BOOKS AND MANUSCRIPTS

ONCE IN THE HANDS OF
EMPERORS, SULTANS, KINGS, PRINCES, SCHOLARS, AND SPIES

SULTAN BAYEZID II

1447–1512

CARLOS IV

1748–1819

EMPEROR TĒWODROS II

1818–1868

DR JOSEPH LETHERLAND

1699–1764

RICHARD WHYTELL ROTTON

1770–1810

ANTONIO CÁNOVAS DEL CASTILLO

1828–1897

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Unique second-century Greek papyrus on the Nile Inundation

1. [Nile flooding].

Account of the flooding of the Nile and the geography of the region around Canopus.

[Egypt, perhaps western bank of the Nile Delta, near Alexandria, second century CE].

€ 58,000

Unique and enigmatic witness to the annual Inundation: this second-century Greek papyrus preserves a remarkable account of the flooding of the Nile and the geography around Canopus, whose uncertain literary identity makes this survival especially compelling.

In the seventy years since its discovery, this famous papyrus (known as P. Michael. 4) has defied simple identification. The text opens with a reference to a method of calculation involving "the seventh in the system of Egyptian hieroglyphs, which in the local method of calculation marks fourteen cubits" before going on to describe the promontory on which Canopus lies, between the sea and the Nile, and the life-giving properties of the flood, which "weaves together [the area between Canopus and Thomis] with a piling up of black mud", bringing nourishment to the dried out land, which produces tender shoots and a sweet odour, that in turn feeds milking cattle.

Merkelbach, in 1958, identified this text as a previously unrecorded section of the geographies of Hecataeus of Miletus, while Murray (in 1970) and West (in 1973) drew attention to its literary language and structural complexity; Santoni (in 1991) placed it within the allegorising tradition of Stoic philosophy and connected it with Chairemon of Alexandria. Most recently, Stephens and Winkler, emphasizing the first-person address and heightened prose, assigned the fragment the title "Inundation" and proposed that it may belong to the remains of an otherwise unknown Ancient Greek novel. Such an interpretation would lend the papyrus unusual force as a possible survival from the lost margins of Greek prose fiction.

Composed in the cultural orbit of Roman Egypt, these fragments belong to a world in which Greek literary prose absorbed Egyptian place, cult, and hydrological knowledge. The account of Canopus and Thonis makes the annual inundation not merely a datum of geography, but the active agent by which mud, nourishment, vegetation, cattle, and human sustenance are made visible.

Description: Papyrus scroll fragments, overall c. 250 x 110 mm. Remains of two columns from a manuscript: two large papyrus pieces and two small fragments, with almost all of one column and the edge of the neighbouring column surviving, 35 lines in fine Greek uncial, column width 65 mm. One annotation of a small cross between columns; reverse blank. Mounted under heavy mid-20th-century glass.

Slight losses to edges and holes. A lateral crack to the glass sheet at back.

Provenance: 1) From the noted collection of the Greek-Egyptian scholar Georges Anastase Michaelides (1900–73), his collection label "K3011" on reverse, published while in his possession by Drescher and Crawford. 2) Private collector, Frankfurt, Germany. 3) Bruce Ferrini (1950–2010), obtained from the Frankfurt collector. 4) The Schøyen Collection, Oslo and London, MS 2931, exhibited at The Norwegian Institute of Palaeography and Historical Philology, Oslo, 13 October 2003 – June 2005. 5) Deaccessioned and sold through Bloomsbury Auctions, 10 July 2018.

References: P. Michael. 4 (= P^2 2271). D. S. Crawford, Papyri Michaelidae, being a catalogue of the Greek and Latin papyri, tablets and ostraca in the library of Mr. G. A. Michaïlidis of Cairo (Aberdeen, 1955), no. 4. Leuven Database of Ancient Books 4612. Mertens-Pack 2271. Trismegistos 63404. J. Drescher, "Topographical Notes for Alexandria and District", Bulletin de la Société Royale d'Archéologie d'Alexandrie 38 (1949), pp. 13–20 & plates 16–20. R. Merkelbach, "Geographisches Fragment", Archiv für Papyrusforschung 16 (1958), pp. 112–114. O. Murray, "Hecataeus of Abdera and Pharaonic Kingship", Journal of Egyptian Archaeology 56 (1970), p. 148 n. 3. A. Bernand, Le Delta Égyptien d'après les textes grecs (1970), pp. 225–228. S. West, "P. Michael. 4: Fact or Fiction?", Zeitschrift für Papyrologie und Epigraphik 10 (1973), pp. 75–77. A. Santoni, "Una descrizione di Canopo in P. Michael. 4", Varia Papyrologica (1991), pp. 101–120. A. Stramaglia, "Sul Frammento di Romanzo (?) PMichael 4", Zft. für Papyrologie und Epigraphik 97 (1993), pp. 7–15. S. A. Stephens & J. J. Winkler, Ancient Greek Novels: The Fragments (Princeton, 1995), pp. 453–460. M. P. López Martínez, Fragmentos papiráceos de novela griega 25 (1998). J. R. Morgan, "On the Fringes of the Canon: Work on the Fragments of Ancient Greek Fiction 1936–1994", Aufstieg und Niedergang der römischen Welt 34:4 (1998), pp. 3378–3380. Schøyen MS 2931.

https://inlibris.com/item/bn69445/

A tenth-century manuscript on slavery

2. Ibn Abi Zayd al-Qayrawani.

Kitab al-Mukatab [Book on the Manumission of Slaves], from: Al-Nawadir wa al-Ziyadat ala ma fi al-Mudawwana min ghayriha min al-Ummahat.

[Kairouan, c. 975–1000 CE].

