *Dib u dar: Girin tsagman ew mijazgayin u haykakan tpagrut'ean vray dzguats aknark me.* [i.e., *Type and letter: An overview of the origin of the letter, typography and international Armenian printing*].

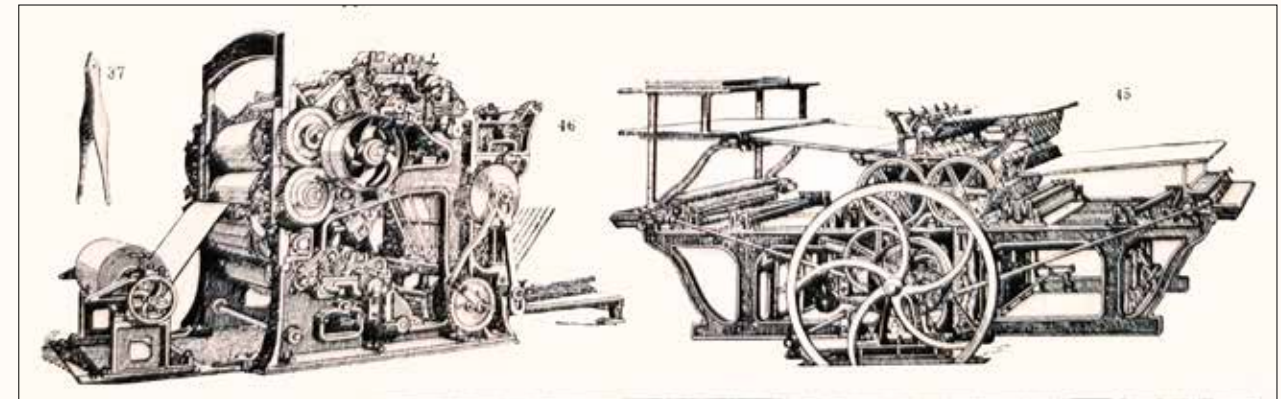
TEOTIG [TEOTOROS LAPÇINCIYAN] (1873-1928).

Hratarakut'iwn ew Tpagrut'iwn Vahramayew Hrach'ei Ter-Nersesean, Constantinople, 1912.

Contemporary olive-green cloth. Large roy. 8vo. (25 x 19 cm). In Armenian. 192 p., richly illustrated. Slightly wear to spine, some stains over the front board, unnumbered frontispiece is loosely inserted, ex-owner's name gilt on the bottom of the spine, the title "Dib u Dar" gilt on a period label on the spine. Otherwise, a very good copy.

USD 1250

First edition of this richly illustrated commemorative book on the international history of Armenian printing, printers, publishers, and typography. Published to mark two significant milestones: the 500th anniversary of the first Armenian printed book, *Urbatagirq* (Book of Friday Prayers), printed by Hakkob Meghapart in Venice in 1512, and the 1500th anniversary of the Armenian alphabet, devised in 405 by the schol-



ar-monk Mesrop Mashtots in the cities of Edessa and Samsat. Printed on a special luxury ivory paper.

Type and Letter, published in 1912 by V. and H. Nersessian Press in Constantinople, commemorates the 400th anniversary of Armenian printing. This comprehensive work provides an extensive overview of Armenian printing history and script development, tracing its evolution from the invention of Armenian calligraphy to the early 20th century. The book begins with an introduction to global printing history from Gutenberg's time before offering the first systematic survey of Armenian books published worldwide. It covers printing houses across Turkey (including Western Armenia), Russia (including Eastern Armenia), Venice, Asia, Europe, and the New World. Detailed descriptions are provided for Armenian printing establishments in major printing hubs such as Venice, Istanbul (with 187 printing houses), Izmir, Jerusalem, and numerous cities across the Ottoman Empire, Europe, and beyond including locations in Poland, Austria-Hungary, France, Iran, the Netherlands, Germany, the Great Britain, India, Russia, Georgia, Armenia, the United States of America, Egypt, Romania, Bulgaria, Greece, Switzerland, and Sweden. One of the book's most significant sections is its detailed exploration of Armenian typographic history and craftsmanship. This chapter is richly illustrated with visual material documenting various Armenian and Arabic letterforms designed by prominent Armenian printers. The book also includes brief biographies of significant Armenian publishers and printers, offering a valuable resource on the development of Armenian typography and book production worldwide.

"He [Teotig] gleaned information from various reference sources, as well as his own library, which contained well over 4,000 volumes. The rich content of the book has stood the test of the time as the product of a single-handed effort by an indefatigable amateur and connoisseur of Armenian books (he called himself madenamol, "bibliomaniac") that paved the ground for the next generation of trained scholars and bibliographers." (*The Armenian Weekly*).



Teotoros "Teotig" Labdjindjian (1873-1928) was a renowned Armenian writer and publisher, best known for his annual Armenian-language almanac, which was published between 1907 and 1929, primarily in Constantinople. Born in Üsküdar (Scutari), a district on the Asiatic side of the Bosphorus, Teotig became an influential figure in Armenian literary and publishing circles. In addition to his almanac, he authored Golgotha of the Armenian Clergy, documenting the suffering of Armenian religious figures. Teotig himself was a survivor of the Armenian Deportations. Returning to Constantinople in 1922, he fled again during the Turkish nationalist occupation, joining other intellectuals such as Levon Tutundjian, Arshag Boyadjian, and Armenak der Hagopian. He travelled with Armenian orphans transported to Corfu by the Near East Relief, where he remained until at least 1925, actively publishing and corresponding with Tutundjian, who had moved to Lausanne. After Corfu, Teotig relocated to Nicosia and later to Paris, where he continued publishing his almanac, with later editions printed in Venice, Vienna, and Paris. He passed away in May 1928 while the 18th volume of his almanac which are his "paper children," as he called them, was still in press.

OCLC 34826240 (more than ten institutional copies, however, commercially, it's very rare).





“First edition of this richly illustrated commemorative book on the international history of Armenian printing, printers, publishers, and typography. Published to mark two significant milestones: the 500th anniversary of the first Armenian printed book, *Urbat-agirq* (Book of Friday Prayers), printed by Hakob Meghapart in Venice in 1512, and the 1500th anniversary of the Armenian alphabet, devised in 405 by the scholar-monk Mesrop Mashtots in the cities of Edessa and Samsat. Printed on a special luxury ivory paper.”

4

A RARE TREATISE OF THE GREEK & TURKISH SHADOW THEATRE: KARAGÖZ

Ο Καραγκιόζης: Τα αινίγματα της Πασσοπούλας. Κωμωδία εις πράξεις τρεις / O Karagiōzis: Ta ainigmata tis Passopoulas. Komodia eis praxeis treis [i.e., Karagöz: The riddles of Passopoula. Comedy in three acts]. Illustrated by Sotiris Christidis (1858-1940).

KOSTAS GANIOS FROM PATRAS.

A. Gelantalis & Co., [Athens?], [1924-25].

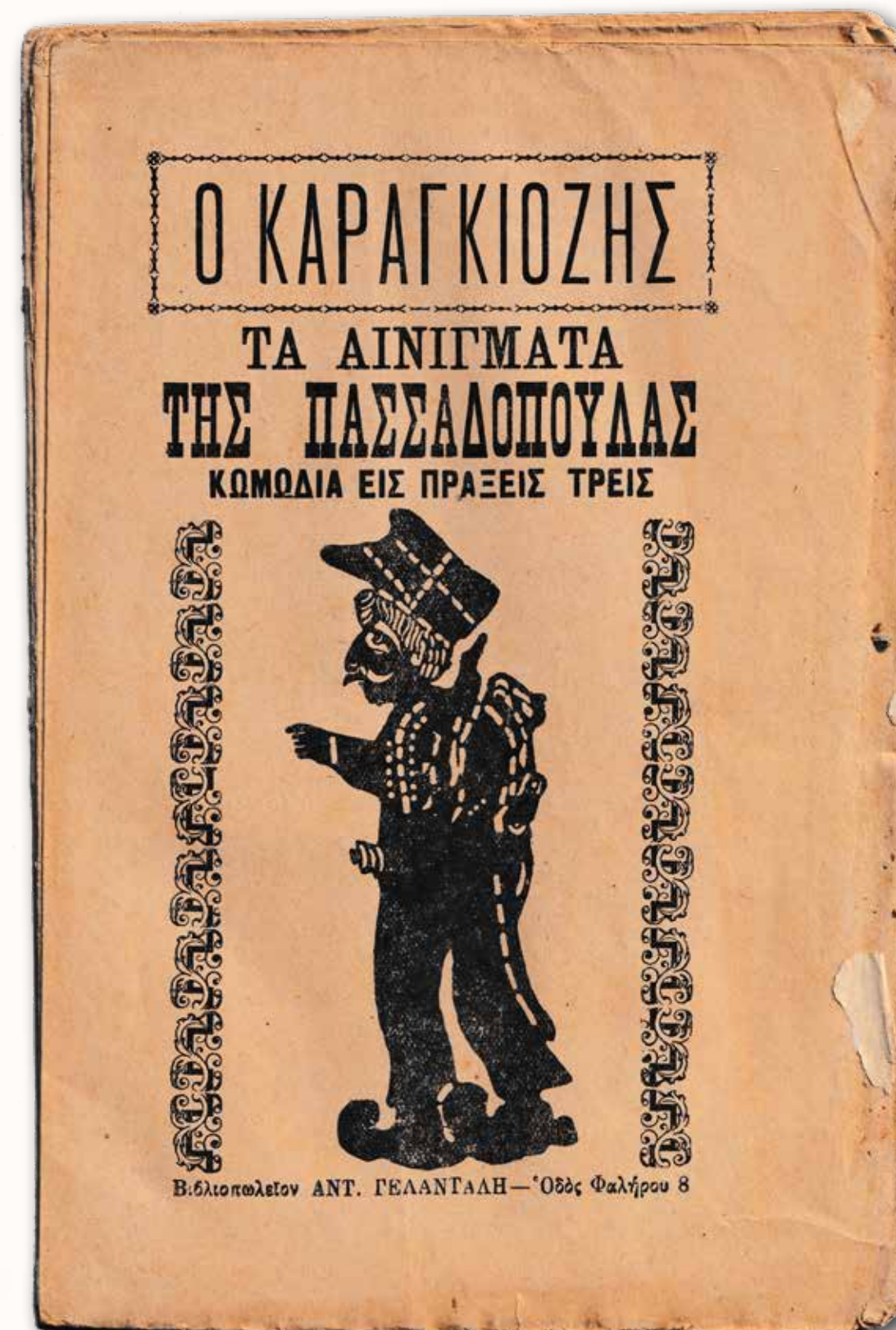
Original lithographed text. Cr. 8vo. (20 x 14 cm). In Greek. 40 p., b/w reproduced illustrations by cliché. Front cover is missing, loose pages. Uncut. Overall, a fair-good copy. Types of Karagiozis Stratiotis (A Muslim soldier) and an elephant have been attractively illustrated on double-pages in the treatise.

USD 950

Extremely rare first edition of this treatise of early shadow theatre text *Karagöz* in Greek, written by Karagiozis master Kostas Ganios from Patras, inspired from his master & teacher Leonidas Goranitis (see Mazarakis).

This work, which later became one of the most popular pieces of Shadow Theatre, is originally a version of the Turandot tale. It is part of a collection known as “Halime’s Tales,” also referred to as “The Story of King Kalaf and the Queen of China” or “The Story of Prince Kalaf and the Princess of China.” In the tale titled “Three Riddles,” the daughter of the pasha (or vizier) challenges prospective suitors to solve three riddles in order to choose a husband for herself. Many attempt to answer, but only one succeeds: Alexander the Great of Macedonia. As a figure embodying legendary feats, Alexander solved riddles posed by Indian Gymnosophist philosophers, according to ancient traditions, and escaped death by answering the riddles presented by the Syrian Queen Semiramis, a prerequisite for marrying her.

The old Karagöz masters performed this story under various titles. This particular version is attributed to Dimitrios (Mimis) Sardounis of Patras, known by his stage name, Mimaro. He reworked Karagöz around the 1890s, adapting it to Greek culture. The second archetype in Karagöz’s Three Riddles is the folk narrative *The Book of Megale Aleksandros* (Φυλλάδα του Μεγαλέξανδρου). This book remained popular from



the late 17th century into the early 20th century, with its last known edition published by Saliveros in Athens, shortly after 1926.

This text, which went through 61 different editions during the Ottoman period, is regarded as one of the most successful works of Greek folk literature. Over time, the historical figure of Alexander the Great evolved in these narratives, transforming into a legendary hero and ultimately becoming a mythological figure in both Eastern and Western cultures. The texts were rearranged in the 18th and 19th centuries under the influence of the Greek Enlightenment, aiming to provide both educational and entertaining content. As a result, the *Three Riddles* that became part of Karagöz's repertoire was likely shaped by the influence of *Megale Aleksandros's Booklet*. In the play, Alexander the Great's ability to solve riddles takes centre stage, and this motif became one of the core narratives of shadow theatre.

Shadow theatre, particularly in plays like the *Three Riddles* (Passopoulos' riddles in this version), adopted the traditional structure of riddle tales and merged the oral narratives of folk culture with the comedic dynamics of Karagöz and Hacivat.

ON KARAGÖZ & SHADOW THEATRE

Some believe that Karagöz originated from the island of Java, where shadow puppet shows (wayangkulit) were performed as early as the 11th century and made their way to the Ottoman Empire through traders. The first Karagöz-Hacivat play was performed for Sultan Selim I (reigned 1512-1520) in Egypt after his conquest of the country in 1517. However, 17th-century writer Evliya Çelebi claimed that it had been performed in the Ottoman palace as early as the reign of Bayezid I (reigned 1389-1402). In the 16th century, Ottoman Grand Mufti Muhammad Ebussuudel-Imadi issued a well-known fatwa permitting the performance of Karagöz plays.

The name "Karagiozis" (or Karaghiozis) comes from the



Greek "Καραγκιόζης", borrowed from Turkish Karagöz, meaning 'dark eye'.

There are various theories about the origins of shadow theater in Asia Minor. Many suggest a Mediterranean origin, particularly from the Egyptian shadow puppet tradition. Regardless of its true roots, it is important to note that shadow theatre became more widespread among the Muslim Turks around the 16th century, despite religious restrictions. Originally, Karagiozis' appeal was due to his scatological language and exaggerated physical features, including his protruding phallus. The tradition continues in Turkey, especially during Ramadan celebrations, under the same name.

Karagiozis is believed to have arrived in mainland Greece, likely from Asia Minor, during the 19th century under Ottoman rule. It was in Patras, Greece, that Karagiozis was Hellenized by Dimitrios Sardounis (known by his stage name Mimaros) at the end of the 19th century. Sardounis is regarded as the founder of modern Greek shadow theatre. (Sources: Τάκης (Παναγιώτης) Μαζαράκης: *Τα τρία αινίγματα της πασοπούλας του Κώστα Γανιού*, Wikipedia, Cevdet Kudret: *Karagöz*).

As of February 2025, we couldn't trace any copies in the OCLC & KVK.



5

THASSOS MINES / OTTOMAN-FRENCH RELATIONS

A historically significant autograph manuscript letter from Thessaloniki in 1914, requesting that Vuccino continue addressing the Thassos mines concession issue between the Ottoman Empire and France.

ZSOLMAY(?), EMIL.

Salonica, March 22, 1914.

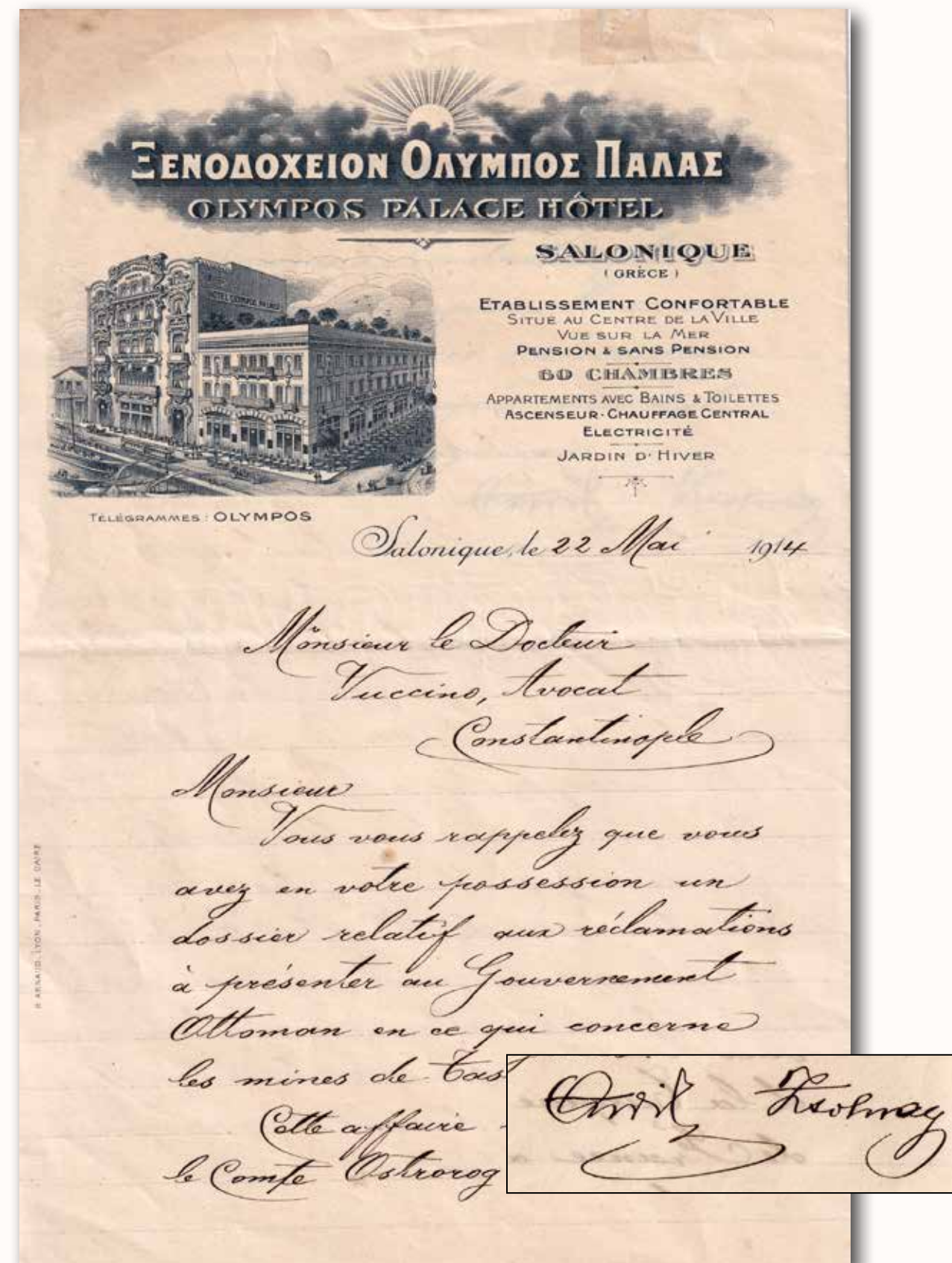
Ink on bifolium. "Ivoire B. A. Extra" watermark and engraved letterhead "Olympos Palace Hotel" title and drawing. 21x14 cm (folded size). In French in 42 lines on three pages. Signed on lower right on the last page. Centrefold trace, a very good manuscript.

USD 950

A historically significant autograph manuscript letter, sent from the Olympos Palace Hotel in Thessaloniki on March 22, 1914, to Dr. and lawyer Vuccino -descended from the Levantine Vuccino family and providing legal consultancy to Italian and French insurance companies in Ottoman territories- requesting that Vuccino continue addressing the Thassos mines concession issue between the Ottoman Empire and France. Indicating this matter was initially led by Count Ostrorog of Polish origin, the writer of the letter emphasized their close friendship with Mr. Boulgaudes, the French Consul General in Kavala, and stated that every step taken in this matter should be regarded as representing Mr. Boulgaudes himself.

"Monsieur le Docteur Vuccino, Avocat, Constantinople.

Monsieur, Vous vous rappeler que vous avec envotre possession un dossier relatif aux reclamations a presenter au Gouvernement Ottoman en ce qui concerne les mines de Tassos. Cotte affaire commence par le Comte Ostrorog a ete ensuite chargee par vous. Comme vous le sevaz Mr. Boulgaudes a ete, et il est toujours mon associe dans cette affaire. En raison des echanges de vues recentes entre la France et la Turquie l'Ambassade de France a Constantinople serant en mesure de poursuivre avantageasement cette affaire et le jeune Mr Boulgaudes, Consul de France a Cavalla voudrait s'occupar de



sabouxe fin. Dans cetordre d’idée je vous ferre de considerer les demarches de Mr Boulgaudes, comme agissanten mon nom et vous mettre en relation avec lui pour qu’ensuite vous puissier preparer, conformenant a ses indications, le dossier dont il s’agit pour etre presente a l’Ambassade de France a Constantinople. Je vous prie, Monsieur, d’agreer avec mes remercier ments anticipes mes salutations destinguees. Emil Zsolmay(?)”

[i.e., “Mr. Dr. Vuccino, Lawyer, Constantinople.

Sir, you will recall that you have in your possession a file concerning claims to be presented to the Ottoman Government regarding the Thassos mines. This matter, initiated by Count Ostrorog, was subsequently entrusted to you. As you know, Mr. Boulgaudes has been, and still is, my associate in this matter. Given the recent exchanges of views between France and Turkey, the French Embassy in Constantinople will be in a position to pursue this matter more advantageously. The young Mr. Boulgaudes, Consul of France in Kavala, would like to take charge of it. In this context, I kindly request that you consider Mr. Boulgaudes’ actions as being undertaken in my name and that you establish contact with him so that you may subsequently prepare, according to his instructions, the file in question to be submitted to the French Embassy in Constantinople. I thank you in advance and remain, Sir, Yours sincerely, Emil Zsolmay(?)”.

The Ottoman Empire, with its vast territorial expanse, was one of the richest nations in terms of natural resources. However, due to its inability to implement modern advancements in mining, other countries capitalized on these resources. Following the Land Act of 1858, which declared all underground resources as state property, a new mining regulation was introduced in 1861. This regulation allowed foreigners to become partners in mining enterprises established by Ottoman citizens. Under the 1869 mining law, foreigners were granted rights nearly equivalent to those of Ottoman citizens for mineral exploration and extraction. The recognition of land ownership for natives and foreigners alike further equalized their rights in mine management, a principle later reinforced by the Foreigners’ Mining Law of 1886.

Despite these regulations, revenues from operated mines often failed to cover the expenses of production activities. Additionally, the export of minerals to foreign countries was subject to various restrictions. Nonetheless, European states exploited Ottoman mines, including emery stone, manganese, antimony, chromium, zinc, and lignite, to supply the raw materials required for their industrial development.

The Eyalet of the Archipelago, comprising sanjaks such as Lemnos, Mytilene, Rhodes, and Chios, was particularly rich in minerals. Among these, the sanjaks of Rho-

des and Chios held significant mineral wealth. Mining privileges in the region were often granted to citizens of England, France, and Greece. Under the 1869 mining regulation, foreigners gained almost equal rights with Ottoman citizens in exploring and extracting minerals. The extensive correspondence related to mining matters stemmed from the fact that these privileges were granted directly by the Sultan.

Thassos Island, renowned for its gold mines in ancient times, had long been exploited by the Phoenicians and later the Greeks. By the late Ottoman period, its silver mines were depleted, and only small quantities of copper, zinc, and iron ore remained. However, the island’s marble quarries were still far from exhaustion. These quarries, known for producing marble sought after by ancient sculptors and architects for its beauty, were equipped with efficient unloading systems, railways, and wooden roads. Thassos also boasted high-quality opals and amethysts. (Source: Taskaya).

ABOUT THE COUNT OSTOROG (1867-1932):

Leon Walerian Ostroróg was an Islamic scholar, jurist, adviser to the Ottoman government and émigré in Istanbul. He was also a writer and translator and a member of the Polish delegation to the Paris Peace Conference, 1919.

He was attracted to the Ottoman Empire as it was a popular destination for the exiled Polish diaspora in the 19th century. It was also a place to which his father had travelled in his youth and is reputed to have taken a death-bed photograph of the Polish bard, Adam Mickiewicz. His first job was as an adviser in the Ottoman Public Administration of debt in Istanbul. His erudition and social connections led to a friendship with a number of French intellectuals, including, Pierre Loti. He was later taken on as a government adviser despite his Christian origins. He kept his employment status through the Young Turk Revolution, until 1914. With the outbreak of the I World War, he returned to Europe. By 1918 his star in Istanbul had waned and his contract with the government was terminated. He was enamoured of the country and married Marie-Jeanne Lorando of Christian European descent, but from a long-established Levantine family with whom he had two sons, Jean and Stanislas.

The younger of the two, Stanislas became a French diplomat. He also had a traditional wooden mansion, a Yali built in Kandilli on the Bosphorus waterfront, which stands to this day. Later in life, he settled in London where he lectured at University College London in Turkish studies.



6

**TURKEY / MINING CONCESSIONS /
NATIONALIZATION IN THE MINING**

*Ottoman announcement printed in 1919: Hüdavendigâr
Province [i.e., Bursa, Brusa] Molybdenum mine privilege
document.*

CELÂLEDDİN ARİF BEY, HOCAZÂDE MEHMED EFENDİ.

Bursa - Hüdâvendigâr Province, 1919.

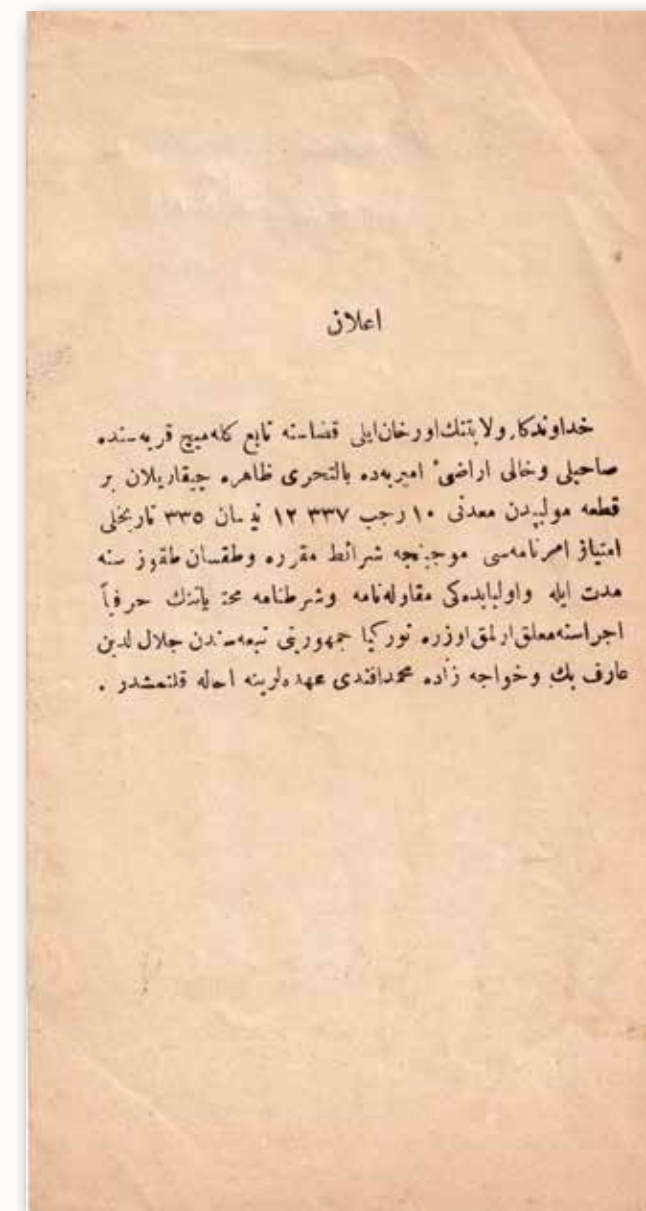
An extremely rare original letterpress broadside announcement in Ottoman Turkish printed on paper with an early watermark of the Turkish Republic shortly before the Republic was proclaimed. 20x11 cm. The verso is blank. Very good+.

USD 600

The announcement of the tender result showed that the privilege of extracting molybdenum minerals from Bursa was given to two Turkish entrepreneurs in 1919. This document is important in showing the significant emphasis was placed on the policy of 'Nationalization' in the mining sector after the proclamation of the Turkish Republic. During the late Ottoman period, mining concessions were often granted to European and American entrepreneurs.

Transcription of original text:

"Hüdavendigâr Vilâyetinin Orhaneli kazasına tâbi' Gelemiş kariyesinde sahibli ve hali arazi-i emiriyede bittahrî zahire çıkarılan bir kit'a molipden [sic. molibden] madeni 10 Receb 337 - 12 Nisan 335 tarihli imtiyaz emirnâmesi mücibince serâit-i mukarrere ve doksan dokuz sene müddet ile ve ol babdaki mukâvelenâme ve sartnâme muhtevâtâtının harfiyyen icrasına muallak olmak üzere Türkiye Cumhuriyeti teb'asından Celâleddin Arif Bey ve Hocaazâde Mehmed Efendi uhdelere ihâle kilinmistir." "[i.e., A molybdenum ore deposit located in the village of Gelemiş in the Orhaneli district of the Hüdavendigâr province, owned and operated within imperial territory, has been granted by tender to Celâleddin Arif Bey and Hocaazâde Mehmed Efendi, citizens of the Republic of Turkey. This concession, issued in accordance with the decree dated 10 Rajab 337 [12 April 335], is valid for a period of ninety-nine years, ensuring that the terms of the agreement and specifications are implemented precisely as stipulated."].



The name molybdenum originates from the Ancient Greek language, which is thought to have borrowed the term from the Anatolian Luvian and Lydian languages (Wikipedia). Historical records indicate that molybdenum deposits in Bursa have been known since antiquity, with mining operations in the Gelemiş region (MTA online) mentioned in the document. During the late Ottoman period, mining concessions were often granted to European and American entrepreneurs. However, following the collapse of the Ottoman Empire and the establishment of the Republic of Turkey, significant emphasis was placed on the policy of 'Nationalization,' including in the mining sector. Consequently, mining privileges were reserved exclusively for Turkish entrepreneurs.

7 THE PEARLS OF THE CROWN: THE FIRST TURKISH BOOK ON THE LIFE OF MUHAMMAD

سیر ویسی مکی ومدنی / *Siyer-i Veysî, Mekkî ve Medenî; Hâbnâme-i Veysî, Münse'ât-i Veysî, Sehâdetnâme-i Veysî.*

VEYSÎ, UVEYS B. MEHMED (1561-1628).

Veriz [sic. Vezir] Hani Matbaasi, Istanbul, AH 1286 = [1869].

Original quarter dark green morocco. Five compartments on spine, the second gilt titled "Siyer-i Veysî fî 22", others decorated with gildings. Roy. 8vo. (23,5 x 16 cm). In Ottoman script (Old Turkish with Arabic letters). [2], 350 p. (Siyer-i Veysî: [2], 261 pp., Hâbnâme: 262-285 pp., Münseât: 286-311 pp., Sehâdetnâme: 312-350 pp.). Edge wear, torn front paper, occasional fading on some papers. Overall, a very good copy.

USD 600

Very rare first Istanbul edition of the first Turkish book on the life of the Prophet Mohammad including an historical account of early Islam (Sîyer). This edition is published together with Veysî's Hâbnâme (The book of events), Münseât (Collection of letters, congratulatory and other proses) and Sehâdetnâme (Five fundamental ideas of Islam).

The book consists of two chapters: Mecca & Medina. The first part covers various key events in early Islamic history, including the lineage of the Prophet Muhammad, the discovery and purification of the Zamzam Well, Abdullah's marriage to Amine, the Prophet's names and titles, his birth, his time with a wet nurse, the expedition to Damascus, his marriage to Hazrat Khadija, the repair of the Kaaba, the first revelation, the early converts to Islam, the invitation to Islam, the migration to Abyssinia, the Gharanik incident, the conversions of Hamza, Omar, and the jinn to Islam, the ascension (*Mi'raj*), the obligation of prayer, the conversion of the Ansar, and the Prophet's migration to Medina.

The chapter on the Medina period details significant events such as the Prophet's arrival in Medina, the conversion of Abdullah b. Salâm and Salman al-Farisi, the establishment of the call to prayer, the declaration of brotherhood between the An-

sar and the Muhajirun, the marriage of Fatima and Ali, the revelation of the verses on jihad, various expeditions and battles, the change of the qibla, the First Battle of Badr, the obligation of fasting, the Second Battle of Badr, the defeat of Abu Jahl and other adversaries of Islam, and the treatment of captives.

Hâbnâme: The work, also known as Vâkianâme and Rû'yânâme, is structured around dream conversations between the Ottoman Sultan Ahmed I and Alexander the Great. Completed in 1017 AH (1608 CE) by Veysi, the work was presented to Ahmed I. It narrates the evils committed throughout history, beginning with the time of Prophet Adam. In this context, the poet seeks to console the sultan, who is distressed by the decline of the state, while simultaneously offering guidance. He suggests that the empire's fortunes can be restored if competent and qualified individuals are appointed to administrative positions.

Münseât: It consists of the congratulations and letter of appointment written by the Veysî for Sun'ullah Efendi and Cemâlî-zâde on their appointments as Sheikh-ul-Islam, his correspondence with the poet Nergisî-zâde, his letters sent to his close friends, his holiday congratulations to Sheikh-ullIslam Mehmet Efendi, and his pardon letters to Sünbül Ali Efendi.

Özege 18179., OCLC: 745267795, 1349141243, 957297233.





8

RARE SPECIAL ISSUE OF AFGHANISTAN

Büyük gazete: Her persembe günleri çıkar, medeniyet mefhumu içine giren bütün seylerden bahseder en seri gazetedir. Afghanistan nüshası. [i.e., Big newspaper. Special issue: Afghanistan]. No. 82. Year: 2.

CEMÂL ZEKI [BÂKİÇELEBİOĞLU] (Owned by) (1902-1959).

Matbaa-i Ebüzziya, Istanbul, 17 May 1928.

Original illustrated wrappers. Folio. (31,5 x 23,5 cm). In Ottoman script (Old Turkish with Aravic letters). 19 p., richly illustrated with reproduced photographs and drawings. The front cover is age-toned, with slight chipping along the extremities and wear to the spine. A stamp by the newspaper's office in Istanbul is on the rear cover. Otherwise, a very good copy.

USD 350

A special issue published by *Büyük Gazete* in honour of the Afghan King's visit to Mustafa Kemal Atatürk, the first President of Turkey, on May 20, 1928. This historic visit by King Amanullah Khan of Afghanistan, accompanied by his wife, Queen Soraya, marked the first official state visit by a foreign head of state to Turkey following the proclamation of the Republic. During this visit, Turkey signed its first technical assistant agreement with Afghanistan.

This rare 82nd issue of the newspaper, which was published 110 issues between 1926 and 1928, is almost entirely dedicated to Afghanistan.

The newspaper contains detailed accounts and numerous visuals from the Afghan King's and Queen's visits to European countries such as Germany and France. It includes images of the Afghan Royal Family and their activities, scenes of the King hunting with his entourage, his speeches in Afghanistan, his photographic portrait, and a watercolour portrait of him, and various views of the country. Describing Afghanistan as "the most beautiful country in Asia," the newspaper also presents black-and-white photographs of Amanullah Khan's grand visit to India, the King playing billiards, and others.

The final pages contain an instalment of a serialized story about a Kastamonu reserve officer named Ahmed, who was captured by the Soviet Army and later escaped,



as well as a Turkish translation of a Sherlock Holmes adventure. The coloured front cover illustrates King Amanullah Khan and Queen Sureyya side by side, while the back cover displays six black-and-white photographs from the Turkish War of Independence (1919-1922).



As a young nation, Turkey signed its first international treaty on March 1, 1921, in Moscow with Afghanistan, then under the rule of Amanullah Khan. After the establishment of the Republic, Afghanistan viewed Turkey as an elder brother, and inspired by Atatürk's reforms, Amanullah Khan initiated a series of modernization efforts in his own country.



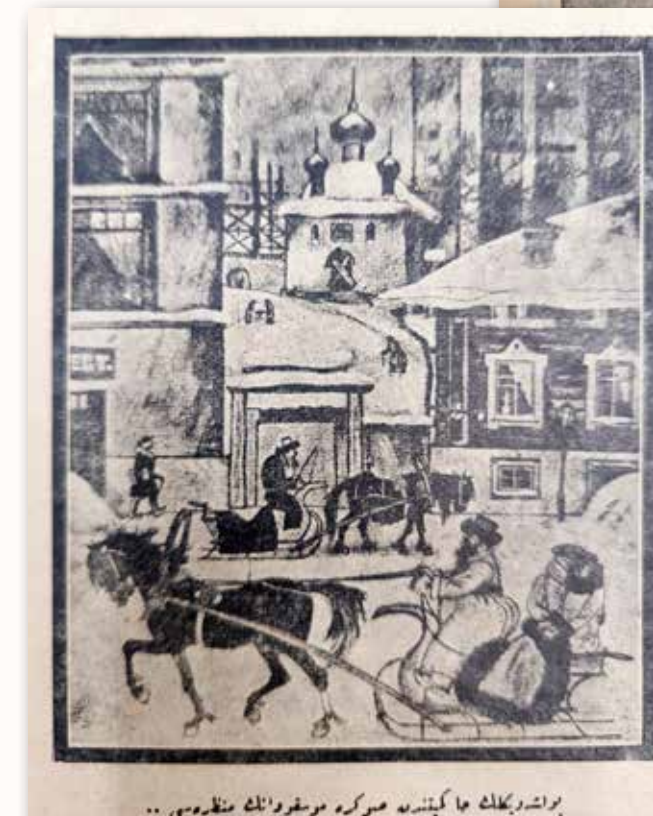
However, his initiatives, including legislative reforms and granting political rights to women, faced strong opposition from conservative religious leaders. In November 1928, an uprising broke out, leading to Amanullah Khan's overthrow by a tribal leader and forcing him to flee Afghanistan. Nearly ten months after his first visit to Turkey, Amanullah Khan returned to Ankara, where Atatürk personally welcomed him at the same train station, accompanied him in his car, and hosted him at the Palace Hotel.



To honour the deposed king, Atatürk also held a banquet at the Çankaya Pavilion.

(Sources: İnönü Vakfı online, Wikipedia, Çelikbilek: Afgan Kralı Amanullah Han'ın Türkiye Ziyareti in 1928).

Duman 0277.



9 TURKEY / ACCOUNT OF THE EVENTS IN THE 31 MARCH UPRISING IN ISTANBUL

Autograph letter signed from Constantinople, providing a vivid and newsworthy account of Ottoman political life just three days after the 31 March Incident, an uprising in April 1909 during the first year of the Young Turk Revolution, including references to the hanging of the 'chief eunuch', 'the new Selamlık' [i.e., the portion of an Ottoman palace or house reserved for men] and 'prisoner soldiers' at the Seraskerat [i.e., Ottoman Ministry of War].

GILLAIT-SMITH, BERNARD [JOSEPH LEO]
(Romany scholar and linguist) (1883-1973).

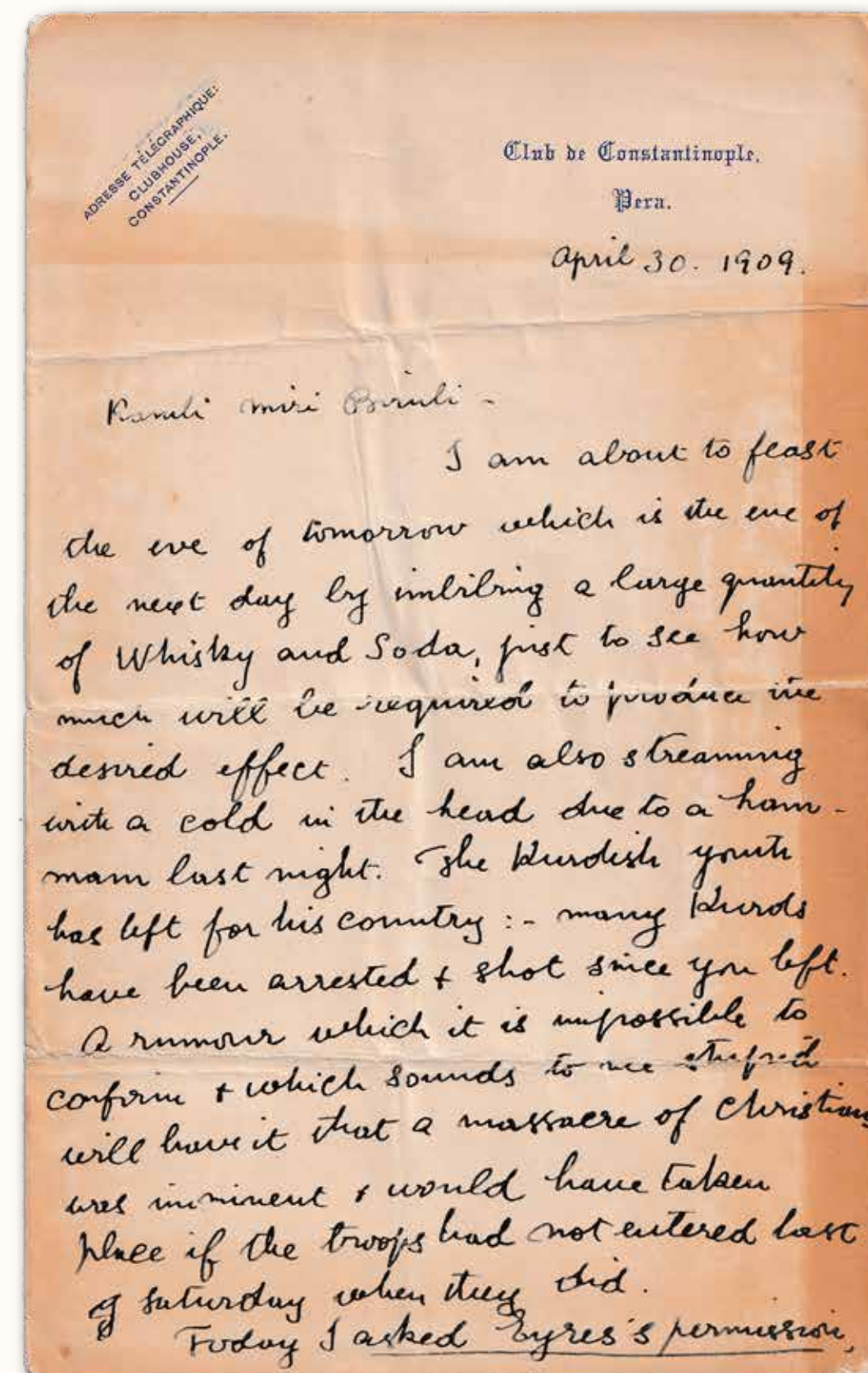
Club de Constantinople, Pera [Ottoman Empire], 30 April 1909.