€ 185,000

One of the earliest surviving witnesses to Ibn Abi Zayd's *Book of Uncommon Words and Additions*, this manuscript was examined and reproduced in Bongianino's landmark study of Maghribi round scripts and Andalusi identity, where it appears as evidence for the earliest legal book culture in the Islamic west. It is there described as "a Qayrawani manuscript [...] contain[ing] the *Kitab al-mukatab* ('Book on the Manumission of Slaves') from Ibn Abi Zayd's vast commentary on Sahnun's *Mudawwana*, titled *al Nawadir wa al ziyadat* ('Uncommon Words and Additions'). This section of the Nawadir was owned, and probably transcribed, by a certain Ibrahim b. Muhammad b. Hasan". The compact format, vellum support, early Ifriqi script, retained headings and sparse dotting place it before the full standardisation of later Maghribi scripts, at a moment when Kairouan remained one of the principal centres of Maliki scholarship.

The manuscript is not only uncommonly early, but also forms one of the few surviving witnesses to a legal text that deals directly with slavery as a regulated institution. The 'mukatab' was an enslaved person bound by a contract of manumission, under which freedom was purchased through instalments. This section treats ownership, emancipation, debt, obligation, legal capacity and the contractual limits of personal status, showing how Maliki jurists defined the path from bondage to freedom. Few subjects bring the practical force of Islamic law into sharper focus: the text records the precise legal machinery by which a human being could remain property, acquire rights, and negotiate eventual release.

Copied for, and probably by, Ibrahim b. Muhammad b. Hassan, named in the opening title statement, the booklet also preserves the personal setting of early legal transmission: it later belonged to al-Shaykh Abu Bakr Abd al Aziz b. Abd al Jalil, named in an endowment note, before entering the Schøyen Collection.

As a manuscript cited in modern scholarship and as a primary witness to Maliki law on contractual slavery, this work combines palaeographical importance with exceptional historical gravity.

Description: 4to (200 × 275 mm). 23 ff. Wanting one leaf, leaving approximately five lines lacking at the end. Arabic manuscript on vellum, written in brown Ifriqi script, with headings and sparse dotting. Custom-made black half-morocco case.

Provenance: 1) Copied for (and probably by) Ibrahim b. Muhammad b. Hassan, named in the opening title statement. 2) "Al-Shaykh al-Sayyid Abu Bakr Abd al-Aziz b. Abd al-Jalil", named in the endowment note. 3) The Schøyen Collection MS 5319. 4) Sam Fogg, 25623.

References: U. Bongianino, The Manuscript Tradition of the Islamic West: Maghribi Round Scripts and Andalusi Identity (Edinburgh UP, 2022), p. 54. U. Bongianino & C. Salah, "The Earliest Manuscripts of Kairouan (9th–11th Centuries): New Approaches for a More Accurate Dating", Arabica, 71:3 (2024), pp. 247–303.

https://inlibris.com/item/bn69041/

The oldest witness to al-Zubaydi's recension, preserved in a thousand-year-old manuscript from Cordoba

3. Abu Bakr Muhammad ibn al Hasan al-Zubaydi.

Lahn al Awam [Solecisms of the Common People].

[Al Andalus, late 10th to early 11th century CE].

€ 165,000

The earliest traceable recension of a distinct Andalusian treatise on linguistic errors. This fragment preserves portions of al-Zubaydi's *Lahn al-Awam*, composed in 10th century Cordoba by the grammarian and philologist who taught Hisham ibn al-Hakam, the future Caliph Hisham II, son of al Hakam II.

Later transmitted in more than one recension, the text is known through a tradition whose plurality is already noted by Abu Marwan ibn Shuhayd and Ibn Khayr. The present work is of particular importance as a western witness that differs materially from the Istanbul manuscript on which the Cairo edition of 1964 was based, and likewise from the later printed tradition. Several passages in these leaves do not correspond to the edited text, while sections shared with the known editions appear in a different order. This suggests an independent Andalusi or Maghribi branch of transmission, rather than a simple copy of the recension represented by the printed text.

The careful scholarly layout, regular book hand, and recurring marginal annotation of this manuscript point to sustained instructional use within an advanced milieu of grammatical study. This suggestion is further supported by an inscription naming Abu Bakr Ismail ibn Badr as a *muhaddith* of the text, and a scribal association with the scholarly copying circle of Abu al-Mutarrif Isa Ibn Futays. The references to figures associated with Andalusi learned circles are significant, and suggest that the text circulated within elite scholarly networks not far removed from the courtly world in which al-Zubaydi himself taught. The marginalia open a further window onto the scholarly milieu of the manuscript as repeated marginal signs and collation formulae include references to correction, copying from another hand, and comparison with hawashi on al-Gharib al-Musannaf among other major authorities in Arabic grammar and philology. In such a setting, grammatical correction was not merely a technical exercise, but a discipline closely bound to education, authority, and the preservation of proper Arabic usage.

Examined by Dr Umberto Bongianino, Samir Shamma Associate Professor of Islamic Numismatics, Epigraphy and Material Culture at the University of Oxford, the manuscript stands as an uncommon and valuable witness to the multiform western tradition of *Lahn al-Awam* and to the study of linguistic instruction in the medieval Islamic west.

Description: Small 4to (183 × 136 mm). 7 ff. Arabic manuscript on paper. Written in dark brown maghribi script with important words occasionally picked out in a slightly heavier tone. The text is arranged per extensum with marginal scholia in smaller maghribi hands. Modern full leather binding. Generally well preserved, with some worming throughout; wanting 4 leaves.

Provenance: 1) A rubbed marginal note names Abu Bakr Ismail ibn Badr as a *muhaddith* (interlocutor) and Isa ibn Futays. 2) Dated inscription on fol. 1v: "I advanced what I could in this notice at the end of Jumada al-Akhira 364 H" (around mid-March 975 CE). 3) Partly legible inscription on fol. 3r naming "[...] Sheikh Mohammad Ibn Abdallah Ibn ?". 4) Dated inscription on fol. 6r "written in [...] Cordoba a year after 350 H" (351 H = 962/963 CE).

References: GAL I, 133. Ibn Khayr al-Ishbili, Fihrist (Bulaq/Qomesh edition, based on the Escorial manuscript; Beirut reprint, 1893), see p. 346. Dr. Ramadan Abd Attawab, Lahn Al Awam (Second edition, Cairo, 2000). Miguel Asín Palacios, Elmer H. Douglas, and Howard W. Yoder, The Mystical Philosophy of Ibn Masarra and his Followers, see chapter 7, p. 95.

https://inlibris.com/item/bn68406/

The earliest and only traceable Andalusian witness to a major legal work by Imam al Haramayni al-Juwayni

4. Abu al-Maali Abd al-Malik ibn Abdallah al-Juwayni.

Al Burhan fi Usul al-Fiqh.