Original ALS in full and as 'BGS' in black ink on paper. "Club de Constantinople, Pera" embossing on the upper right corner. Open size: 20x25 cm. Almost 70 lines in English. The recipient is not named, and the salutation is in Romany. Aged and worn with closed tears along fold lines.

USD 1250

A rare and historically significant letter providing a vivid and newsworthy glimpse into Ottoman political life just three days after the 31 March Incident, an uprising in April 1909 during the first year of the Young Turk Revolution, at the heart of Constantinople, particularly around the palace. It includes a detailed account of a day in a Turkish bath (*hammam*), the arrest and execution of Kurds, and reference to an unsuccessful attempt at a massacre of Christians. The letter also describes the writer's attendance at the *Selamlık* ceremony with the new Sultan Mehmed V Resad at Hagia Sophia, rumours surrounding the deposed Sultan Abdulhamid II, and the execution of his chief eunuch in the city. Additionally, it recounts the dramatic scene of a military band marching from *Bâb-i Âli* (The Sublime Porte) towards Galata Bridge with great noise and a gathered crowd, where the chief eunuch's execution took place.

The letter begins: 'I am about to feast the eve of tomorrow which is the eve of the next day by imbibing a large quantity of Whisky and Soda, first to see how much will be required to produce the desired effect. I am also streaming with a cold in the head due to a hammam last night. The Kurdish youth has left for his country: - many Kurds have been arrested & shot since you left. A rumour which it is impossible





to confirm & which sounds to me stupid will have it that a massacre of Christians was imminent & would have taken place if the troops had not entered last Saturday when they did.' He continues –with reference to Sir H. C. A. Eyres, Consul-General at Constantinople, 1905-14– by describing how he has that day 'asked Eyres's permission and got it and went to the new Selamlık with the "Good Reshad", Mehmet V as Sultan. It was held at Aya Sofia. I drove up to the Square with Edmonds & made my way to a back entrance of the Mosque facing the Sea and there I saw Mrs: Eyres & daughter & a Kavass in a carriage in splendid view of the Gate where he, He, was to pass. I left Edmonds who would not follow & got through the crowd to the carriage. I was disappointed in the Selamlık. It was crowded & too big, & disorderly & bourgeois, so different to the one you saw in the pretty little mosque on the hill.' He suggests that it may improve 'when the regiments are organized [...] but as they will not keep so many soldiers in Constantinople it will never again be what it was.' There has been 'no news yet worth recording of Adbul Hamid. The head eunuch was hung (hanged) on the New Bridge yesterday morning they say.' He 'walked back through narrow streets headed by a band playing one Turkish Air [i.e., Maqam] after another,

the first the one you know, passed the Sublime Porte & down the Rue de la S. Porte & down to the New Bridge: most <dispiriting?>!' He is regularly studying Romanian 'in bed - keeps me from wasting too much time on it'. He concludes: 'I don't think we have heard the last of the old man yet. What will Anatolia do? And Arabia?' Postscript signed 'BGS': 'Yesterday I went up to the Seraskerat & saw the prisoner soldiers begging for bread through the grills, bars I mean. I avoided the Bazaar & the Spaniard, so as not to have to tell you what he might say!'

Bernard Gilliat-Smith's career is described by him in "Who Was Who": "Levant Consular Service; served at Constantinople, Sofia, Beirut, Varna, Foreign Office (London), Tabriz, Copenhagen, Sarajevo, Leningrad, Bucharest, New Orleans, Smyrna; retired, 1943". Online sources say: "British diplomat, linguist, botanist, naturalist and botanical collector". At the time Gilliat-Smith was in the consular service in Istanbul.

THE 31 MARCH INCIDENT:

The 31 March incident (31 Mart Vakası) was an uprising in the Ottoman Empire in April 1909, during the Second Constitutional Era. The incident broke out during the night of 30-31 Mart 1325 in Rumi calendar (GC 12-13 April 1909), thus named after 31 March where March is the equivalent to Rumi month Mart. Occurring soon after the 1908 Young Turk Revolution, in which the Committee of Union and Progress (CUP) had successfully restored the Constitution and ended the absolute rule of Sultan Abdul Hamid II (r. 1876-1909), it is sometimes referred to as an attempted counter coup or counterrevolution. It consisted of a general uprising against the CUP within Istanbul, largely led by reactionary groups, particularly Islamists opposed to the secularising influence of the CUP and supporters of absolutism, although liberal opponents of the CUP within the Liberty Party also played a lesser role. Eleven days

“ A rare and historically significant letter providing a vivid glimpse into Ottoman political life just three days after the 31 March Incident, an uprising in April 1909 during the first year of the Young Turk Revolution, at the heart of Constantinople, particularly around the palace. It includes a detailed account of a day in a Turkish bath (*hammam*), the arrest and execution of Kurds, and reference to an unsuccessful attempt at a massacre of Christians. The letter also describes the writer's attendance at the Selamlık ceremony with the new Sultan Mehmed V Resad at Hagia Sophia, rumours surrounding the deposed Sultan Abdulhamid II, and the execution of his chief eunuch in the city. Additionally, it recounts the dramatic scene of a military band marching from the Sublime Porte towards Galata Bridge with great noise and a gathered crowd, where the chief eunuch's execution took place. ”

later the uprising was suppressed and the former government restored when elements of the Ottoman Army sympathetic to the CUP formed an impromptu military force known as the Action Army (Hareket Ordusu). Upon entering Istanbul on 24 April Sultan Abdul Hamid II, accused by the CUP of complicity in the uprising, was deposed and the Ottoman National Assembly elevated his half-brother, Mehmed V, to the throne. Mahmud Shevket Pasha, the military general who had organised and led the Action Army, became the most influential figure in the restored constitutional system until his assassination in 1913.

Early on the morning of 24 April the Action Army began to occupy Istanbul, with the operation directed by Ali Pasha Kolonja. There was little meaningful resistance, with the exception of Taşkısla and Taksim barracks; by four o'clock of the afternoon the remaining rebels surrendered.

The failure of the counter coup allowed the Committee of Union and Progress to regain power and form a new government. As a result of this incident, the position of the Grand Vizier changed, with Ahmet Tevfik Pasha assuming the role. The constitution was restored for the third time (after earlier attempts in 1876 and 1908), and both parliamentary chambers convened to depose Abdul Hamid II.

Four CUP members composed of one Armenian, one Jew and two Muslim Albanians went to inform the sultan of his dethronement, with Essad Pasha Toptani being the main messenger saying, "the nation has deposed you". Some Muslims expressed dis-

Scars to see the prisoner
soldiers begging for bread through
the grills, bars I mean. -
I avoided the Bazaar &
the Spaniard, so as not to have
to tell you what he might say!
BGS

and got it and went to the new
Selamlık with the "Good Reshad".
Mehmet V as Sultan. It was held at
Ayasofya. I drove up to the square
with Edmunds & much my way to a
back entrance of the Mosque facing the
sea and then I saw Mrs. Byrnest
daughter & a Viennese in a carriage in
splendid view of the Gate where he, the
used to pass. I left Edmunds who would
not follow & got through the crowd to
the carriage. I was disappointed in
the Selamlık. It was crowded & noisy,
& disorderly & bourgeois, so different to
the one you saw in the pretty little
mosque on the hill. Later on when the
regiments are organized it may be
better, but as they will not keep so
many soldiers in Constantinople it
will never again be what it was.
There is no news yet worth recording
of Abdul Hamid. The head which
was hung (hanged) on the new bridge
yesterday morning they say.

I walked back through narrow streets
headed by a band playing an Turkish
Air after another, the first the one you
know, passed the Sublime Porte &
down the Rue de la Porte & down to
the new bridge. most interesting!
Domani is regularly studied in
bed - keeps me from writing
too much time on it. - I have not
yet seen postcards of interest: - if
nothing is published I'll send
what I can.

I don't think we have
heard the last of the old man
yet. What will Anatolia do?
And Arabia?

Ali Deblera!

Bernard Gilliat Smith.

yesterday I went up to the

may that non-Muslims had informed the sultan of his deposition. Abdul Hamid was replaced by his younger brother, who took the name Mehmed V. The sultan directed his anger toward Essad Toptani, whom he considered a traitor due to his family's ties to royal patronage, such as his gains in privileges and key positions in the Ottoman government. Albanians involved in the counterrevolutionary movement were executed such as Halil Bey from Krajë which caused indignation among the conservative Muslims of Shkodër.

Impact on international relations: While Germany was perturbed with the deposition of their ally Abdul Hamid, the CUP eventually proved just as willing to stoke pan-Islamism. With military reforms bearing fruit in the army, German arms dealers reassessed the situation. Through the Turkologist Ernst Jäckh, financing for the Berlin-Baghdad railway resumed, and a large loan was procured for further modernization projects for arms and barracks. Kaiser Wilhelm II ultimately did not mind the fall of his friend Abdul Hamid and the entrenchment of the Young Turks.

10

**CENSORSHIP / THE FIRST LESBIAN
CHARACTER IN AN OTTOMAN NOVEL /
MUASAKÂT-I NISÂIYYE**

حمامجی الفت / *Hamamci Ülfet*.

AHMED RÂSİM, (1864-1932).

**Ikdam Matbaasi [i.e., Ikdam Newspaper Press].,
Istanbul, [AH 1338] = 1922.**

Original wrappers. Foolscap 8vo. (18,5 x 12 cm). In Ottoman script (Old Turkish with Arabic letters). 76, [4] p. Some age toning to the front cover. Else, a very good copy.

USD 600

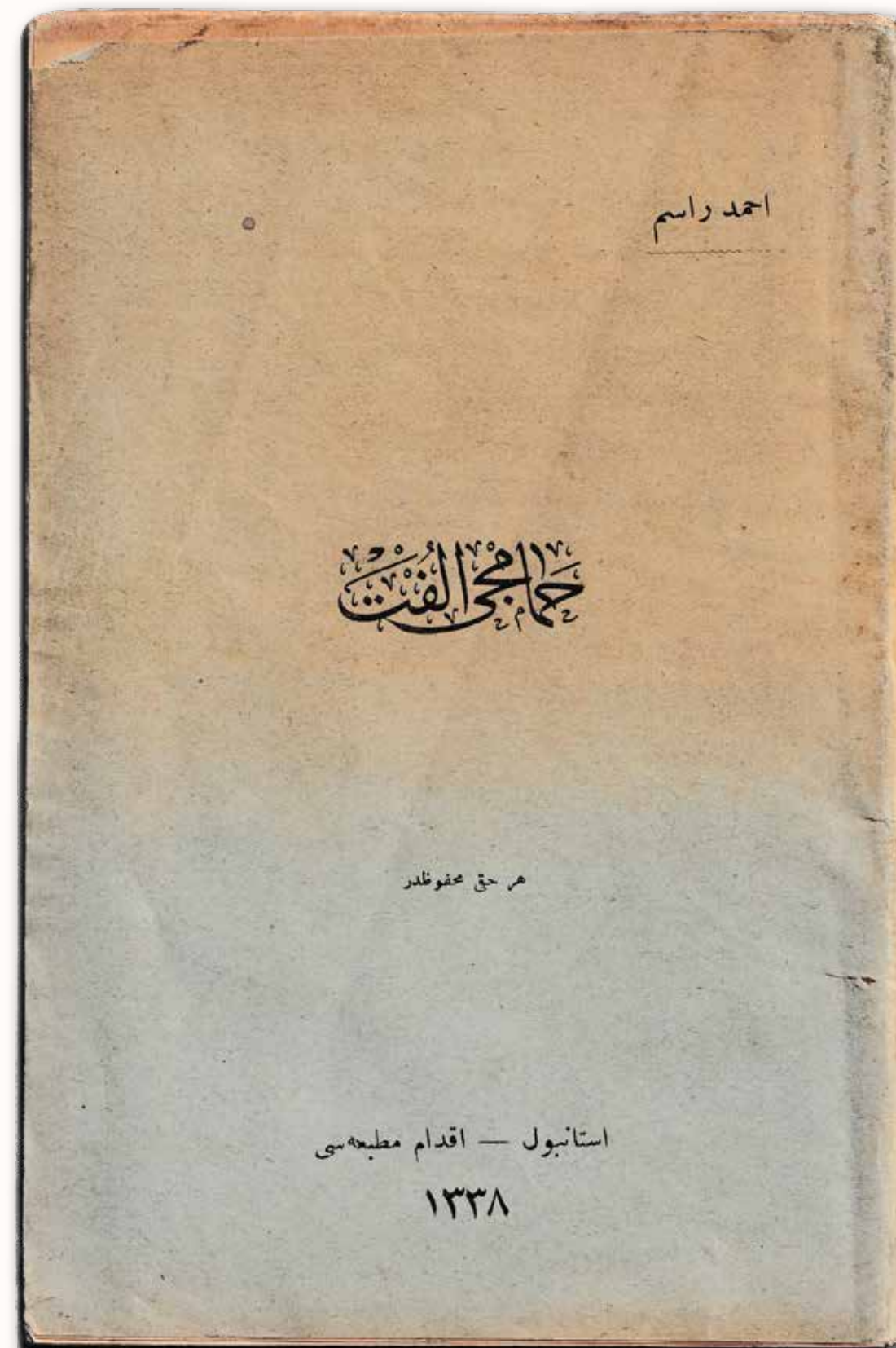
Early edition (second in the literature, the first in 1898 under the title only 'Ülfet' which was banned) of this first lesbian novella in Ottoman and Turkish literature written by Ahmed Rasim (1864-1932) who was an Ottoman liberal politician and writer, who wrote primarily about social issues.

Hamamci Ülfet is banned work by Rasim when it was published first in 1898, which carries the traces of the Ottoman period, in which the lifestyles of lesbian women are explained without judgment using plain language. While the author talks about lesbian women of Istanbul without displaying a moralistic attitude, he also mentions the entertainment in Istanbul's baths, other entertainment venues, clothing and apparel, and the elite places of the society. The fact that the character named Pakize, who has many relationships, falls in love with a woman named Hamamci Ülfet is at the centre of the issue.

Ahmed Rasim was a Turkish writer who used the pen name 'Leylâ Feride' sometimes (it's a female name). He worked as a civil servant at the Ministry of Post and Telegraph. After that, he earned his living by writing and working in newspapers. He was the Istanbul parliamentary deputy between 1927-32.

Özege 6752 / 2., As of February 2025, OCLC locates more than ten institutional copies.

Commercially, it's scarce.



11 ARABIA / 17TH CENTURY TRAVEL ACCOUNT OF MECCA & MEDINA (HEJAZ)

Tuhfetü'l-Harameyn.
[i.e. A gift to Harameyn].

YUSUF NÂBÎ (URFALI), (1642-1712).

Darü't-Tıbaatü'l-Âmîre., Kostantiniyyah (Constantinople),
AH 1265 = [AD 1849].

Contemporary quarter black leather with gilt decoration to the spine. Roy. 8vo. (23 x 16 cm). In Ottoman script (Old Turkish with Arabic letters). 112 p. A very good copy.

USD 2500



Extremely rare first edition of Nabi's first-hand account of his 17th century pilgrimage to Mecca, Medina, and the Hejaz. This is the most celebrated pilgrimage narrative to the Arab lands written in Ottoman Turkish, composed in 1682.

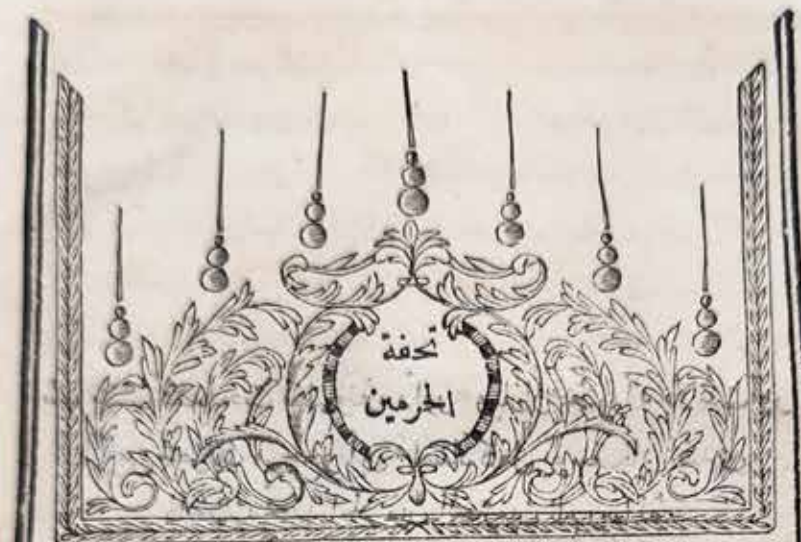
This work, one of the finest examples of Ottoman insha (artistic prose), blends historical, sociological, geographical, and autobiographical elements. In his preliminary remarks, Nabi states that he received governmental assistance for his journey. He first secured permission for the hajj from his patron, Musahib Mustafa Pasha, and then presented a qasida to Sultan Mehmed IV, describing the sacred sites. In response, the sultan provided Nabi with a letter of recommendation addressed to Abdurrahman Pasha (d. 1691), the governor of Egypt, instructing him to facilitate Nabi's journey.

Nabi travelled in a small private caravan, which also made a detour to his homeland, Urfa, where he spent about fifty days. He followed the customary pilgrimage route from Istanbul to Damascus, passing through Scutari, Kartal, Gebze, Hersek, Iznik, Eskisehir, Seyitgazi, Aksehir, Ilgin, Ladik, Konya, Eregli, Adana, Misis Bridge, Payas, Antioch, and Aleppo. From there, he took an extended detour to Urfa (Edessa) before returning to Aleppo via Aintab. His journey continued through Hama, Homs, and the Kuteyfe Strait(?) [i.e., It's possible that "Kuteyfe Strait" refers to a waterway or channel associated with a town called Al-Qutayfah in the Rif Dimashq Governorate of Syria.] Upon reaching Cairo, Nabi was captivated by its grand architecture, bustling bazaars, and mosques-built side by side by Kurdish and Circassian rulers. He describes the city's landmarks, including the Nile, its two reservoirs, parklands, the Ahram hills, and the surrounding areas.

In Mecca, Nabi visited the sacred sites with deep devotion and performed the hajj on 7 January 1679. His account vividly conveys his emotional and spiritual experience as a pilgrim. He remained in Mecca for over twenty days before departing for Medina shortly after 1 Muharram 1090 (12 February 1679), likely traveling with the Damascus caravan.

During his time in Medina, Nabi was honoured to serve at the Prophet's tomb, lighting candles as part of a privileged group of attendants appointed by the Ottoman government to serve the sanctuaries in Mecca and Medina. He saw this duty as a testament to the legitimacy of Ottoman rule. His return journey from Medina to Damascus and finally to Istanbul is briefly summarized in his narrative.

Nabi (1642-1712) was one of the most prominent Ottoman poets and a leading exponent of the didactic (hikemî tarz) tradition in Ottoman Turkish literature. Born Yusuf in Urfa (then known as Ruha) in 1052/1642, he later became a celebrated literary figure. In 1082/1671, he joined the Ottoman military campaign in Poland as part of the retinue of Musahib Pasha (1640-1686). After spending thirteen years in Istanbul, Nabi longed to undertake a pilgrimage to Mecca. Personally prepared for the journey, he was also eager to compose an eloquent account of this once-in-a-lifetime experi-



*** بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ***

ای بیت حرامی صف غفرانه مقام * وی باب سلامی مدخل دار
سلام * ای ملتزم شریفی مستلزم عفو * وی زمزمی صفحه شوی
عصیان انام * شمار قافله انفس حجاجدن بیرون شکر و منت اول
حضرت منعم بی علتی که ماصدق آیه کریمه (ان اول بیت وضع
للناس للذی بیکه مبارک و هدی للعالمین) اوزره سرای جهان آرای
کعبه معظمه بی زمین دلنشین مکه مبارکده خواستکاران استحکام
ارکان ایمان ایچون تمهید ایدوب کشیده کان بیابان عصبانه وسیله
هدایت ایلدی (بیت) کعبه بنا کشت که روی نیاز * سوی وی آن
بوقت نماز * سجده که آن باشد و مسجود حق * معبد آرز باشد
و معبود حق * کشته مکان حرم کبریا * کرده خدایش لقب ام القری
و قطار قطرات سریشک اشتیاقدن افزون جد و ثنا جناب و هبات
خفی الحکمتی که برخوای نظم کریم (ولله علی الناس حج البیت من
استطاع الیه سبیلاً) خوش نشینان ممالک اسلامی ضیافتخانه
النوال محترمه دعوت و بر موجب وحی قدیم (ومن دخله کان آمناً)

مأذنه

بخره زج اخب مکفوف
مفعول مفاعیل مفاعیل
فعل
بیت حرام مکه مکرمه در که
حق تعالی اکا احترام اغیری
برده مباح اولان نیچه اشیایی
انده حرام ایشدر صف
تحقیقه در غفرانه مضاف
اولشدر وی وای دن
مخففدر صفحه شوی
وصف ترکیبدر معنای
ترکیبسی صفحه بیقایچی
دیکدر چونکه صفحه
کاغذک یوزی معناسنددر
شوی شویدن مصدرندن
مشتقدری قافق معناسنددر

ence. Having secured the favour of his patrons, Müsahib Mustafa Pasha and Sultan Mehmed IV, he rekindled his long-held ambition to perform the hajj. In 1089/1678, at the age of 37, Nabi set out from Istanbul in a small private caravan. His route took him through Konya, Urfa, Damascus, Jerusalem, and Cairo, where he joined the main Egyptian pilgrimage caravan bound for Mecca.

Özege 21267., As of January 2025, OCLC locates the sole copy in Durham University Library and Collections (1015526511).



12

SLAVERY / THE OTTOMAN EMPIRE

*A legal manuscript in Ottoman Turkish
on a slavery case.*

[OTTOMAN JUDGE, "Ed-dâi maa'ldem Sadî].

Manuscript, Edirne [Adrianople],
fi 11 Rebiü'levvel sene [AH] [1]321 = [7 June 1903].

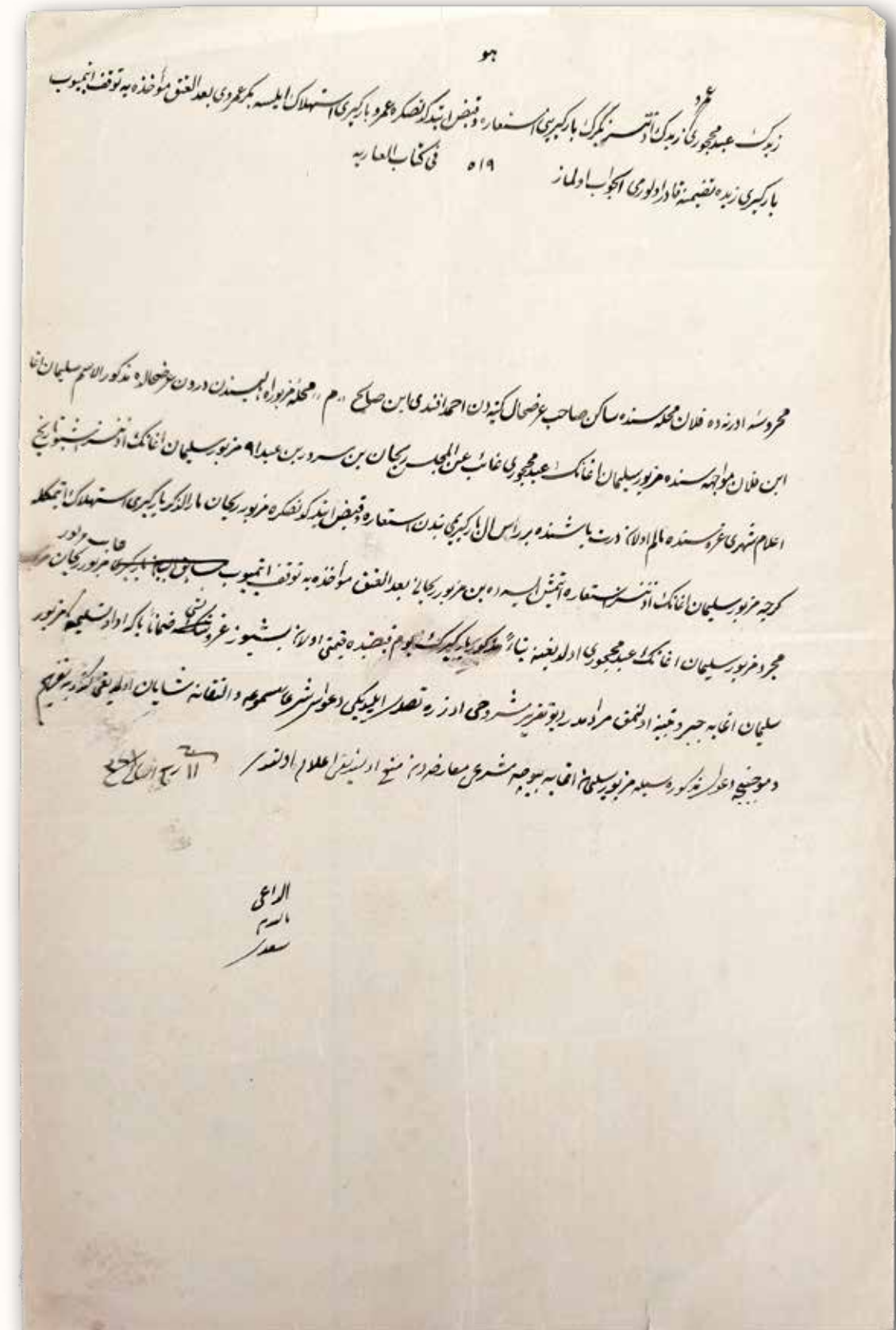
Original manuscript in black ink on paper. 36,5 x 24 cm. In Ottoman script (Old Turkish with Arabic letters). 1 p., 12 lines in calligraphic thuluth style. Dated fi 11 Rebiü'levvel sene [AH] [1]321. Blind stamped in Ottoman Turkish on the lower left. Folding lines, slight tears on extremities. Otherwise, a fine manuscript.

USD 1500

Highly uncommon and exceedingly rare legal manuscript documenting the slavery continued during the last period of the Ottoman Empire at the beginning of the 20th century, recording the dispute between the defendant and the plaintiff in Edirne on June 7, 1903.

The document, recorded and certified by the Ottoman judge of the time, contains the records of a lawsuit between the plaintiff, Ahmed Efendi Ibn Salih, and the defendant, Süleyman Ağa Ibn Fūlan, in the Fūlan neighbourhood of the city of Edirne. The document includes the petition and ruling regarding the case, in which the plaintiff demands that Süleyman Ağa pay 500 kuruş for a mule purchased by his "Abd-i Mecrūh" (a slave without the right to engage in trade). The judge of Edirne at the time ruled in favor of the defendant, Süleyman Ağa, on the grounds that a slave classified as "Abd-i Mecrūh" was not legally permitted to engage in trade, and therefore, the owner could not be held responsible for the transaction. The ruling stated: " taleb şer'an iltifâta şayan olmayın şer'i muarızdan menine ilâm" [i.e., The request is not legally admissible, and the claim is dismissed according to Sharia law.].

By the early 20th century, slavery in the Ottoman Empire was in significant decline due to legal reforms and international pressure. The empire had a long history of slavery, particularly involving African and Circassian slaves, but efforts to abolish it gained momentum in the 19th century. Empire formally abolished the slave trade in the mid-19th century under British pressure, issuing decrees in 1847 (banning the



trade of Circassian women) and 1857 (outlawing the African slave trade). However, enforcement was inconsistent. The final legal abolition of slavery came in 1909 under the Young Turk government with 1909 Decree, formally ending the practice.

Despite legal bans, domestic slavery, especially of women in harems and household service, persisted informally into the early 20th century, particularly in remote areas. With the collapse of the Ottoman Empire after World War I and the founding of the Republic of Turkey in 1923, slavery was completely eradicated under the new legal system.

In the Ottoman Empire, *hüccet* (hujjat) was a legally binding document issued by a *kadi* (Islamic judge) to certify and record various legal matters, such as contracts, property transactions, debts, inheritance claims, and disputes. Serving as official proof of a legal act or decision, *hüccets* were widely used as evidence in court to confirm rights and obligations. These documents followed a formal structure, detailing the parties involved, the legal matter at hand, the judge's ruling, and, in some cases, witness testimonies. They played a crucial role in the Ottoman legal system by ensuring the documentation and enforcement of civil and commercial laws, making them essential records of legal and social history.

“ Highly uncommon and exceedingly rare law manuscript documenting the slavery continued during the last period of the Ottoman Empire at the beginning of the 20th century, recording the dispute between the defendant and the plaintiff in Edirne on June 7, 1903. The document, recorded and certified by the Ottoman judge of the time, contains the records of a lawsuit between the plaintiff, Ahmed Efendi Ibn Salih, and the defendant, Süleyman Ağa Ibn Fülân, in the Fülân neighbourhood of the city of Edirne. The document includes the petition and ruling regarding the case, in which the plaintiff demands that Süleyman Ağa pay 500 kuruş for a mule purchased by his ‘Abd-i Mecrûh’ (a slave without the right to engage in trade). The judge of Edirne at the time ruled in favor of the defendant, Süleyman Ağa, on the grounds that a slave classified as Abd-i Mecrûh was not legally permitted to engage in trade, and therefore, the owner could not be held responsible for the transaction. ”

13 THE LOTUS PRINCIPLE / FRENCH-TURKISH RELATIONS

Beynelmilel Bozkurt-Lotus davasında Türk-Fransız müdâfaaları. [i.e., Turkish & French defences in the international Bozkurt-Lotus case]. Translated by Menemenlizâde Edhem.

[ALTAVIRA Y CREVEA, RAFAEL
(Spanish jurist and historian) (1866-1951)].

Adliye Vekâleti İstatistik ve Nesriyât Müdüriyeti, Türk Ocakları
Matbaası, Ankara, 1927.

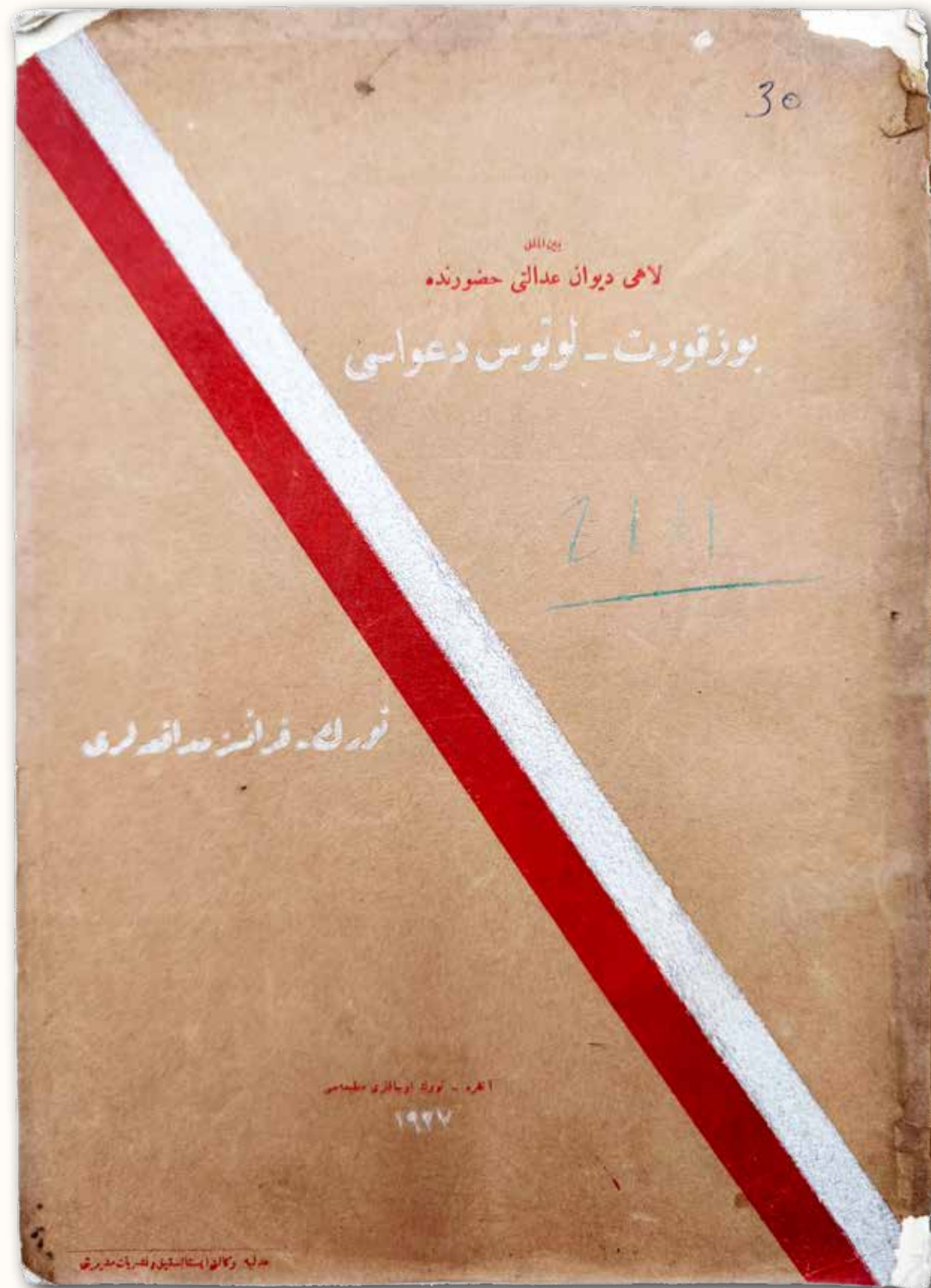
Original trichrome wrappers. 4to. (27 x 20 cm). In Ottoman script (Old Turkish in Arabic letters). 4, 56, 72, 92, 32, 92, 41, 31, 8, 25 p., two full paged b/w plates. ----

USD 600

First and only edition of detailed account of the Lotus case, an international legal case involving France and Turkey in front of the Permanent Court of International Justice, compiled by Spanish judge Altavira y Crevea and translated by Turkish Distinguished Professor of International Law Menemenlizâde Edhem (1878-1965). The case is known for establishing the so-called “Lotus principle” in international law, says that sovereign states may act in any way they wish so long as they do not contravene an explicit prohibition.

The Bozkurt-Lotus case, decided by the Permanent Court of International Justice (PCIJ) in 1927, became a landmark in international law, especially regarding issues of jurisdiction and the extent of a state's rights to assert criminal jurisdiction over foreign nationals. The case arose from the collision between the S.S. Lotus, a French vessel, and the S.S. Bozkurt, a Turkish ship, near the Greek island of Mytilene on 2 August 1926.

After the collision, eight Turkish nationals aboard the Bozkurt drowned. In response, Turkey arrested and charged the captain of the Lotus, Captain Demons, for causing the deaths and damages to the Turkish vessel. The Turkish courts condemned him, asserting their right to try him for the incident, even though the collision occurred in international waters and involved a French ship.



France contested the jurisdiction of Turkish courts over the captain, arguing that Turkey could not claim the right to prosecute a foreign national for actions committed on a foreign vessel in international waters. France brought the case before the PCIJ to challenge Turkey's legal authority.

The court ruled in favour of Turkey, emphasizing that, under international law, there was no general prohibition against a state asserting jurisdiction over crimes involving foreign nationals, even when the incident occurred outside its territorial waters. The PCIJ's decision established the principle that, absent an explicit prohibition in international law, states are free to exercise jurisdiction in cases where they have a legitimate interest, even if the matter involves foreign nationals and occurred in international waters.

This judgment reinforced the notion of state sovereignty in determining jurisdiction and highlighted the extent to which international law permits states to assert legal authority over incidents involving foreign nationals under certain conditions. However, it also raised important questions about extraterritorial jurisdiction and the balance between state sovereignty and international cooperation in legal matters.

"The Lotus principle or Lotus approach, usually considered a foundation of international law, says that sovereign states may act in any way they wish so long as they do not contravene an explicit prohibition. The application of this principle – an outgrowth of the Lotus case – to future incidents raising the issue of jurisdiction over people on the high seas was changed by article 11 of the Convention on the High Seas. The convention, held in Geneva in 1958, laid emphasis on the fact that only the flag state or the state of which the alleged offender was a national had jurisdiction over sailors regarding incidents occurring on the high seas." (Wikipedia).

It is the first legal Turkish success achieved in the international arena after the proclamation of the Republic. (Karakus).

In court, the Turkish side was represented by Mahmut Esat Bozkurt, who was the Minister of Justice at the time. When Turkey adopted the formal surname system in 1934, Mahmut Esat chose the surname "Bozkurt" as a reminder of the landmark case.

Sources: Karakuş, H.Burak. (2013). Atatürk Özel Sayısı: "Genç Türkiye'nin İlk Hukuk Zaferi: Bozkurt-Lotus Davası". Ankara: Hukuk Gündemi Dergisi., Wikipedia., Bulut, Hüseyin. (2018). Atatürk Devri Türk-Fransız İlişkileri., The Case of the S.S. Lotus, Serie A – No. 10.

Özege 2560, TBTK 6779, as of January 2024, we couldn't find any copies in OCLC.

14

THE LOTUS CASE / FRENCH-TURKISH RELATIONS

Resimli gazete: Cumartesi günleri nesrolunur, her seyden basheder, müstakil elefkâr ve terakkiperver, siyâsî, resimli Türk gazetesidir. No 160. 25 Eylül 1926. "Mahkemede mütehassislarin tahmîn ve tarîflerine göre (Bozkurd) faciâsî" [i.e., Illustrated newspaper. "According to the estimates and descriptions of the experts in the court Bozkurd tragedy"].

BENİM, ALI CEMAL (Cover design by) (1881-1939) SÜLEYMAN NAFİZ (Owner) (1870-1927); İBRAHİM ALAEDDİN [GÖVSA] (Edited by) (1889-1949).

Resimli Gazete Matbaasi, Istanbul, 1926.

Original newspaper with illustrated covers. Tabloid size: 40 x 28 cm. In Ottoman script (Old Turkish with Arabic letters). 8 p., b/w ills. Wear to spine, taken from a volume, chippings on extremities, slight foxing and fading on pages and covers. Overall, a good but fragile copy.

USD 350

A scarce late Republic-period issue of an illustrated newspaper in Ottoman Turkish, featuring an attractive illustrated cover depicting the collision of the French steamer SS Lotus and the Turkish steamer SS Bozkurt on 2 August 1926, north of Mytilene in the Aegean Archipelago. The issue includes a brief and early account of the case, based on the estimates and descriptions of experts in court. The cover illustration is reproduced from an original watercolor created exclusively for this newspaper by Ottoman painter Ali Cemal Benim (1881-1939).

Ali Cemal Benim graduated from the Naval Academy in 1901 and the Fine Arts Academy in 1903. He painted still lifes, landscapes, and battle scenes at the Şişli Painting Studio (Şişli Atölyesi), which was founded by then Minister of War Enver Pasha for the Vienna and Berlin Exhibitions in 1917. Ali Cemal, who participated in the 1918 Vienna Exhibition and also created wall paintings and posters, later pursued a career in journalism, working as an illustrator for various newspapers and magazines. (Source: Ankara Resim ve Heykel Müzesi).

Duman 1758.





15 PLAN OF THE LEVANTINE GALATA & PERA / CONSTANTINOPLE

Nouveau plan de Pera et quartiers environnants: Galata, Tophane, Pancaldi, Nichantache, Chichli, Tatavla, Ayaz Pacha, Dolma Baghtche, Kassim Pacha, Hasskeuy, Piri-Piacha, Halidjoglou, Sutlidje, avec indications completes des Rues, Quartiers, Eglises, Mosques, Ministreres, Monuments antiques, Edifices et Administrations Publics, Theatres, Locomotions, etc. Scale: 1/10000.

RAYMOND, CESAR (Surveyor and author of the Turkish Insurance Plans).

Imp. Zellitch Freres, Rue de Yazdji, Constantinople, [c. 1925].

Original wrappers. Open size: 58x65 cm, folded size: 20,5x14 cm. In French. 18 p. text, and one chromo-lithographed folded plan. Professionally repaired spine of the booklet, folded. A very good / fine copy.

USD 1250

The very rare chromo-lithographed plan of Pera and Galata of Constantinople and around by the owner of Librairie Raymond, and published by the Zellitch Freres, the Croatian émigrés and long-time publishers in Istanbul.