[Al Andalus, 12th to 13th century CE].

€ 185,000

The earliest and only traceable Andalusian witness to one of the central works of Islamic legal theory, this manuscript preserves Volume II of *al-Burhan fi Usul al-Fiqh*, the foundational treatise by Imam al Haramayni al Juwayni (1028–85 CE), whose systematic articulation of legal theory shaped the subsequent Sunni juristic tradition and directly informed the later synthesis of Abu Hamid al-Ghazali. Composed in the intellectual milieu of the eastern Islamic world in the 5th century Hijri (11th century CE), *al-Burhan* occupies a decisive position in the history of Usul al Fiqh as one of the earliest fully developed theoretical frameworks for legal reasoning, analogy, and abrogation.

The present manuscript transmits a substantial and coherent portion of the second volume of the work, opening within the advanced discussions of legal reasoning, including the chapter "al-Qawl fi Taqasim al-Nazar as-Shaari" (On the divisions of legal reasoning), proceeding through the treatment of analogy, and breaking off at the opening of "Bab al Naskh" (the Book of Abrogation). This span corresponds closely to the structure established in the modern critical edition by Abd al Azim al-Dib (Cairo 1979), based on two independent, complete eastern manuscripts, while Maghribi witnesses are limited to commentaries. Significantly, this manuscript therefore represents an independent Andalusian transmission of the base text, standing outside the manuscript group used for the standard edition. Its importance is heightened by the fact that under Almoravid rule during the 11th and 12th centuries, Maliki jurists opposed *kalam* and restricted the teaching and circulation of Ashari speculative theology. As a result, works by al-Juwayni, whose corpus is grounded in Ashari *kalam*, are absent from known Andalusi and Maghribi transmissions of this period. This manuscript therefore stands as a rare western Islamic witness to a work otherwise transmitted through eastern manuscript traditions.

Of particular importance for the study of mature legal theory, *al-Burhan* addresses the mechanics of legal reasoning at a level intended for advanced scholarly engagement. Its Andalusian provenance, combined with its transmission of the base text rather than a commentary, positions it as a significant document for the study of westward textual transmission, regional scribal practice, and the reception of eastern Sunni legal theory in the western Islamic world.

Description: Large 4to (182 × 250 mm). 109 ff. Arabic manuscript on laid paper. Andalusian maghribi script in brown ink with chapter headings written in heavier ink. Later green leather binding. A few professional edge repairs; modern endpapers. Generally well preserved with waterstaining, worming, and wear consistent with age.

Provenance: A corrective marginal note bears the name Muhammad Masud al-Ghalibi on fol. 44; no date.

References: GAL I, 389 & S I, 673. Abd al Azim al Dib, al Burhan fi Usul al Fiqh (Cairo, 1979). Maribel Fierro, Orthodoxy and Heresy in Al Andalus (Leiden, 1992), pp. 133–170. Dominique Urvoy, Le monde des ulemas andalous du Ve XIe au VIIe XIIIe siecle (Toulouse, 1978), pp. 215–245.

https://inlibris.com/item/bn68408/

The earliest traceable copy

5. Majd al-Din Abu Sa'id Sharaf bin al-Mu'ayyad bin Abi al-Fath al-Baghdadi.

A tuhfat al-barara fil masail al-ashara [The Gift of the Pious in Answers to the Ten Questions].

[Levant, possibly Egypt], Ramadan 651 H [= November/December 1253 CE].

€ 35,000

The earliest traceable copy: a 13th-century Arabic manuscript of Majd al-Din al-Baghdadi's principal work, copied scarcely a generation after the death of the author. As an early witness to formative Kubrawi Sufism, it preserves the teachings of one of the order's most influential masters in a concise instructional form.

Structured around ten questions, the treatise condenses al-Baghdadi's teaching into a compact didactic form intended for instruction, recollection, and repeated consultation. Records trace one later copy in the Beinecke Library, Yale University, dated 993 H, one undated copy in the National Library of the Kingdom of Morocco, one copy in the Majlis Library Tehran, dated 709 H (MS 598/3), and ten further copies in Turkey, including dated examples from 711 H, 767 H, 791 H and 826 H used for the 2024 critical edition of the work. On this evidence, the present manuscript, dated to 651 H, is the earliest traceable witness to the work. It belongs to the earliest phase of the text's transmission, when Kubrawi teaching was being fixed and circulated in manuscript form across the eastern Islamic world.

Description: Small 4to (140 × 188 mm). 95 ff. Arabic manuscript on paper, written in black naskh. Later full brown leather binding.
Well preserved with occasional light soiling and marginal staining; binding insignificantly rubbed. In good condition.

Provenance: 1) Repeated Persian waqf stamp throughout, partially legible, apparently including the elements "... nishan ..." and "... Muhammad Khanqan". 2) Dated colophon by Abd al-Malik Ibn Mahmoud al-Fakih al-J/Huwayni.