The map provides a detailed depiction of the Golden Horn to the south, the Bosphorus shores to the east, and the predominantly Jewish settlements of Hasköy, as well as Şişli, Nişantaşı, and Feriköy to the west and north, encompassing the Pera and Galata regions, which were the non-Muslim quarters of Istanbul at the time. It shows maritime transportation along the Golden Horn and Bosphorus shores and highlights significant port districts such as Tophane, Pangaltı, Ayazpaşa, Dolmabahçe, Kasımpaşa, Piripaşa, Halıcıoğlu, and Sütlüce. Additionally, it includes neighbourhoods, churches, significant buildings, historical structures, administrative centres, theatres, and stations in the region.

On this polychrome map, the red areas indicate the most densely populated regions, while the white, blue, yellow, and green areas represent less populated zones. The green colour is used exclusively for cemeteries. The map also illustrates a popula-

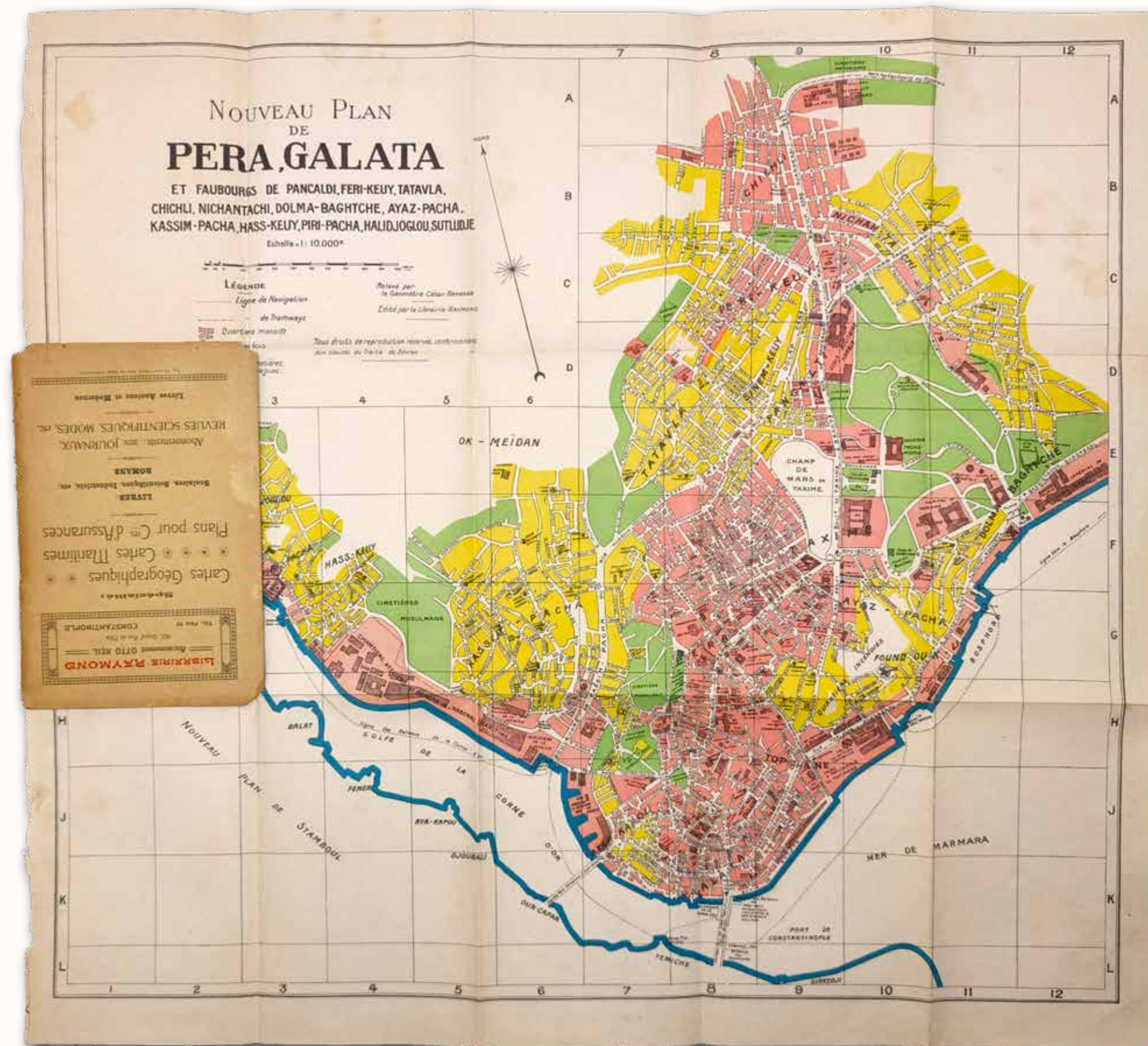
tion decrease from east to west along the Golden Horn. During that period, only two bridges (Azap Gate and Galata Bridge) were depicted spanning the Golden Horn. Given the detailed representation of transportation routes and key landmarks for visitors, as well as the accompanying booklet's rich content, it can be inferred that this plan was designed more for tourists than for topographic purposes.

The map's producer, French Levantine César Raymond, was the owner of Librairie Raymond, one of Istanbul's renowned bookstores. He was also the brother of architect and cartographer Alexandre Raymond (1872-1941). As indicated on the map, César Raymond is credited as the 'Surveyor' and the producer of the 'Turkish Insurance Plans'. British cartographer Charles Edward Goad (1848-1910), known for his work in England and Canada, also produced insurance maps for Levantine cities such as Cairo, Alexandria, Izmir, and Istanbul. While preparing the Istanbul insurance plans, he sought assistance from César Raymond.

According to the *Annals of the Oriental Trade*, César Raymond was the owner of 'S. Raymond and Co.' and served as the general representative of the insurance company *Crédit Foncier Ltd.* Raymond's company was located in Beyoğlu, at the same address where the shop of Germanborn bookseller Otto Keil, renowned as the 'Sultan's Bookstore' once stood.

ON THE ZELLITCH PRINTING HOUSE: Antonio Zelic (Zellich) of Brela was among the many Dalmatian émigrés who left their homeland in search of a better life during the 19th century. However, instead of heading west, he journeyed east to the Ottoman imperial capital, Istanbul. Upon arriving in the city on the Bosphorus, Zelic found employment at the lithographic print house of Henri Cayol, the first of its kind in the Ottoman Empire.

In 1869, he established his own lithographic print house, "Zellich and Sons" (A. Zellich et Fils). His descendants continued his work with great success, and the Zellich Print House, later known as "Zellich Brothers" (Zellich Frères), became one of the most renowned in the Empire. Zellich Brothers earned a stellar reputation for the exceptional quality of their products, particularly their beautifully designed postcards and posters.





Their crowning achievement came in 1914 when they were entrusted with printing the Ottoman Turkish Lira banknotes. Over the years, the Zellichs received numerous Ottoman and international accolades, including prestigious medals awarded by the Pope, the Persian Shah, and the Serbian King. (Source: Documentary film Zelic - Printers to the Empire, Levantine Heritage).

EUROPEAN GALATA & PERA AND THE BYZANTINE SYKAI: The topography of Galata (was known in antiquity as Sykai or Sycae) features a narrow, flat strip along the coast of the Golden Horn, rising steeply towards Galata Tower. This elevation provided the hilltop with a commanding view of the Golden Horn, the Bosphorus, and Constantinople itself. Today, Galata Tower remains its most iconic landmark and a major symbol of modern Istanbul. Two churches from this period, the Arab Mosque and St. Benoit, still stand, while the substructures of the Fort of Galata now serve as a mosque. Although most of the original city walls were demolished in the second half of the 19th century, some sections have survived, including a city gate and a few towers.

“In the eighteenth century, there were generally few Europeans in Galata. Upon the development of strong commercial ties between the Ottomans and the Europeans, Europeans once more started to settle in Galata. According to the observations of Charles White in the 1840s, affluent Turks had started to shop in Beyoğlu instead of the Grand Bazaar. Pera’s famous high street, full of hotels, entertainment venues, and shops selling European goods, gave life to the already-cosmopolitan Beyoğlu district. During the Crimean War of 1853 to 1856, the cosmopolitan nature of the district grew even further. Europeans, and especially the British, turned Galata into a port of free trade through their practice of capitulations. By 1855 Galata, and in particular Perşembe Pazarı, Voyvoda Street, and Karaköy, had developed into the main commercial centre for European goods and banks; as a result, the Greek, Armenian, and Jewish citizens living in other districts of Istanbul started to gather in Galata, and thus the ethnic structure of the city changed once more. A new cosmopolitan type, referred to as the Levantine, emerged. This period also saw a concomitant rise in the construction of new churches and synagogues in Beyoğlu.

According to the 1927 census, 49 percent of the population in Galata and Beyoğlu consisted of Muslims, 21 of Greeks, 11 of Jews, 8 of Armenians, 6 of Catholics, and 2 of members of other Christian denominations. It was in Galata that modern urban development was first realized in Istanbul, a change resulting largely from pressure from the European inhabitants. GalataBeyoğlu, the streets of which had previously been dark, muddy, and full of criminals and beggars, attained the status of European municipality in 1857. This period saw the creation of new sources of revenue and improvements in the standards of living. Both of these developments were implemented by the municipal council; the inner walls were demolished, wider streets were built, sanitation and lighting were improved, and a municipality control unit was established. The initiative among foreign residents to turn the municipal council

into a completely autonomous administration, however, did not pass without conflict with the Ottoman government. (Inalcik, IA).”

As of February 2025, OCLC locates more than three copies: 10355767390, 938415790.



16 RARE PLANS OF CONSTANTINOPLE / VIENNA IMPRINT / GALATA & PERA

Istanbul rehberi. Sehremâneti Heyet-i Fenniyece istiksaf tarzında tanzim ve tertib edilip Viyana'da basılmıştır. Istanbul ciheti: Birinci pafta. Haliç - Dersaadet. [Joint two sheets of the Golden Horn - Dersaadet].

NECIB BEY.

**[Hölzel Printing House], Viyana [i.e., Vienna],
AH 1334 = AD 1918.**

Original chromo-lithographed map. (109x120 cm). In Ottoman script (Old Turkish with Arabic script). Some wear along old folds, minor creases and light stains. Overall, a good copy.

USD 2500

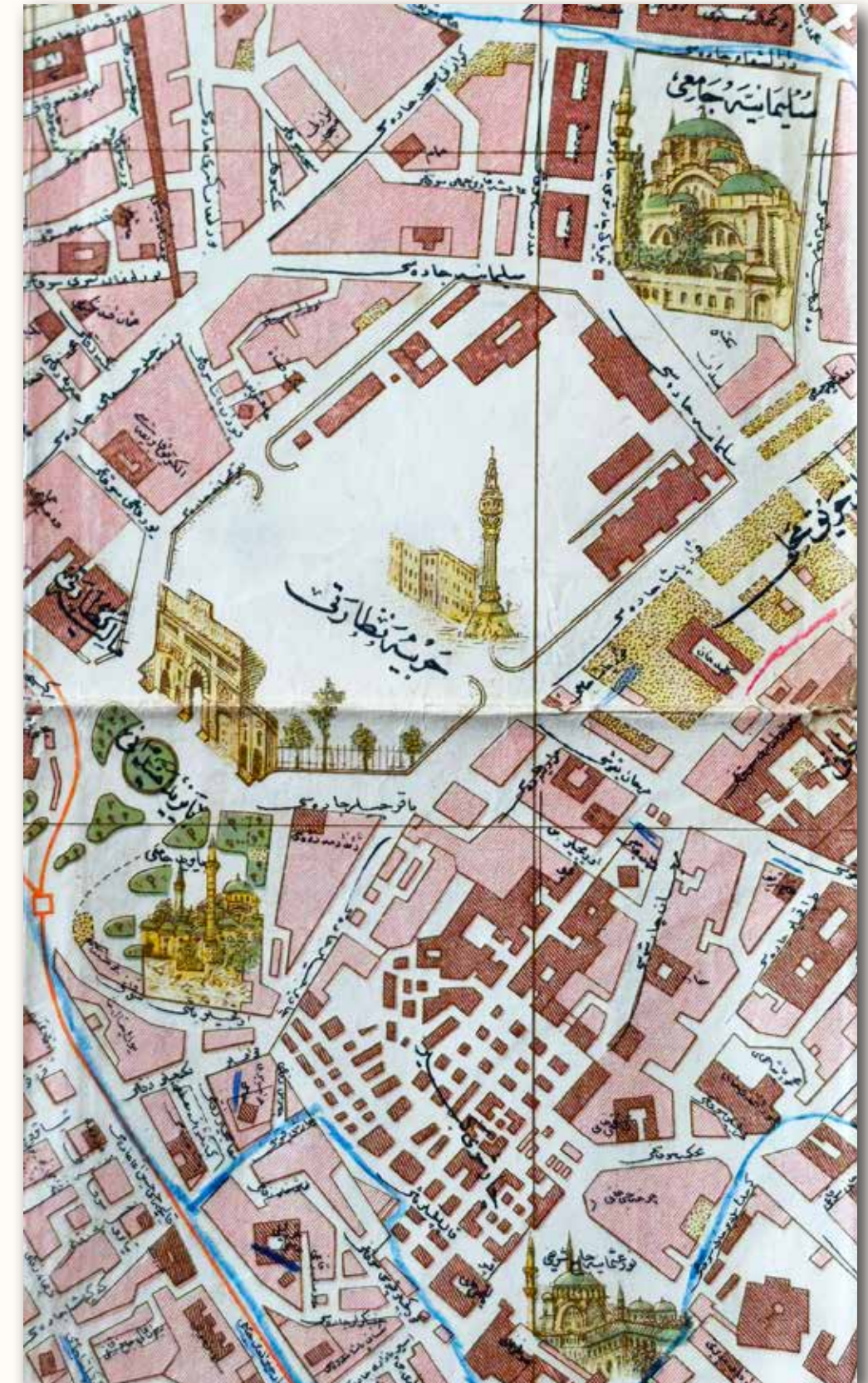
One of the most detailed city plans of the Old Peninsula of Istanbul, created by Necib Bey, an engineer and director of the cartography department of municipality in Constantinople from 1914 to 1918.

This set comprises two complete sheets covering the Golden Horn and the historical peninsula. It depicts key landmarks such as Galata Bridge to the north, Çatladıkapı, Aksaray Hârik Mahali (Aksaray Fire Area), and Laleli Mosque to the east, and Edirnekapi Cemetery and Ayvansaray ferry to the west.

Commonly known as the “Necib Bey Maps” (Necib Bey Haritaları), this collection consists of 15 sheets in total. They were meticulously drawn between 1914 and 1918, during World War I, under Necib Bey’s direction as the head of Istanbul Municipality’s Cartography Department.

Among them is a large-scale map of Istanbul and the Bosphorus (1:50,000), while the rest are drawn at a detailed scale of 1:5,000. The Ottoman editions were printed in Vienna in 1918, while the French editions were published by Ahmed İhsan Printing House in Istanbul in 1924.

Necib Bey’s maps provide a comprehensive city guide, covering districts such as Eminönü-Fatih, Beyoğlu, Üsküdar-Kadıköy, the summer resorts, and the Princes’



Islands. Divided into regions, they meticulously record street names and include an exceptional level of detail, marking government offices, schools, mosques, churches, lodges, private buildings, fountains, cemeteries (both Islamic and Christian), recreational areas, forests, gardens, parks, lakes, wells, streams, plots of land, bridges, city walls, tram and railway lines, water routes, and municipal boundaries.

This collection stands as the most detailed set of Istanbul city plans ever produced by a Turkish civilian cartographer.

Scale: 1/5000. Günpinar, Özcan, Tasdemir, Dinçer Vol. 1.; Özege 8246.; Not in Tooley.



17 THE FIRST ARMENIAN EDITION OF “LORD ARTHUR SAVILE’S CRIME”

Լորտ Արթուր Սեվայլի Ռճիրը. պատմուածքներ, արձակ քերթուածներ / Lort Art'hyr Sevayli vochiry. Patmuatsk'ner, ardzak k'ert'uatsner. [i.e., Lord Arthur Savile's crime. Stories, prose poems]. Translated from English to Armenian by Jacob Y. Khashmanian.

WILDE, OSCAR (1854-1900).

Hovnan G. Palagashian, Constantinople, 1910.

Original greenish stapled wrappers. Foolscap 8vo. (17,5 x 13 cm). In Armenian. [2], 94, [2] p. Slightly oxidization stain to the spine due to the old staples, slight marginal water stains on pages. Overall, a good / very good copy.

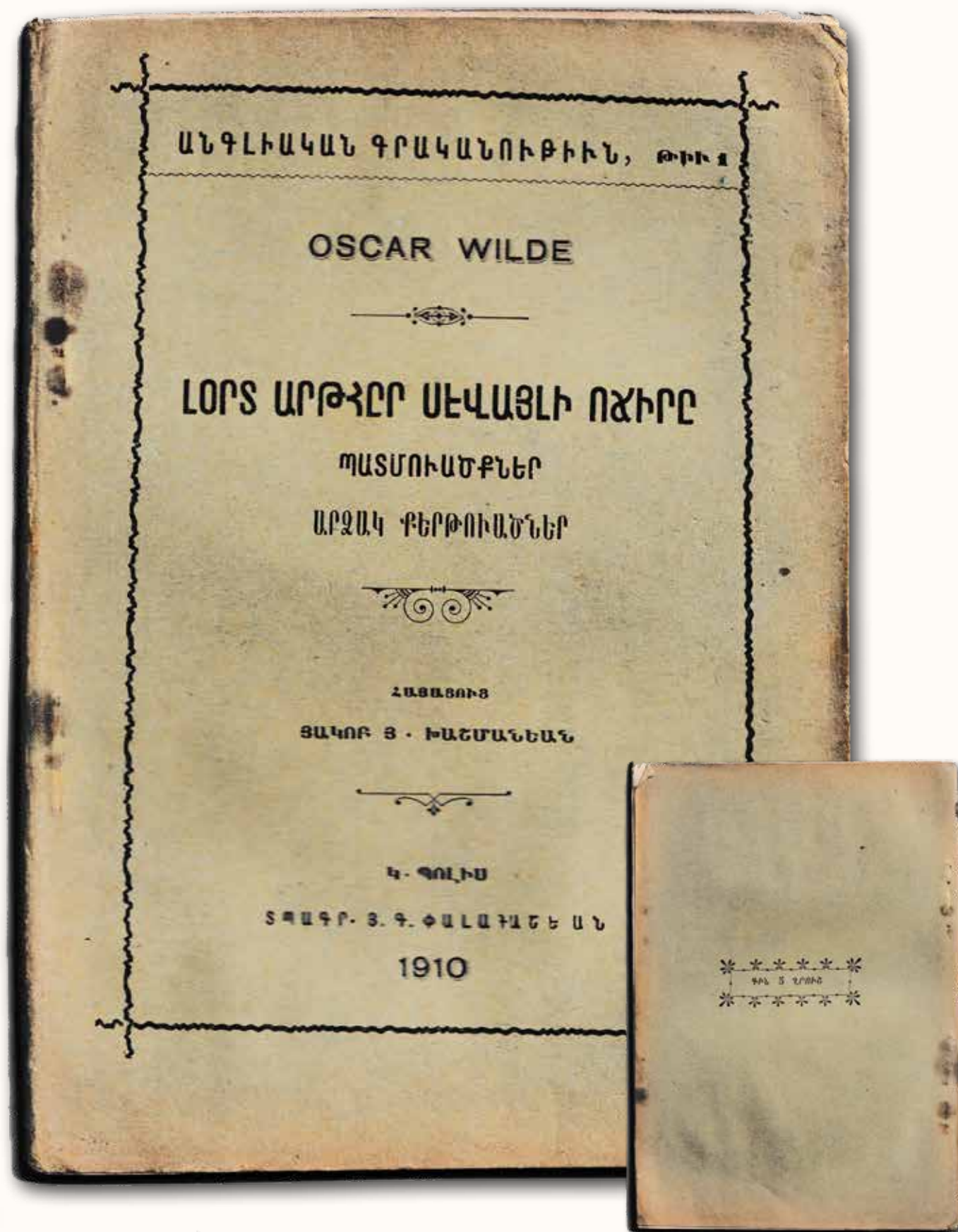
USD 750

The very rare first edition of the first Armenian translation of *Lord Arthur's Savile's Crime* by Wilde.

This work published as the first book of “Translations from the English Literature Series” includes Armenian translations of several of Oscar Wilde's works, alongside Lord Arthur Savile's Crime: all six poems from *Poems in Prose* (1894) and three short stories from 1887: *The Sphinx without a Secret*, *The Model Millionaire*, and *Lord Arthur Savile's Crime*.

Although we couldn't find any biographical info about the translator, this collection highlights his significant role in bringing Wilde's English-language literary works to Armenian readers at the very beginning of the 20th century.

OCLC shows two institutional copies 61520971 & 933439578.



18 SCIENCE / THE FIRST TURKISH BOOK ON MICROBIOLOGY

Mikrob: Emrâz-i sariye ve sarboniyenin vesâil-i sirayeti ve usûl-i telkihleri. [i.e. Microbe]. Translated by Hüseyin Remzi, Hüseyin Hüsnü.

DR. HÜSEYİN REMZİ, (1839-1896); EDOUARD LOUIS TROUESSART, (1842-1927); CHARLES CHAMBERLAND, (1851-1908).

Mahmud Bey Matbaasi, Istanbul, AH 1304 = [1886]

Contemporary full red cloth with blind tooled art-nouveau decorations on front and rear boards. Foolscap 8vo. (17 x 12 cm). In Ottoman script (Old Turkish with Arabic letters). [8], 106 p., 14 numbered woodcuts. Occasionally age-tones on pages, light stains on the boards. Overall, a very good copy.

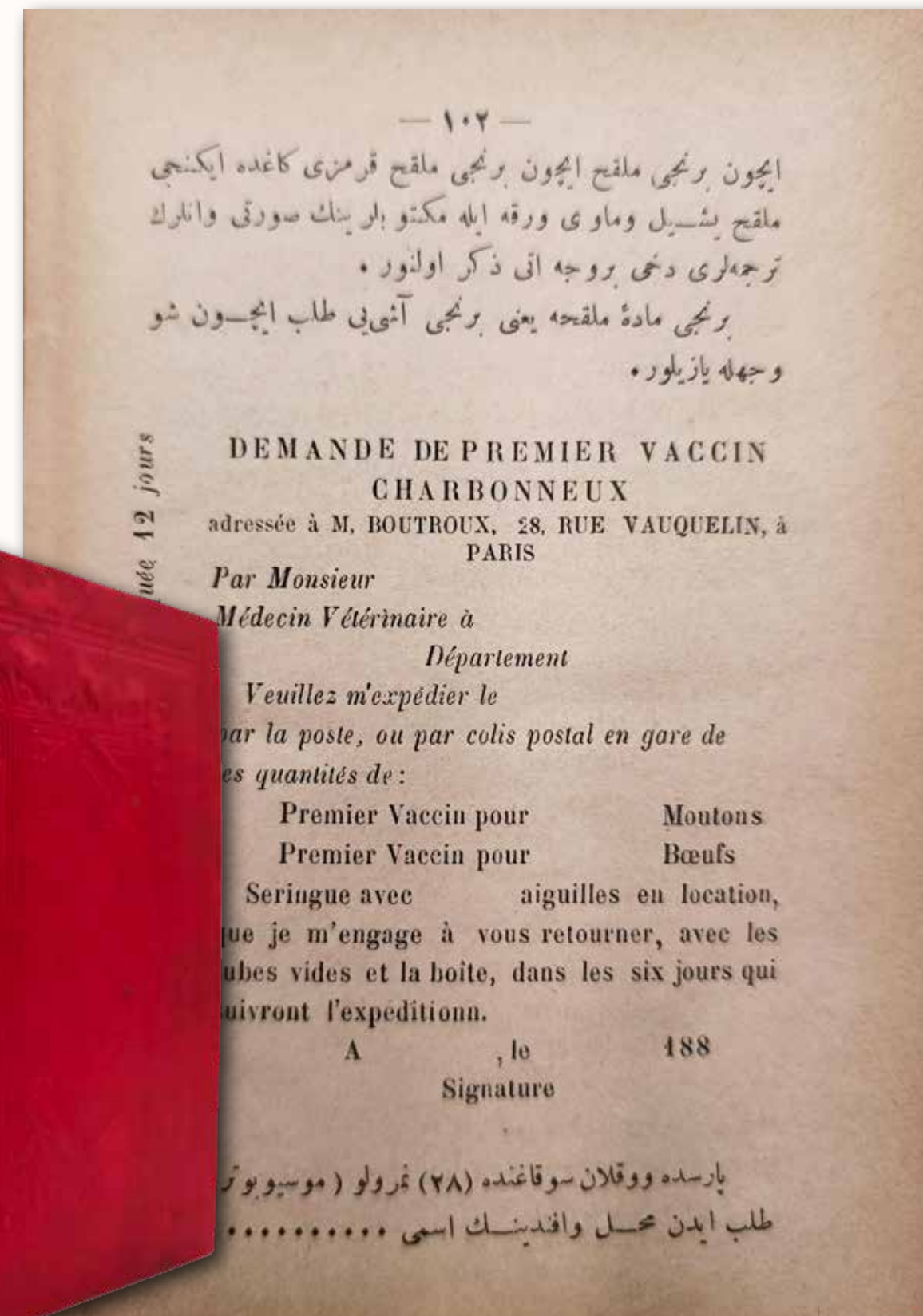
USD 1250

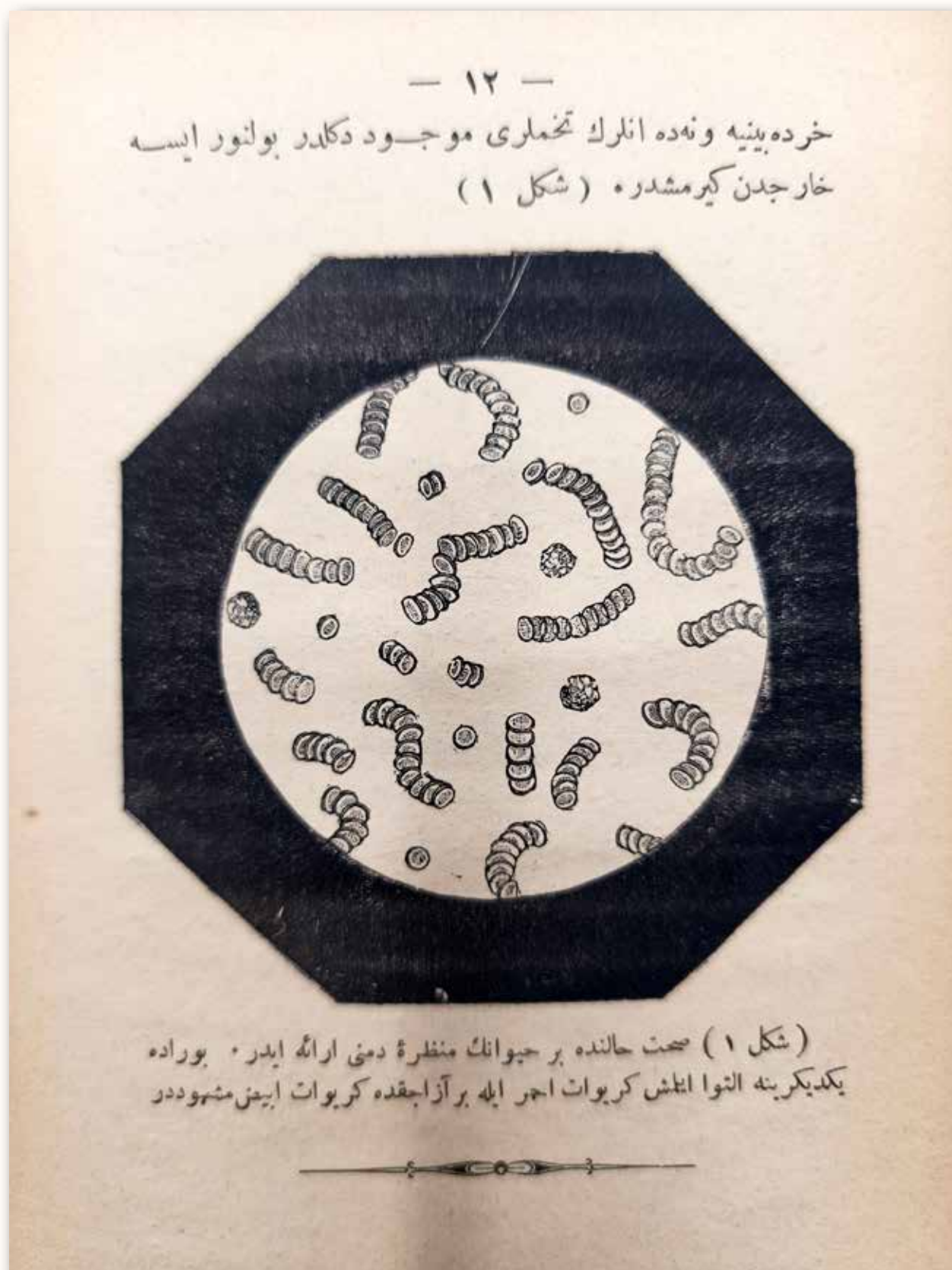
First and only edition of this extremely rare and apparently unrecorded first Turkish book on microbiology including a unique account of microbiological observations in Paris by both authors and features a partial translation of French zoologist Édouard Trouessart's 1886 book *Les microbes, les ferments et les moisissures* [i.e., Microbes, Ferments, and Moulds]. Additionally, it contains a dedicated chapter on anthrax disease, written by the French microbiologist Charles Chamberland.

Hüseyin Remzi (1839-1896) prepared this book while serving as a zoology teacher at Mekteb-i Tıbbiye-i Şahâne (The Imperial Ottoman Medical School), in collaboration with Hüseyin Hüsnü Bey, who was a veterinary instructor at the same institution. The chapters featuring both authors' microbiological observations in Paris are particularly significant, representing some of the earliest scientific contributions to the field in Ottoman literature.

The Imperial Military School of Medicine, or the Imperial School of Medicine, was founded in Ottoman Constantinople under the commission of Sultan Mahmud II on March 14, 1827. As the empire's first medical school, it was modelled on Western institutions and operated under military administration.

Özege 13562.; TBTK 12357.; We couldn't trace any institutional physical and duplicate copies in OCLC or Library Hub. Not obtainable from online digital sources.





19

**RARE COMPLETE RUN OF THE FIRST
OFFICIAL PROPAGANDA JOURNAL**

Harb mecmuasi: Asker ve muharebeden bahseder risâle-i musavvere. [i.e., A pictorial periodical that discusses the soldier and the battle]. The War journal: Tesrîn II 1331 - Haziran 1334. Nos: 1-27. SET.

N. A.

Ahmed Ihsan ve Sürekâsi, Istanbul, 1915-1918.

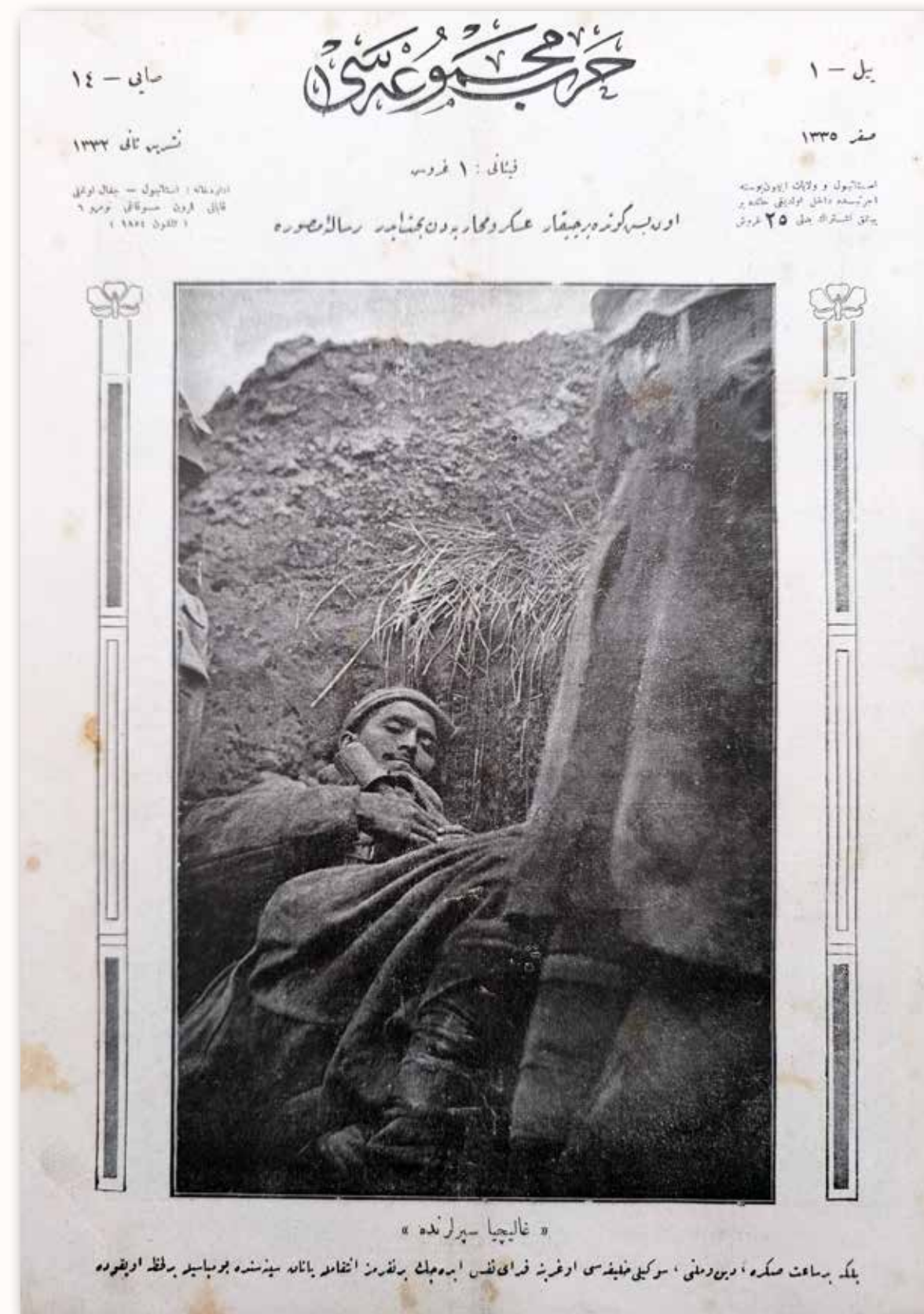
Original pictorial wrappers. 4to. (32 x 24 cm). In Ottoman script (Old Turkish with Arabic letters). 27 issues set, richly illustrated with photographic reproductions. Some small tears on extremities and corners, slight foxing on some pages. Overall, a very good set.

USD 4500

An exceedingly rare complete run of this richly illustrated first official war propaganda organ of the Ottoman Empire, started publishing during the Gallipoli campaign between the Ottoman army and the Allied coalition led by Britain.

The Harp Mecmuasi was first published by the Ministry of War in Istanbul as a bi-weekly in November 1915 and launched as a response to the British propaganda and contained frequent pro-German materials, shortly after the outbreak of the Gallipoli Campaign, which saw the Ottoman Empire align with the Central Powers, particularly Germany and Austria-Hungary. The publication was directly linked to the Ottoman military and aimed to support the Empire's war effort, both on the battlefield and in the public sphere. The journal served as an official mouthpiece for the Ottoman army, with a particular focus on military and political developments, as well as boosting morale among soldiers and civilians.

One of the primary functions of *Harp Mecmuasi* was to boost morale among Ottoman soldiers and the general population. The journal aimed to foster support for the war by portraying the Ottoman military as brave and heroic, despite facing overwhelming odds. It sought to cultivate a sense of national pride and unity through idealized and often exaggerated depictions of battles, leaders, and soldiers. These portrayals were designed to inspire optimism and resilience among the public.



It frequently published news from the fronts of World War I from the Gallipoli Campaign to the end of the War. It also provided detailed information on the history, ethnography, and geography of the various parts of the Empire, including Jerusalem, the Gallipoli Campaign, the Kut al-Amara Front, the Palestine and Egypt Campaigns, and the Galicia Front and the Sarikamis and Kars Fronts, and the Suez Canal. The journal was assisted by the Intelligence Office under the General Staff in producing these articles which were mostly accompanied by drawings and photographs. One of these photographs was that of Seyit Ali Çabuk (known as Corporal Seyit) who was an Ottoman soldier, and it was published on the cover page of the second issue of the journal dated December 1915. Corporal Seyit was shown carrying a 275 kg heavy shell to the gun in the photograph. It made Corporal Seyit legend being the symbol of the victory of the Ottoman Navy at the Dardanelles on 18 March 1915. Other leading Ottoman military figures of the fight in Gallipoli were also covered in the articles, including Captain Mehmet Hilmi and Lieutenant Fahri from the Rumeli Mecidiye battery. The journal featured aerial photographs of the Suez Canal which were employed by the Ottoman fighter pilots in their attacks against the British Navy in the region.

The magazine regularly reported on the successes of the Ottoman army, both real and imagined. Articles detailed victories, often focusing on the contributions of particular regiments, commanders, or geographical regions. For instance, the Battle of Gallipoli (1915), a crucial victory for the Ottoman Empire, was a central topic of the journal. It served not only as a military success but also as a symbolic event for Ottoman identity during the war. The *Harp Mecmuası* portrayed Gallipoli as a turning point, emphasizing the bravery and tactical superiority of the Ottoman forces against the Allied invaders. The magazine included personal testimonies from soldiers and officers, often turning them into heroes of the state. It is clear that many of the anonymous frontline photographs featured in the journal were specifically depicted and used by the Empire.

Like other wartime propaganda outlets, the *Harp Mecmuası* used stark anti-Allied rhetoric to demonize the Ottoman Empire's enemies, particularly the British, French, and Russian forces. It framed the Allies as imperialistic powers bent on the destruction and partition of the Ottoman state. Articles often depicted the British and French as oppressive colonial forces, while the Russians were portrayed as a threat to the integrity of the Ottoman lands in the Caucasus and other regions. This vilification helped to rally the population around the idea of defending their homeland from foreign invaders and imperialist powers.

Ahmet İhsan Tokgöz (1868-1942) was a prominent figure in the late 19th and early 20th centuries, known for his contributions to Turkish literature, publishing, and journalism. He published a biweekly magazine, *Umran*, and worked as a translator at the Translation Office of the Ministry of Foreign Affairs. In 1888, he joined the *Servet* newspaper and, in 1890, left his position at the Tophane Müşirliği to become a partner in the Realm Printing House. On March 27, 1891, he began publishing

the weekly *Servet-i Fünun* [i.e., The Wealth of Sciences] magazine, which became a significant platform for literature and science. In 1907, following a partnership split, the printing house was renamed Ahmet İhsan Matbaası.

That same year, Tokgöz joined the Committee of Union and Progress. After the Second Constitutional Era, *Servet-i Fünun* shifted from a literary magazine to a daily political newspaper, before returning to a weekly publication in 1909. He also taught economic geography at the Trade School from 1909 until 1915. In 1912, Tokgöz served as the mayor of Beyoğlu for fourteen months. In 1917, he began publishing the French-language newspaper *Le Soir*. He revived *Servet-i Fünun* in 1924, after it had been suspended during the armistice period.

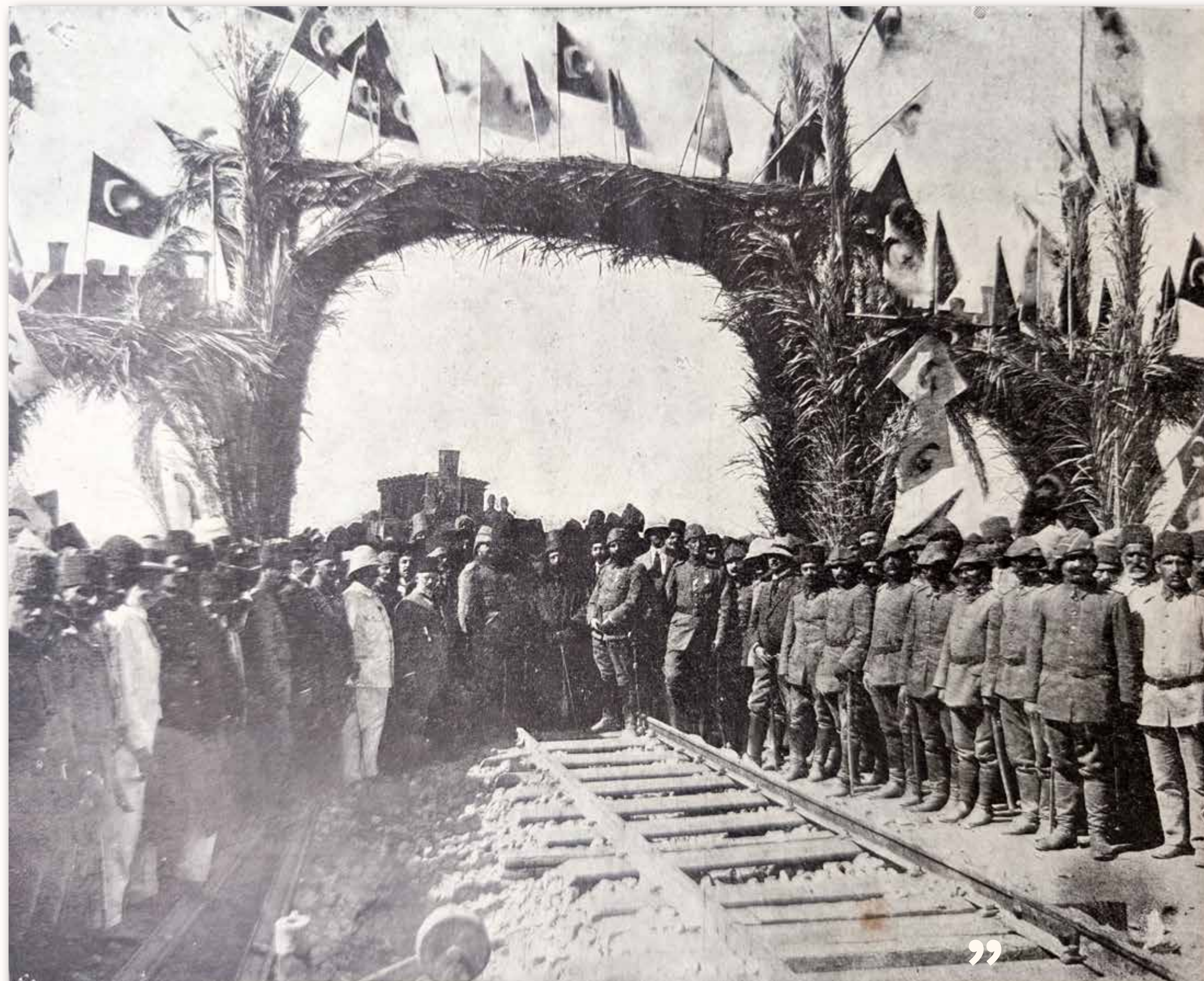
Tokgöz was elected to parliament in 1931 and continued to publish *Servet-i Fünun* until his death. He is remembered as the founder of the *Servet-i Fünun* literary movement, which played a crucial role in Turkish literature, and for establishing a prominent printing house in the Ottoman Empire. Additionally, Tokgöz is known for translating Jules Verne's works into Turkish, including the first-ever Turkish translation of Verne's books.