References: GAL I, 439; S I, 785. OCLC 702138815, 929690036. Khalid Muhammad Abduh, ed., Makhtutat Tuhfat al-Barara fi al-Masail al-Ashara, by Majd al-Din al-Baghdadi, intro. Arin Salama-Qudsi, 1st ed. (Kutub Nashirun, 1445 H / 2024 CE), pp. 21–25.

https://inlibris.com/item/bn69037/

بالخير

بسم الله الرحمن الرحيم مهر مسروتم

الحمد لله الذي اطلع نور العبودية عن كمام العبادة
بلواقح العناية واظهر نور المحبة في ظلمة البشرية بلطايف
الهداية اذاق ارواح المحبين لذة اقداح شراب الجمال
وازاح عن قلوب الواصلين تعلقات الكون بصمصام الجلال
الف بين الظلمة والنور في اطوار البشرية فجعلها سترا مستورا
ثم ازال صورة الظلمة بحقايق الشريعة وكشف عن حقيقة النور
بدقايق الطريقة فملا القلوب بها حبورا وسرورا ثم الصلوة
والسلام على من استخلصه لنفسه ورقاه من حضيض البشرية
الى ذروة الولاية ثم رده الى عالم الشهادة في خلع الاجتبا
والاصطفا محمد المبعوث الى الاسود والاحمر الذي شهدت
بصدق دعوته الكاينات حتى الحجر والمدر وعلى اله الطيبين
الطاهرين واصحابه الهادين المهتدين اما بعد فقد سالني
بعض خلص اخواني في الدين ومن امتاز عن اقرانه بصدق الطلب
واليقين عشر مسايل هي في الحقيقة معظم ما يحتاج الى

معرفتها الطالب واولى ما يرغب فيه الراغب والتمس ان ارتب
مجموع اجوبتها كتابا وابوبه على الترتيب بابا بابا وكنت
مواظبا على جمع بعض عوالي مسموعاتي في الكتاب الذي سميته
زبدة العوالي وحلية الاعالي مقبلا على ترتيبه وتهذيبه
اطراف الايام وانا الليالي فابيت عن امتثال امره خوفا مني
على ان الفي باتمام ما اراد ان اكتب كما اريد ان اكتب فما اغنى
عني الآبا وعد ذلك من اسوا الجفا فاسترقت بعض الاوقات
واستخلصت اولى الساعات واستخرت الله تعالى وابتدا
بترتيب هذا الكتاب على نسق السوال والجواب مقتصرا
في كل مسالة على لب جوابه من غير استيفا الحق بابه وسميته
كتاب تحفة البرره في المسايل العشرة فان اخر الله تعالى في
الاجل وساعد في القدر انتصبت لذلك انتصابا ازيل به
الخلل الذي لازم هذا الكتاب والتقصير الذي قارن هذه
الابواب والله المستعان وعليه التكلان الباب الاول
في المساله الاولى وهي ما قوله في اداب المتصوفة في جملة

Written ninety-two years after Ibn Qurqul's death

6. Abu Ishaq Ibrahim al-Hamzi al-Wahrani Ibn Qurqul.

Matali al-Anwar ala Sihah al-Athar [with an appended section].

[The Levant], 28 Jumada I 661 H [= April 1263 CE].

€ 65,000

This is a notably early dated witness to one of the most influential western Islamic works on the difficult vocabulary, names, and on variant forms of the Muwatta and the two Sahihs. Copied for his own use by Ahmad ibn Musa ibn Ghanim al Maqdisi in Jumada I 661 H, this manuscript was produced less than a century after the death of the Andalusian scholar Ibn Qurqul in 569 H, making it direct evidence for the circulation of advanced Hadith philology in the first Mamluk generation.

Ibn Qurqul's *Matali al-Anwar* stands in exceptionally close relation to Qadi Iyad's *Mashariq al-Anwar*. The two works were so closely associated that the manuscript tradition repeatedly confused them, while later scholars often treated *Matali al-Anwar* as the more practical work for commentary and reference.

The present copy begins near the end of the chapters on the letter Ain, in the section on problematic names, at the discussion of the variants between Ubayd Allah and Abd Allah, and continues to the end of the work. It therefore preserves a substantial early text of a major reference work for the philological study of Hadith.

Of particular importance is the supplementary work appended at the end, introduced as "a clarification of what is difficult, a completion of what is lacking, an opening of what is closed, and an explanation of what is obscure", and headed *Kitab Ziyadat al-Matali*, the Book of Additions to al-Matali. The modern editor's census records related supplementary material in other witnesses, but notes that among the surveyed copies only Fazil Ahmad Pasha 435, copied in Alexandria in late Shaban 730 H (1330 CE), preserves the final section complete.

The present manuscript is therefore not merely an early copy of *Matali al-Anwar*, but a textually significant witness to the additions associated with it. It also documents the fluid boundary between the traditions of *Matali al-Anwar and Mashariq al-Anwar*, preserving a living stage in the transmission of one of the central western Islamic reference works on Hadith language.

Description: 4to (197 × 265 mm). 77; 35 ff. Arabic manuscript on paper. Black naskh script with rubrication in red and extensive marginalia in black. Later full red leather, elaborately ruled in blind.

Likely part of a multi-volume set; wanting a first volume and around 8 folios towards the end of the appended work. Some soiling, water-stains, and worming throughout. Generally in good condition.

Provenance: Dated colophon naming Ahmad ibn Muhammad ibn Isa ibn Musa ibn Ghanim al-Maqdisi having copied the work for his own use. Likely part of the Jerusalemite Ibn Ghanim or Ghawanma family, later well attested among Maqdisi scholarly circles.

References: Al-Dhahabi, Shams al-Din Muhammad b. Ahmad b. Uthman. Siyar A'lam al-Nubala'. Vol. 20 (Beirut, Mu'assasat al-Risala, 3rd ed. 1985), p. 520. Dar al-Falah li al-Bahth al-Ilmi wa Tahqiq al-Turath. Published by the Ministry of Awqaf and Islamic Affairs, (Qatar, 2012).

https://inlibris.com/item/bn68868/

Previously unrecorded Maghribi tafsir preserving Suwar 10–14

7. Abu Bakr ibn al-Arabi.

Ahkam al-Qur'an [The Legal Rulings of the Qur'an].

[North Africa, 13th to late 14th c. CE].

€ 125,000

A previously unrecorded Andalusian recension of *Ahkam al-Qur'an* by the Andalusian Maliki jurist Abu Bakr Muhammad ibn al-Arabi (1076–1148 CE), transmitting the work through a selective exegetical lens that privileges verses treated through *taawil* while remaining structurally and textually grounded in Ibn al-Arabi's juridical commentary.

The text begins within the commentary on Surah Yunus at verse 96 and proceeds without major interruption through the commentary on Surah al-Nahl at verse 14, transmitting a full verse-by-verse exposition across this range. In the sections compared, the wording corresponds to the recension preserved in the manuscripts used for the 1984 Cairo edition while also providing commentary for verses absent from those witnesses: the manuscripts from the critical edition preserve only selected verses and partial volumes of *Ahkam al-Qur'an*, namely MS 334 in three volumes (Al Fatiha, Al Baqara, portions of Al Nisa, Al Tawba, Al Nur, Al Shuara and Al Sharh); MS 22 (material from Al Baqara to Al Nisa); and MS 2 Sh (only the fourth part of a larger codex). Thus, the work is a specialized recension of *Ahkam al-Qur'an*, notable for its concentration on verses of theological and interpretive significance. By contrast, the present manuscript uniquely bridges a crucial textual lacuna in the tradition. Its discovery is therefore of profound significance for the textual history of Ibn al-Arabi's *tafsir* within the Andalusian school of thought, as it restores a body of exegetical material that had hitherto been believed lost.

At the close of the preserved text, the scribe records the explicit formula "tam al-safar al-sadis wa yalihi al-safar al-sabie", indicating that this volume formed one unit, the sixth, within a multi-part transmission of the work. Preserved in a Maghribi scholarly hand on laid paper and transmitted within a western Islamic legal milieu, the manuscript constitutes a significant and materially early witness to the reception, segmentation, and circulation of Ibn al Arabi's *Ahkam al-Qur'an* in the medieval Maghrib.

Description: 4to (198 × 164 mm). 191 ff. Arabic manuscript on laid paper with Italian watermarks. Written in maghribi script in brown ink with red rubrication; scholarly layout with dense ruling. Later Moroccan leather binding with fore-edge flap, central almond shaped medallion in blind, gilt frame, and vertical blind rule linking head and tail to the centrepiece.
Binding sympathetically restored; well preserved with slight toning and worming throughout.

Provenance: Notarized ownership and testimony note naming Ahmad Said b. Abd Allah al-Muzali, of al Tafnklit (Tafnklit, Souss/Taroudant region, southern Morocco); records a joint wool purchase in Marrakesh, discrepancies in weight on return, confirmation by witness Sidi Umar b. Yaddar, notarization by Abd Allah Ahmad b. Hamid b. Ali al-Tafnkliti. Dated Monday, Dhu'l-Hijja 1070 H (August/September 1660 CE).

References: GAL I, 413. Muhammad Abd al Qadir Ata (ed.), Ahkam al-Qur'an, (Beirut, Dar al Kutub al Ilmiyya, 1984).

https://inlibris.com/item/bn68407/

Indo-Persian poetry, successively owned by a Sultan and a British spy in India

8. Amir Khusraw Dihlavi.

Diwan-i Amir Khusraw Dihlavi.

Indo-Persia, Timurid Empire, ca. 1460–1480 CE.

€ 125,000

A fine manuscript of the *Diwan-i Khusraw*, a highly important text of Indo-Persian poetry, owned by the Ottoman Sultan Bayezid II (1447–1512) and later by R. W. Rotton, a British spy in India, and copied by a renowned 15th century nasta'liq scribe, Muhammad Ibn Muhammad Baqqal.

Amir Khusraw (1253–1325), also known as "the Parrot of India", was a celebrated Indo-Persian Sufi musician, poet and scholar. He was famous for his ease of writing in different poetic styles: this example is a Diwan, or compilation, composed mostly of ghazals along with qasidehs, na'ats, rubais, and qit'as. Sultan Bayezid II had inherited a great number of books from his father, Sultan Mehmet II, and continued to build the collection into a very impressive library. In 1502 he ordered the royal librarian 'Atufi to create an inventory of the books in the royal library: this catalogue records more than 7,000 titles, among which are no fewer than 13 copies of *Diwan-i Khusraw*.

The manuscript was most likely penned around the end of the fifteenth century: the earliest recorded copy attributed to Ibn Muhammad Baqqal is a Shahnameh copied in 1464 (held in the Topkapi Palace Museum, TSMK H.1496), while the latest dated example is a copy of the *Acâ'ib al-mahlükat al-Kazvini* (Süleymaniye Library, Fatih 4172), written in 1501.

A meticulously crafted manuscript from the Ottoman royal library, giving eloquent proof of the cultural synthesis that took place in the Indian subcontinent and the Timurid Empire from the 14th century onward.

DESCRIPTION: 8vo (130 × 220 mm). 321 ff. Persian manuscript on polished paper. 17 lines of black nasta'liq set in two columns with gilt borders, titles in gilt, elegant blue and gilt shamsa frontispiece, 'unwan page decorated with gold and blue, text in clouds. Full leather binding, rebacked, remains of earlier morocco and gold bindings preserved in inner covers.
Covers worn and rebacked, early morocco covers preserved. Some dampstaining, a few paper repairs, ink smudges, browning, and worming. Occasional stains, only few within the text; small stain on fore-edge. Two marginal poems (ff. 80, 194) and two marginal corrections.

Provenance: 1) With the official oval stamp of Sultan Bayezid II (1447–1512). 2) Also with the rectangular stamp of Major Richard Whytell Rotton (1770–1810), English mercenary and one of Richard Wellesley's most highly prized spies in India, on the first folio: "Rawshan al-Dawlah Mubariz al-Mulk Richard Vital Ratin As'ad Bahadur Sabit" (the same stamp is also in another MS in the Manchester Library: Baharistan-i Jami, Persian MS 305). 3) Sotheby's, 30 April 1992, lot 35. 4) Christie's, 5 October 2010, lot 192. 5) Sotheby's, 25 April 2012, lot 415 (misdated 1522 AD and misidentified as a Khamsa).

References: Masoumeh Mohammadinezhad Hüseyni, "Akkoyunlu Türkmen Sultani Halil'in Kitap Sanati Hamiligi" (PhD thesis). Istanbul, Mimar Sinan Güzel Sanatlar Üniversitesi, 2021, pp. 217–223. Gülru Necipoglu, Cemal Kafadar, and Cornell H. Fleischer, Treasures of Knowledge: An Inventory of the Ottoman Palace Library (1502/3–1503/4) (2 vols). Leiden, Brill, 2019.

https://inlibris.com/item/bn63008/

Unrecorded copy of this rare hippiatric text in a contemporary Moresque binding

9. Giovanni Facio Patarino dell'Amendolara, Italian veterinarian (fl. 1450–1500).

Trattato di mascalcia.