Duman 0775., As of February 2025, OCLC shows more than ten copies (22475175, 1443925958).

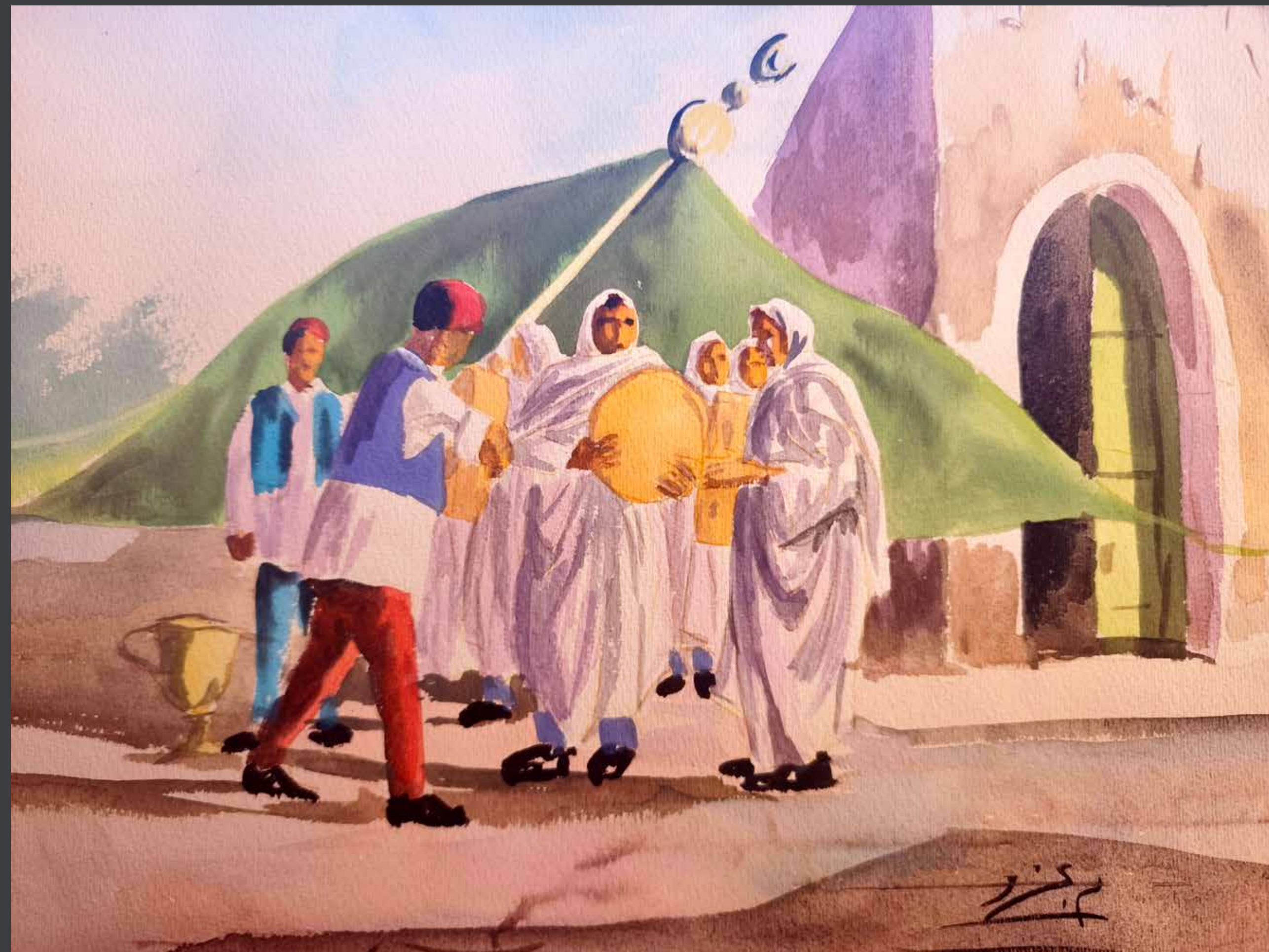


“ An exceedingly rare complete run of this richly illustrated first official war propaganda organ of the Ottoman Empire, started publishing during the Gallipoli campaign between the Ottoman army and the Allied coalition led by Britain.

The Harp Mecmuasi was first published by the Ministry of War in Istanbul as a bi-weekly in November 1915 and launched as a response to the British propaganda and contained frequent pro-German materials, shortly after the outbreak of the Gallipoli Campaign, which saw the Ottoman Empire align with the Central Powers, particularly Germany and Austria-Hungary. The publication was directly linked to the Ottoman military and aimed to support the Empire's war effort, both on the battlefield and in the public sphere. The journal served as an official mouthpiece for the Ottoman army, with a particular focus on military and political developments, as well as boosting morale among soldiers and civilians.



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20

**ARABS /
WATERCOLOUR**

[Arab drummers].

AZED(?), M.

[ca. 1940-1950s].

Original watercolour on paper, 28 x 38 cm. Signed in Arabic. Seemingly removed from its mount, with light stains on verso; otherwise, in very good condition. Undated.

USD 750

A striking watercolour painting depicting Arab musicians holding drums and dressed in traditional local attire, alongside young men wearing fezzes and carrying a banner or tug, likely in preparation for a ceremony.

21 GEOGRAPHY / TWO TEXTBOOKS FOR THE AMERICAN BOARD COLLEGES IN TURKEY

1. ՀԱՄԱՐՈՏ ԴԱՍԱԳԻՐՔ ԱՇԽԱՐՀԱԳՐՈՒԹԵԱՆ ՀԱՐՅԱՄԱՐ ԵՒ ՊԱՏԱՍԽԱՆԻՈՎ Ի ՊԷԾ ԳՊՐՈՅԱՅ ԵՐԿՐՈՐԳ ՏԻՊ / *Hamarrot dasagirk' ashkharhagroït'ean harts'mamb yev pataskhaniov I pets gpros'ats yerkrorg tip. [i.e., A concrete textbook on geography with answers to the questions of the second type].*

N. A.

Agop Boyadjian Printing House, Constantinople, 1881.

2. ԸՆԴԱՐՁԱԿ ՊԱՏԿԵՐԱՋԱՐԴ ԱՇԽԱՐՀԱԳՐՈՒԹԻՒՆ / *Yndarjak patkerajard ashkharhagroït'iwn [i.e., Concise illustrated geography].*

MANISSADJIAN, H[OVHANNES] H[AGOP] (1862-1942).

H. Matteosian, Constantinople, 1902.



USD 2500

1. Original quarter black calf. Title gilt to the front board. Small 4to. (24,5 x 19 cm). In Armenian. [4], 136 p., 78 unnumbered woodcuts, 12 b/w engraved maps of 1. Double-paged Mappamondo includes Americas with other continents, 2. Europe, 3. Asia, 4. Doubled-paged Asiatic Turkey, 5. Balkan Peninsula including Greece, Serbia & Montenegro, Romania and European Turkey (this includes an errata flap listing revised place names, such as Larissa - Notably, Armenian speakers have sometimes referred to Turkey as "Tajikia"), 6. West Europe, 7. England & British Isles, 8. Africa, 9. North & Central America, 10. Double-paged United States of America), 11. South America, 12. Australia & New Zealand. Armenian ownership inscriptions on the front pastedown, a cut of drawing of a soldier on his horse pasted on the frontispiece, and an ex-libris pasted to the rear pastedown. Light stains on boards, light wear to top of the spine, edge wear, some fading and foxing on the pages. Overall, a good copy.

The exceedingly rare first (and apparently only and unrecorded) Armenian geography textbook, prepared and printed in the Boyadjian Printing House which was one of the leading Armenian printing houses in the Ottoman Istanbul, for use in lectures at the American Board Colleges in Turkey.

As of February 2025, we couldn't trace any copies in OCLC, KVK.

2. Original light brown full cloth. Title gilt to the front board with a decorative border. Small 4to. (24,5 x 19 cm). In Armenian. [14], 174, [2] p., 52 woodcuts, 11 b/w engraved maps. Ownership inscription on verso of the title page, a tear without effect to text on the title page. Light stains on boards, light wear to top of the spine, edge wear, small tears on two pages without missing, some fading and foxing on the pages. Overall, a good copy.

The exceedingly rare first (and apparently only and unrecorded) enlarged edition of the Boyadjian's geography textbook, authored by Armenian botanist, linguist, and geographer Manissadjian, for use in lectures particularly at the American Board College in Merzifon. In the author's preface, it is also mentioned that he was preparing a new atlas, and for this edition, the engraving plates were recast to make the maps more functional.

Right after the preface, the book presents an index of geographical place names and terms. This is followed by errata, leading into the first chapter, which serves as an introduction to the science of geography. The book includes the following maps: 1. Double-paged Mappamondo includes Americas with other continents, 2. Europe, 3. Balkan Peninsula including Greece, Serbia & Montenegro, Romania and European Turkey, 4. West Europe, 5. England & British Isles, 6. Asia, 7. Africa, 8. Australia & New Zealand 9. North & Central America, 10. South America 11. One folded Asiatic Turkey - Notably, Armenian speakers have sometimes referred to Turkey as "Tajikia"). Additionally, the book contains 52 numbered, attractive woodcut illustrations.

Geography was one of the subjects emphasized at Anadolu College, with the school's guides listing language proficiency (reading and writing in both the native language and Turkish), along with knowledge of geography and arithmetic, as entrance requirements.

AMERICAN COLLEGE MUSEUM CATALOGUE BY MANISSADJIAN: One of the most significant contributions of the American College in Merzifon to the history of science is the catalogue of the Anatolia College Museum, which was established in Merzifon as a result of missionary activities. This catalogue was prepared by the museum's curator, scientist, botanist, and plant collector, Professor Johannes 'John' Jacob Manissadjian (Agop Manisaciyen). Manissadjian compiled



this catalogue in 1918, foreseeing the museum's destruction after the Genocide. Therefore, it is not merely a cataloguing effort but also serves as a record of catastrophe. Over time, the museum's collection, which housed more than seven thousand specimens, was scattered across the world; today, only a very small portion of it is known to be located. An alphabetical list of the contents of the displays at the Anatolia College Museum in Merzifon. Also includes a brief history of the museum. The items are described in various categories, including taxidermy, fossils, plant samples, insect samples, mineral samples, skeletons, etc.

Manissadjian's envisioned museum was informed by his extensive student-oriented fieldwork expeditions in the Anatolian landscape as he carried out scientific studies in biology, geography, geology, and archaeology. By 1915, the museum registered more than 7,000 specimens from the Jurassic to the contemporary world, from local areas and through international exchanges. After surviving the Genocide, Manissadjian surreptitiously returned in 1917 to then-militarized Marzovan (Merzifon). His aim was to create a single, detailed, handwritten inventory of this museum, which he completed by 1918 before permanently leaving the Ottoman Empire. This catalogue represents Manissadjian's last curatorial act becoming his first archival act. Manissadjian was Armenian-born scientist and linguist died in Detroit.

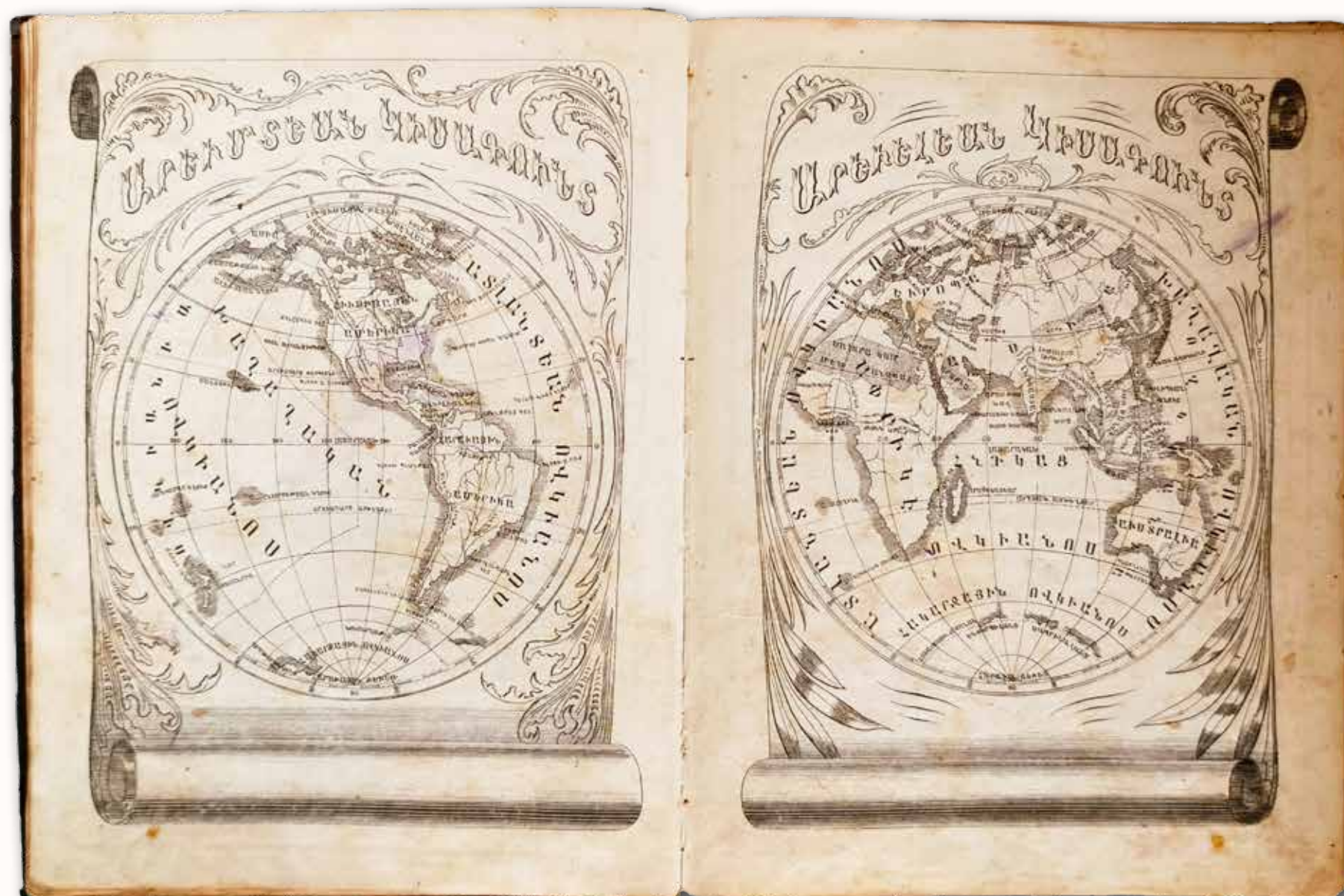
AMERICAN BOARD SCHOOL IN MERZIFON: The Anatolia College in Merzifon or American College of Mersovan (Turkish: Merzifon Amerikan Koleji) was a 4-year college, high school, theological seminary, orphanage and hospital located in the town of Merzifon in the Sivas Vilayet of the Ottoman Empire (in modern-day Amasya Province, Turkey). Classes were offered to both male and female students. Established by American missionaries, the college existed from 1886 to 1924. The college was essentially destroyed by the Armenian genocide in 1915. Closed until 1919, it was subsequently relocated to Thessaloniki, Greece, and still operates as Anatolia College.

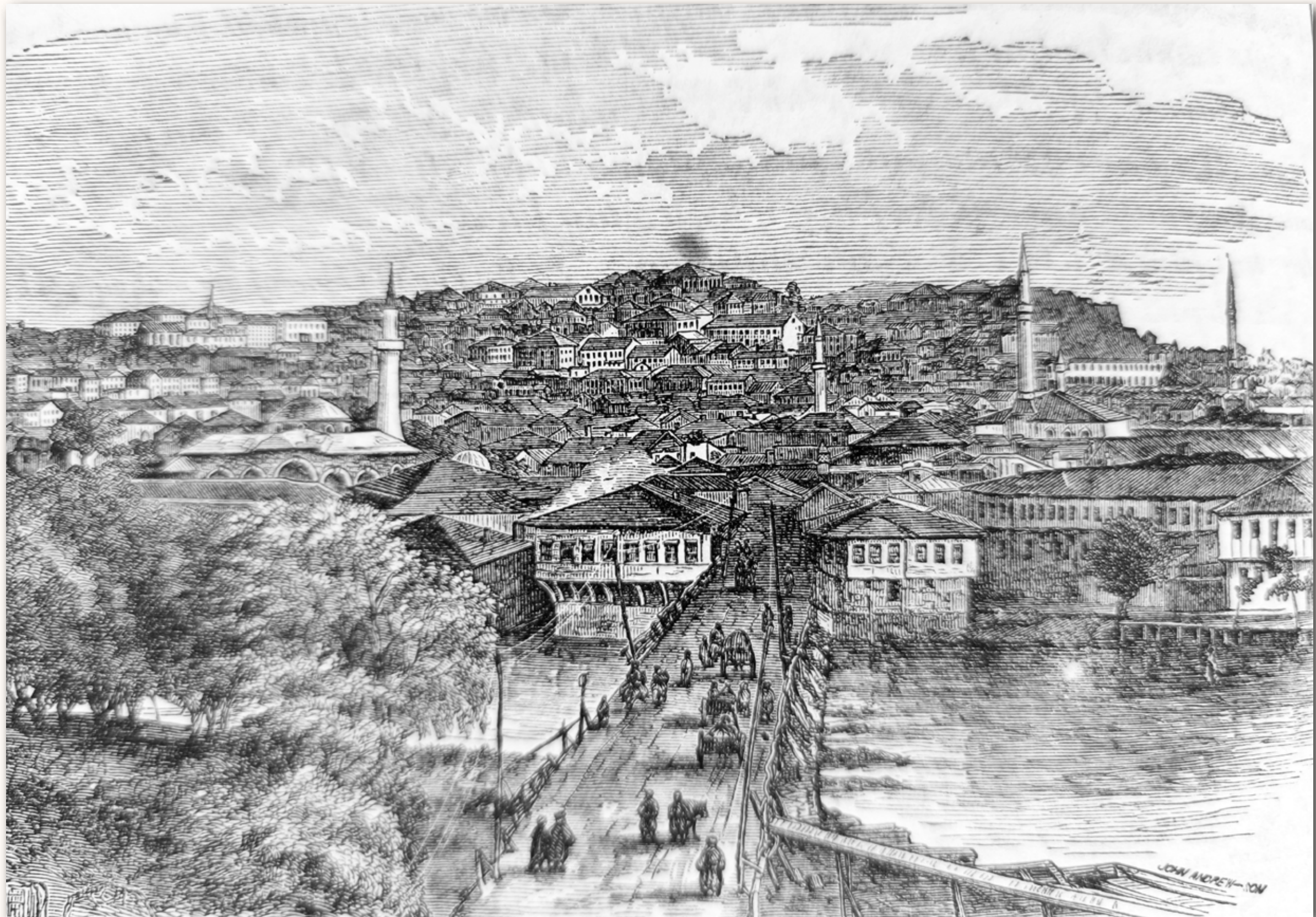
In 1886, as more and more young people wanted a general education, the program at the theological seminary in Merzifon was expanded to include a four-year liberal arts college. The institution was named Anatolia College, and Charles Tracy became the first president, serving until 1912. By 1911 six languages were regularly taught and used in the college, and that year 282 students attended from 16 provinces of Turkey, as well as Greece, Crete, Cyprus, Egypt, and Russia. The faculty, in which Americans formed a minority, exercised substantial direction over the academic program. The college's motto was "The Morning Cometh" referring to the ancient Greek word for dawn, as well as the region "Anatolia". The college seal showed the sun rising over lofty Akdağ at the eastern end of the Merzifon Plain. Students, principally Greek and Armenian, came most from outside of Merzifon and boarded at the school. The faculty was Greek, Armenian, and American. The half-German J. J. Manissadjian was Professor of Botany and also founded a college museum.

During 1911-15 multiple new buildings were added, including North College in 1912; the Alumni Library-Museum in 1914; and the Kennedy Home and Superintendent's House in 1915. A deep well and water system, including a Turkish bath used by hundreds every week, and a large flour mill and granaries, along with residential units, were also in place by 1915. Foundations were built for the Union Hall and George Hills White Hall (mentioned in the preface by the Manissadjian) but never finished. The library grew to include 10,000 books and 40 periodicals. (Wikipedia).

(Sources: Tuglaci, Pars: *Tarih boyunca Bati Ermenileri*, 2 volumes; WorldCat; SALT online).

We couldn't find any institutional holdings in OCLC.





22

**ARP / THE BLACKOUT OF ANKARA /
WARTIME EPHEMERA**

*“Karartmada vatandaşların riayet edeceği
hususlar” [i.e., Broadside of titled “Matters to which citizens
must adhere during the blackout].*

ANKARA VALİLİĞİ [i.e., The Governorate of Ankara].

Ankara, [ca. 1938-39].

Original broadside. 20,5 x 14 cm. In Turkish. 1 p., 25 printed lines. A transversely folding line. Overall, a very good copy.

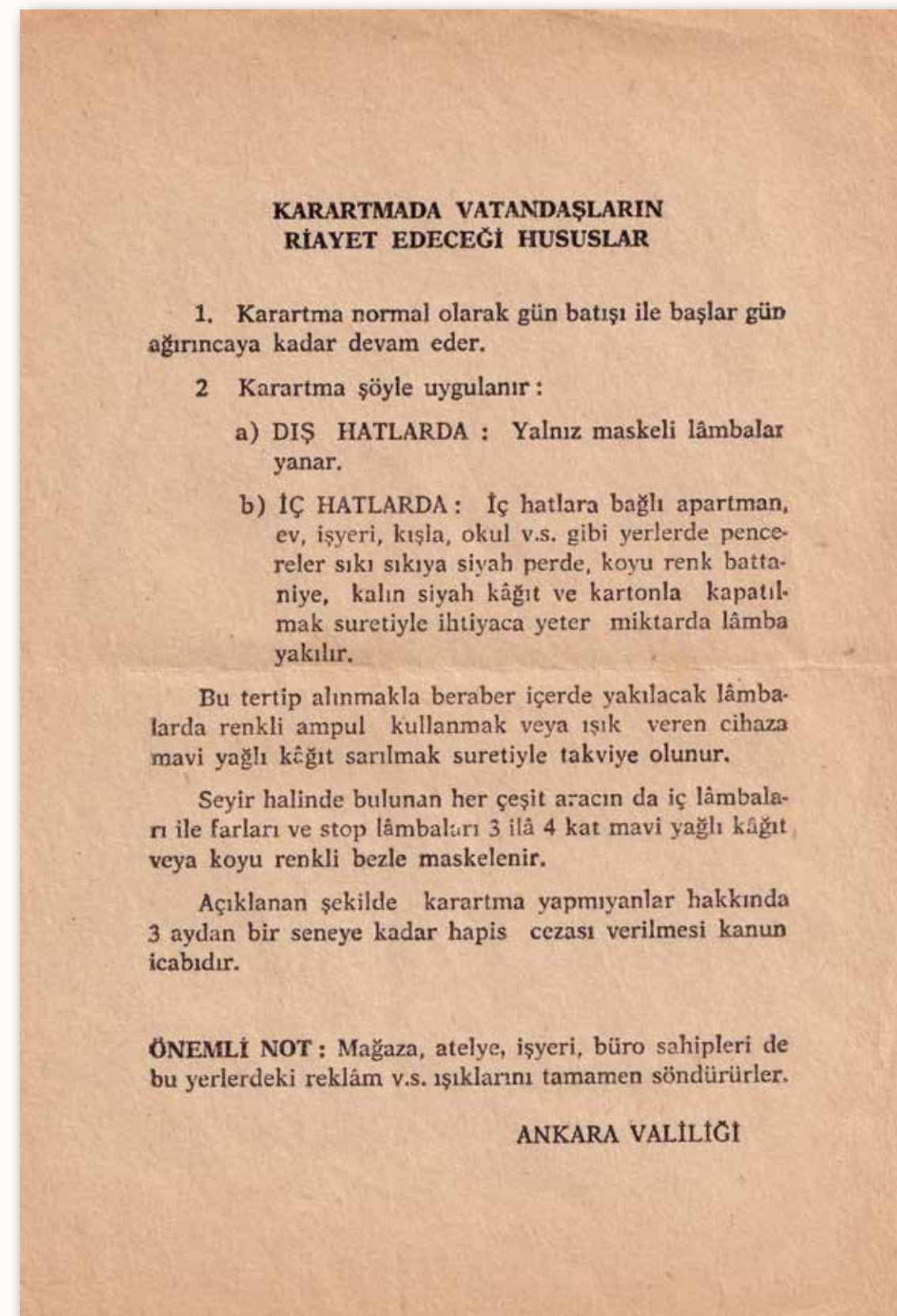
USD 450

A highly uncommon broadside documenting the wartime blackout of Ankara during World War II, prepared and distributed by the Governorate to the public in antebel-lum Turkey, which remained neutral yet was still obligated to enforce blackout meas-ures against potential air raids. This broadside appears to be unrecorded.

During World War II, Turkey remained neutral and did not enter the war. In prepara-tion for potential air attacks, the Passive Protection Law draft was prepared on May 18, 1938, and enacted on August 25, 1939. Citizens were informed that they should acquire sufficient knowledge to protect themselves against possible air raids and not rely solely on the state for protection. It was also emphasized that informing, educat-ing, assisting, and guiding the public were among the government's duties.

According to Article 7 of the Air Raid Protection Law, every citizen between the ages of 15 and 60 was obligated to acquire the necessary knowledge and take precautions in accordance with regulations and directives. Those who failed to fulfil this respon-sibility, acted against the law, or misled the public were subject to imprisonment for a period ranging from three months to one year.

During the war, blackout and dimming measures, implemented as part of Air Raid Precautions (ARP), aimed to prevent direct targeting during air raids. Turkey, con-sidering the possibility of an attack, took preventive measures and emphasized that citizens should comply with orders and do their best to assist official authorities in carrying out their duties.



The Regulation on Extinguishing and Dimming Lights Against Air Raids was enacted by the Council of Ministers on February 15, 1939. According to this regulation, lights were to be extinguished and dimmed to prevent enemy aircraft from identifying targets at night, navigating accurately, and executing their operations effectively.

The Turkish General Staff was designated as the authority responsible for issuing blackout and dimming orders in the event of war danger. It was also decided that the enforcement of these orders would be carried out by the highest-ranking official in the affected region.

To prevent light from leaking outside, provincial authorities were given strict orders as part of Air Raid Precautions (ARP). The regulations also stipulated that any outdoor lamps in use should not exceed 60 volts. Additionally, shopkeepers were required to cover windows with black fabric or paper to prevent light from escaping, and if outdoor lighting was necessary, shielded lamps had to be used.

The blackout of private and public buildings, including homes, apartment buildings, stores, and schools, was to be completed by December 1, 1940. From that date onward, all lighting in both public and private buildings was to be fully extinguished or masked, with legal action to be taken against those who failed to comply.

Furthermore, in places with frequent foot traffic, precautions were required to ensure no light escaped. Special attention was given to factories, offices, restaurants, shops, cinemas, nightclubs, and cafés, where it was emphasized that both entrance and exit doors should never be opened simultaneously to prevent light from leaking outside.

Regardless of whether they were subject to mandatory Air Raid Precautions (ARP) or not, all cities, towns, villages, isolated houses, and farms were required to implement blackout measures. Authorized personnel were responsible for ensuring that the necessary preparations were in place, while residents of each household were held accountable for carrying out the blackout measures in their homes. Warnings were issued against lighting lamps at night, as enemy aircraft could use illuminated areas to navigate and target locations more easily.

Due to the critical importance of blackouts, the public was strongly advised to mask all lights and, in some cases, to use only low-voltage lamps. Additionally, essential facilities and strategic locations were to be camouflaged during daylight hours through painting, covering, planting trees around them, or constructing fake structures to obscure them from aerial reconnaissance.

During regular blackout drills, authorities assessed whether the public adhered to the regulations and determined specific protocols for when lights could be turned on or had to be extinguished. If light leakage was detected from a residence, violators were subject to a fine of up to 25 Turkish liras under the Passive Protection Law.

23

**PRIVATE PUBLISHING IN EXILE / THE
ÉMIGRÉ TURKISH POET IN CAIRO**

شعرلرم / *Siirlerim* [First two books].

SERTER, IHSAN ADLI (1880-1956)

Privately Published, Kahire [Cairo], 1955.

Original wrappers. Cr. 8vo. (20 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). 192 p. A fine copy.

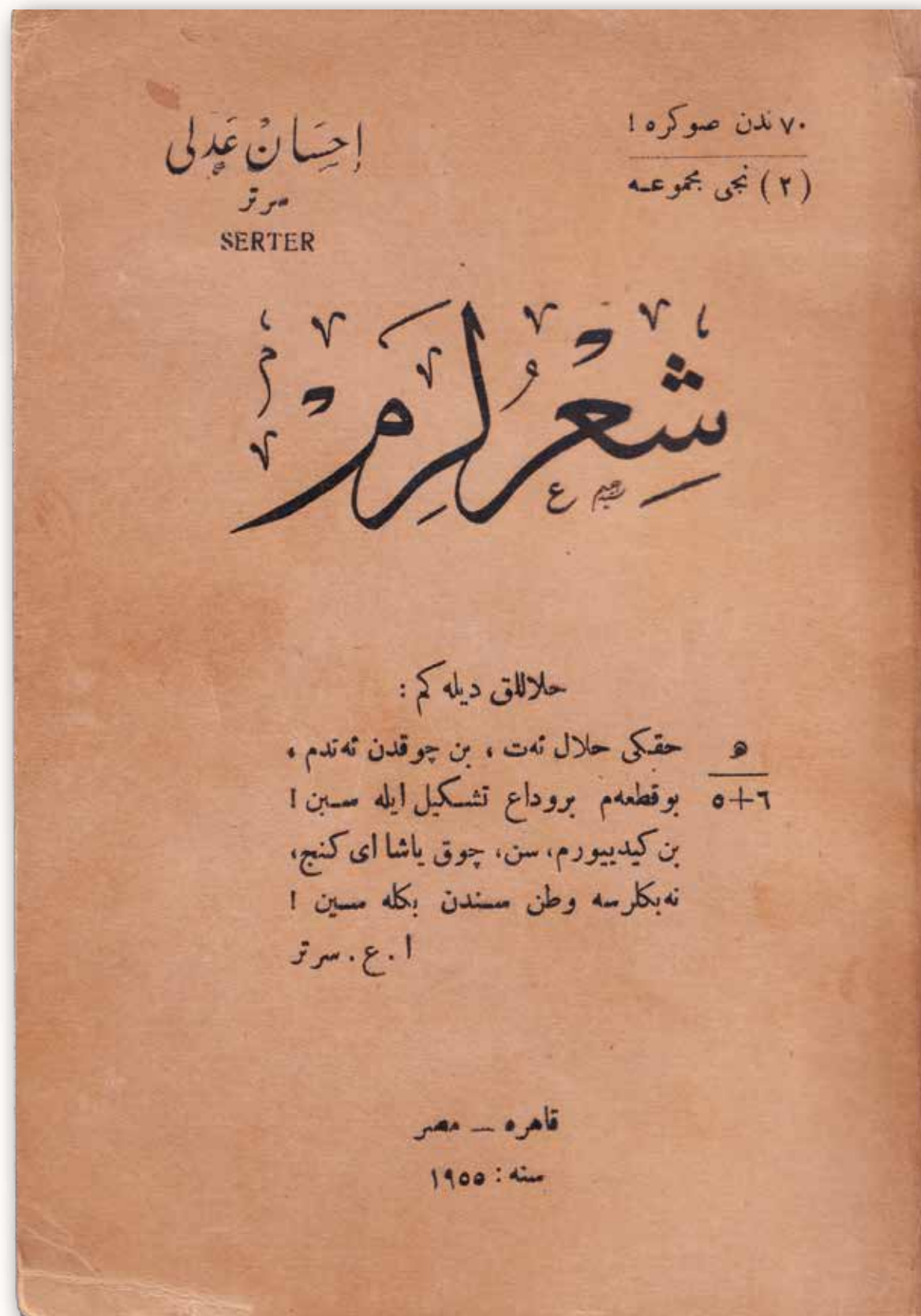
USD 450

Exceedingly rare first and only edition of the first two volumes of collected poems (of three) by Serter, a politician and poet who vehemently opposed the Union and Progress Party triumvirate of his time. Due to this opposition, he was forced into exile as an émigré in Egypt, where he collected and privately published his poems.

The poetry book he personally published in 1955 contains approximately 150 poems written by the poet since the 1930s. Almost all the poems are filled with hatred towards the Committee of Union and Progress administration, particularly Talat Pasha, who played a systematic role in his forced exile to Egypt.

According to the poet, due to Talat Pasha, who rose to power under the guise of freedom but ultimately abolished it, Serter was forced to abandon politics early in his career. He was compelled to journey from Thessaloniki to Piraeus and then to Marseille, all of which were marked by great suffering. Ultimately, he was forced to flee to Cairo, Egypt, where he spent 45 years in exile. A year before his death, he fiercely criticized the party's dictatorship in his collected poems.

Özege 18959., As of February 2025, we couldn't trace any copies of this book. OCLC locates (41454484) the third book of the collection in three US libraries (UC Southern Systemwide Facility Southern Regional Library Facility, UCLA, Princeton University Library), and one in Turkey (Orient-Institut Istanbul).



24

**PRIVATE PUBLISHING IN EXILE / THE
ÉMIGRÉ TURKISH POET IN CAIRO**

ՔԱՂԱՍՏԱՄ / Ka'rasnag.[i.e., Quatrain].

**With a foreword by Arshak Chobanian. Illustrated by
Melkon Kebabdjian.**

AZADIAN, T[OROS] (1898-1955).

**Tparan Selâmet, Daniel Hovhannesian, K. Polis
(Constantinople), 1930.**

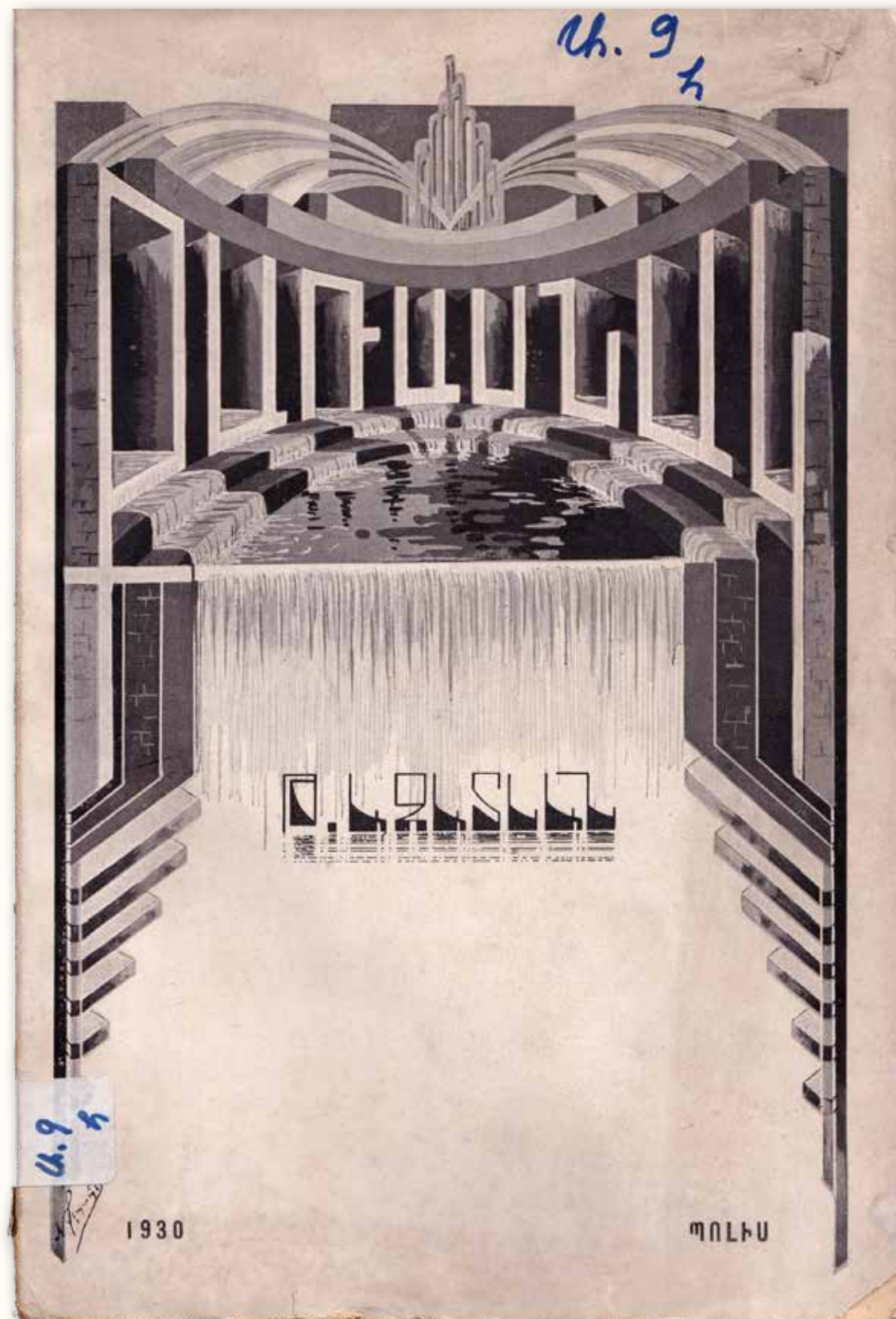
Original illustrated wrappers. Royal 8vo (24 x 17 cm). In Armenian. xx, 117 p., richly illustrated. A small label on the lower part of the spine; slight wear to the top of the spine and minor chipping to the lower right corner of the front cover. Otherwise, a very good copy.

USD 600

The first and only edition of the author's collection of eleven short stories, brimming with the joy of life. The book is illustrated with striking avant-garde illustrations and a cover design by Kebabdjian. Both the author and the illustrator hail from Akni (today's Egin), and in the introduction, the author recounts the history of Akni and the first waves of migration to Istanbul following the city's early Islamic conquest. The book also includes a glossary and index at the end. One of only 100 copies. Very rare.

Melkon Migirdich Kebabdjian (1880-1949) was an Armenian avant-garde painter active during the 1930s. He studied at the Narekyan and Nersesyan schools in Akni. In 1892, he moved to Constantinople, where he worked as a miniature painter. Following the 1915 Deportation, he relocated to Paris, where he also became involved in book illustration. In 1947, he immigrated to Soviet Armenia. The Armenian Genocide occupies a central place in Kebabdjian's art. One of his earliest known works, *The Nightmare of the Survivors*, depicts Armenia engulfed in smoke, flames, darkness, and ruins. This national tragedy also inspired several of his other paintings, including *Light from the Darkness*, *The Root of Ruins*, *The Mourning of Armenian Mothers*, and *Memorial of Armenian Unburied Martyrs*.

In Paris, Kebabdjian worked as a designer and creator in a textile production establishment from 1923 to 1936. He held two successful exhibitions of his works in Paris, one in 1930 and another in 1944. His illustrations graced numerous publications,



including works by Vasken Chouhachian, Sidona de NichanBéchiktachlian, and Teotig's "Almanach pour tous." He was also a member of the editorial committee for the newspaper "Haratch," alongside notable figures such as Chavarche Missakian, Armen Lubin, and Teotig.

In 1947, after suffering a stroke that left him paralyzed, Kebabdjian emigrated to Soviet Armenia, where he bequeathed his entire body of work to the National Gallery of Armenia. His grandson, Aram Kebabdjian, is a renowned writer, continuing the family's artistic and literary legacy.

Toros Azadian (1898-1955) was a philologist, poet, and prominent public figure in Istanbul. He worked as an editor and reporter for the newspaper *Jamanak*. In 1945, Azadian travelled from Istanbul to Soviet Armenia to report on the Catholicos election held at the Mother See of Holy Etchmiadzin. Upon his return, he shared his impressions of Soviet Armenia, the Mother See, and the meetings he attended, writing for the Armenian readership in Istanbul.

As of February 2025, OCLC shows eight copies (42644915): UC Southern System-wide Facility, UCLA, HathiTrust Digital Library, University of Michigan & UoM Dearborn, LoC, Columbia University in the City of NY, and Harvard University Library.