[Southern Italy, probably Naples, final quarter of the 15th century].

€ 65,000

Previously unrecorded witness of an extremely scarce southern Italian treatise on hippiatric medicine and farriery, here explicitly addressed to "Bernardino de Sancto Severino Conte de Laoria et Segnore de la Mendolara".

Patarino's work belongs to the courtly and professional culture of the Aragonese Kingdom of Naples, where the health and management of horses underpinned warfare, display, and long-distance travel, and where vernacular veterinary texts circulated alongside astrological regimens and household recipe collections. The manuscript is neatly written in a late-Quattrocento cursive with red rubrics, running headers and simple red initials, preserving the practical, handbook character of the text. The opening index (ff. 1–5) is followed by the main "Receptario de mescaltia" (ff. 6–94) in 110 chapters, beginning with an astrologically-minded "Capitulo de cognoscere la ragione de la luna" ("Primo voi notare se la luna volta con li pezzi verso levante ...") and offering an in-depth catalogue of various equine ailments, swellings, wounds, fevers, diseases and conditions with practical remedies to cure them. The final pages contain a set of "rimedi experimentati … dal quinternio del segnor Re" (ff. 94–100v) and slightly later additions of recipes and notes (ff. 100v–103v). A loose leaf at the end transmits three further chapters, including an instruction to induce sleep in a horse.

Little is known of the enigmatic Mastro Facio Patarino dell'Amendorla (sometimes confused with the similarly named Bonifacio Patarino, a veterinarian of the 13th century who wrote a different treatise on hippiatry). Flourishing in the later 15th century, Facio was likely a native of Calabria; he dedicated a copy of his treatise to Ferdinand of Aragon in 1474 (for the most recent bibliography, see Colotti). Only a handful of contemporary copies appear to survive, with four recorded in the Bibliothèque nationale de France (Italien 938–941). The survival of this rare text in a contemporary Neapolitan binding with an emphatically geometric, non-figural scheme reflecting late-medieval Islamic ornamental influence is an uncommon point of authenticity for such working books.

Description: 4to (150 × 216 mm). Italian manuscript on paper. (103) ff. plus two loose leaves and front and back free endpapers, thus complete. 17–19 lines, written space ca. 95 × 140 mm. Watermark: mermaid within a circle (close to Piccard Online 21199 and 21209: Rome, final decade of the 15th century). Contemporary Neapolitan brown morocco, blind-tooled with multiple concentric rectangular panels of continuous interlaced strapwork in a Moresque-Mudéjar idiom, enclosing a tall central panel stamped with a vertical sequence of knotted arabesque fleurons.
Some marginal spotting and dampstaining; a few edges damaged (including ff. 60f.).

Provenance: 1) Bernardino de Sancto Severino, Conte de Laoria, dedicatee named in the text (i.e., the Neapolitan nobleman Barnaba Sanseverino, conte di Laurìa). 2) Giovanni Gandolfi, ownership inscription and ink ex-libris dated 1785 on the front flyleaf.

References: Cf. M. Colotti, "Mastro Facio Patarino della Amendolara ed il suo Trattato di mascalcia", in Arte tecnica e cultura popolare all'alba del Cinquecento: Mastro Facio Patarino della Amendolara ed il suo 'Trattato di mascalcia' nei codici quattrocenteschi meridionali (2003).

https://inlibris.com/item/bn68620/

Presentation copy for the Sultan

10. Abd al-Husayn al-Husayni al-Jurjani.

Al-Khulasah fi ilm al-Firasah [The Compendium on Physiognomy].

[Ottoman Empire, between 1481 and 1512 CE].

€ 50,000

The presentation copy for Sultan Bayezid II, produced during his reign between 1481 and 1512, of a rare work on physiognomy. The Sultan's name, "Abu al-Nasr Sultan Bayezid Khan", is written prominently in gold within the dedicatory preface after an extended series of imperial titles and courtly praise, providing direct internal evidence that the manuscript was prepared for presentation at the Ottoman court. Only two further copies of the work are recorded in Tehran, neither of which contain the same dedication or explicit.

The work is particularly appealing for its vivid attempt to read human character from every aspect of the visible world. The first section examines the general influences governing temper and behaviour, including climate, geographical origin, age, sex, humoral constitution, diet, and habitual activity. It contrasts the inhabitants of northern and southern regions and provides character sketches of the peoples of Iraq, Egypt, Isfahan, and other localities, linking bodily constitution and environment with generosity, arrogance, trustworthiness, intelligence and other moral qualities. The second section turns to the body of the individual: thus, the shape of the lips may reveal ambition or nobility of spirit, while the texture and proportions of the hands may indicate quick understanding, foolishness, firmness in action, or aptitude for planning. The conclusion explains how such signs should be compared and combined in order to uncover qualities that remain otherwise hidden.

More than a conventional manual of physiognomy, the *Khulasa* offers a compact survey of pre-modern ideas about the relationship between body, environment and personality. It is offered here in an illuminated dedication copy.

DESCRIPTION: 8vo (118 × 180 mm). 52 ff. Persian script on polished laid paper. Written in black and gold nasta'liq script and occasionally in naskh for Arabic phrases. 'Unwan headpiece and colophon illuminated in gilt and lapislazuli. Spine rebacked with original boards preserved.
Well preserved, internally clean with some waterstains, especially to lower margin and gutter, showing occasional professional repairs. Without fore-edge flap.

PROVENANCE: 1) Ownership inscription by Isma'il Assim Zadeh, stating that he acquired the manuscript in 1162 H (1748/49 CE). 2) Sayyid Muhammad Nurbakhsh (later attribution, probably one of the references used by the author).

REFERENCES: Cf. Mostafa Derayati, Fehrestegan-e noskheha-ye khatti-ye Iran (Fankha) [Union Catalogue of Manuscripts in Iran], ed. Mojtaba Derayati (Tehran: National Library and Archives of the Islamic Republic of Iran, 1392 SH [2013/14 CE]), entries for Tehran, Sepahsalar Library, MS 2869/4, and Tehran, National Library, MS 2307/3.

https://inlibris.com/item/bn68529/

Editio princeps of a cornerstone Arabic astrological compendium: from the Ritman Library

11. Abul Hasan Ali ibn abi Rijal (Haly Abenragel, Albohazen Hall).

Liber de iudiciis astrorum.

Venice, Erhard Ratdolt, 4 July 1485.

€ 185,000

First edition of the Latin translation of one of the most influential astrological manuals of the Middle Ages, printed by Erhard Ratdolt at the close of his Venetian period.

Compiled by the Tunisian court astrologer Abu l-Hasan ʻAli ibn Abi l-Rijal in the 11th century, the work presents a comprehensive method of astrology and preserves material from earlier Greek and Persian authorities. The Latin version derives from the Old Castilian translation commissioned by Alfonso X of Castile in the mid-13th century and made by Yehuda ben Moshe. The edition opens with Ratdolt's dedicatory epistle to Bishop Johann von Werdenberg and exemplifies the printer's distinctive Venetian scientific typography with handsome woodcut initials and a schematic diagram.

The book became a principal conduit for Arabic judicial astrology into Renaissance Europe and was frequently mined by later practitioners; the 1485 printing marks the authoritative entry of this tradition into print. While widely reprinted in the 16th century as one of the most disseminated astrological texts, the *editio princeps* is of great rarity, with Rare Book Hub recording only two appearances at auction (the last in 1986).

Description: Folio (215 × 315 mm). (4), 152 ff. Double column, 60 lines. Gothic type. With one schematic text woodcut and numerous 4- to 13-line initials. Contemporary wooden boards, rebacked in brown calf preserving broad blind-stamped leather pieces on the covers; a single three-part brass clasp.
Upper and lower margins and inner gutter lightly waterstained in places. Occasional minor worming. Several leaves at beginning and end strengthened in gutter; first quire's four leaves mounted a few millimetres high. Leaf 1 with small corner repair and early ownership; leaf 33 with repaired tear. Spine renewed using remains of the old covering; clasp strap and endpapers renewed. Overall a broad-margined, well-preserved copy with contemporary marginalia.

Provenance: 1) Early ownership inscription of a Philipp Gundelius on fol. 1. 2) Reiss & Sohn, 1 Nov. 2011, lot 4428. 3) Bibliotheca Philosophica Hermetica, J. R. Ritman, Amsterdam (with bookplate).

References: HC 8349*. Goff H-4. GW 12117. BMC V, 290. BSB-Ink A-1. Proctor 4403. ISTC ih00004000. Carmody, p. 151.

https://inlibris.com/item/bn68233/

31. in eqy dimisis salute siccitate & habundantia. 147.
32. in sciendo quando accident rixe: guerre: combustiones & submersiones. 147.
33. in precio rerum .148
34. in eo quod habent planete & signa de climatibus & villis mundi. .149
35. in partitionib⁹ signoꝝ p villas. .149
36. in sciendo quid habent planete de climatib⁹ & partitione terre .150
37. in longitudinibus & latitudinibus civitatum fm q̃ eas exposuit barix i suis tabulis trãsumdo ab occidẽte per quãlibet civitatẽ .150
38. in scicẽdo extra here duas gtes .151
39. in in sciendo signũ applicationis ascendẽtis permutationis conjunctionis que significantur legem mauroꝝum 151.
40. in sciendo has applicationes & partitiones in lege mahometi. 151.
41. in visione cometarum .152

Expliciunt tabule.

Preclarissim⁹ liber cõplet⁹ in iudicijs astroꝝ: quẽ edidit albohazen Haly filius abenragel ḟcelicissime incipit: & primo prohemiũ in ipsũ librum.

Hic ẽ liber magn⁹ & cõplenus quẽ habuit abenragel fil⁹ sumus astrologus cõposuit de iudicijs astroꝝ: quem iussit filio⁹ musice precepto dñi alfonsi romanoꝝ & castelle dei gratia regis illustris translulit de arabico i maternũ videlicet hispanicũ idioma. Et quẽ egidi⁹ de tebaldis parmensis aule imperialis notari⁹ vna cũ petro de regio ipsius aule, ptbonotario translulit in latinũ. Diuidit enl liber iste in .8. partes. q̃ꝝ capitula pa

Prohemiũ interpretij. tebui.

Deo victoriosoꝝ: honorato: potenti creatori noctis & diei: detectori occultoꝝ scientiaꝝ & paritatis ipi qui creauit: equauit: iudicauit: diuisit interfecit: viuificauit: dilo libertatis: mercedis: honoris: & regni: qui est prim⁹ sine principio cognitoꝝ & postrem⁹ sine fine terminato creauit celos circũferentiales & stellas mouentes & celũ cooperiẽs & terrã sufferentẽ. Et est ille cuius oẽs res q̃ o visus attingũt & recipiũt cogitat⁹ & sensus in oibus signalib⁹ & significationib⁹ demonstrant dominiũ & virtutẽ suã: cui⁹ salutationes sint super eos qui fideliter eũ credunt.

Prohemiũ auctoris.

Hoc est liber in quo multos sensus adiunxi de scientia stellaꝝ & mirabiliũ suoꝝ secretoꝝ: & collegi de multis libris sapientũ huius scientie: & addidi ei id q̃ ego existimaui tam per intellectum q̃ per opinionem meã: & q̃ ꝑ experiẽtiã inueni: quoniam hec scientia stellaꝝ est grandis & alta multũ cum nõ possit amplectiꝝ: nec ille q̃ sapiens est in ea pot ipsaꝝ totã explanare nec diuidere p diras suas: q̃ꝝ est scientia partiũ separatiũ & iudiciorũ diuersoꝝ & secretoꝝ celatoꝝ: ita sapiens & intelligẽs subtilis & acut⁹ extrahit ea a se p intellectũ & subtilitatem suã & acuitatẽ suę nature. Et nesciens qui trãsit p eam oppressus: cepsitat in ea & perdit ipsaꝝ neciesitate & oppsura eꝝ. ¶ Et hũc libũ adiuctatis & cõpletũ posui q̃ recipit oẽs maneries hui⁹ scientie a principio suaꝝ radicũ vsq̃ ad cõplementũ oium partitionũ suaꝝ. ¶ Incepi enl primo loqui de signis & suis naturis. Et de planetis & suis qualitatib⁹. Et de reb⁹ que excusari nõ pot quin ꝑponãt & ipsi loquamur in iudicijs. Deinde locu⁹ fui in questionib⁹ & hec posui in trib⁹ partib⁹. Postea locu⁹ fui de natiuitatib⁹ & posui ea in duab⁹ partib⁹. Postea locu⁹ fui in resolutionib⁹ annorũ nati ponẽdo ea in vna parte. Postea locutus fui de resolutionib⁹ annoꝝ mũdi ponẽdo ea in vna parte: & perfecte fuerũt partes libri octo partium

Libri cõpleti in iudicijs stellaꝝ primo pars incipit: que tenet sexaginta capitula.

Capitulũ primũ de signis.

Duo decim sunt signa i celo similia: mẽbris: corporis quoꝝ natuꝝ elemẽta quattuoꝝ gubernant: que sunt radices corporũ & sunt in eis retẽta & ꝓpter existentiã planetarũ i signis & introitũ eorũ in illa & exitũ de ipsis fuit diuersitas & cessationis & aeris & augmentũ caloris & frigoris quoli bet ãno. ¶ Principiũ enl signoꝝ est aries: postea taurus: gemini: cancer: leo: virgo: libra: scorpio: sagittariꝰ: capricornꝰ: aqrꝰ: pisces. Hoꝝ signorũ sex sũt septẽtrionalia scilꝭ a capite arietis vsq̃ ad finẽ virginis: & sex meridionalia scilicꝭ a capite libre vsq̃ ad finẽ piscũ. Et linea que trãsit q̃ caput arietis & caput libre ẽ circulꝰ directꝰ in quo eqñt nox & dies & dirigunt. Et qñ vnũ horũ signoꝝ ascendit in vna parte: ponit se suũ oppositũ in alia de oriente ad occidẽs: & ꝓpter hãc diuersitatẽ sit longitudo & brietitas diei & augmentũ & diminutio in suis horis & ascẽsionib⁹. ¶ Hoꝝ signorũ aliqua sũt ignea: terrea: aerea: & aquatica. ¶ Et his alia sũt in forma hominũ: & alia in forma bestiaꝝ: & alia in forma reptiliũ. ¶ Eoꝝ alia sunt muta: alia rationabilia alia generatiua: alia sterilia: alia integra: alia fracta: alia masculina: alia feminina: alia fortunata: alia infortunata: alia amara: alia salsa alia dulcia: alia acria. Alia crescẽtia in ascensionib⁹: alia decrescẽtia. Alia orientalia: alia occidẽtalia. Alia meridionalia: alia septẽtrionalia. ¶ Arietis leo & sagittariꝰ sũt ignea. Taurꝰ ygo & capricornꝰ terrea. Gemini libra & aquariꝰ aerea. Cãcer scorpio & pisces aquatica. Eoꝝ masculina sũt ignea & aerea. Feminina vo terrea & aquatica. ¶ Masculina eoꝝ sũt fortune: feminina infortune. Que sunt in forma humana sũt geminis libra: aquariꝰ: & ygo. In forma bestiaꝝ arietis taurꝰ capricornꝰ: & sagittariꝰ. In forma bestinglorꝝ: leo. In forma reptiliũ: cãcer: scorpio & pisces. Signa rupta sũt: aries: leo & pisces. Alia vo sũt integra. Signa rõnabilia sũt libra: aquariꝰ: gemini & ygo. ¶ Habẽtia voce: aries leo: taurꝰ: capricornꝰ: & sagittariꝰ. Muta: cancer scorpio & pisces. ¶ Signa multorũ filiorũ: pisces: cancer & scorpio. Paucoꝝ filioꝝ: aries: taurus: sagittariꝰ: capricornꝰ & libra. Sterilia: leo & gemini

ignea ♈ ♌ ♐
terrea ♉ ♍ ♑
aerea ♊ ♎ ♒
aquatica ♋ ♏ ♓

Long-lost eyewitness report of the capture of Tripoli: the author's presentation manuscript on vellum

12. Battistino de Tonsis.

Historia della presa di Tripoli.

Naples, 20 October 1510.

€ 125,000

Unique manuscript witness of an oft-cited but long-untraced narrative: Battistino de Tonsis' first-person account of the Spanish conquest of Tripoli in 1510, written out at Naples on 20 October that same year.

A presentation copy produced by the author for Count Gerolamo Adorno (1483–1523), a Genoese politician and diplomat, signalled by the opening Renaissance border and the Adorno arms as well as by the dedicatory matter naming Adorno as patron. The text is prefaced by encomiastic verses to the author in Latin and Italian, attributed to the Neapolitan poet Alfonso di Gennaro, and by further verses addressed to Adorno attributed to the Sicilian poet Pietro Gravina, before the main narrative begins.

De Tonsis follows the expedition from the mustering and departure of the Spanish fleets at Favignana under Don Pedro Navarro, Count of Oliveto, to the landfall in Libya and the capture of Tripoli from its Muslim defenders, with the killing or imprisonment of much of the population, then on to the disastrous attempt on Djerba and the final withdrawal to Sicily and Naples.

In 1510 Tripoli lay within the Hafsid sphere of Ifriqiya: the Tunis ruler was the Hafsid caliph Abu 'Abdallah Muhammad IV al-Mutawakkil (r. 1494–1526), whose reign was increasingly strained by Spanish coastal offensives. The episode belongs to the wider unravelling of western Islamic polities in the early modern Maghreb, as Iberian expansion and then Ottoman encroachment tightened around the Hafsid littoral and reshaped the balance of power in the western Mediterranean.

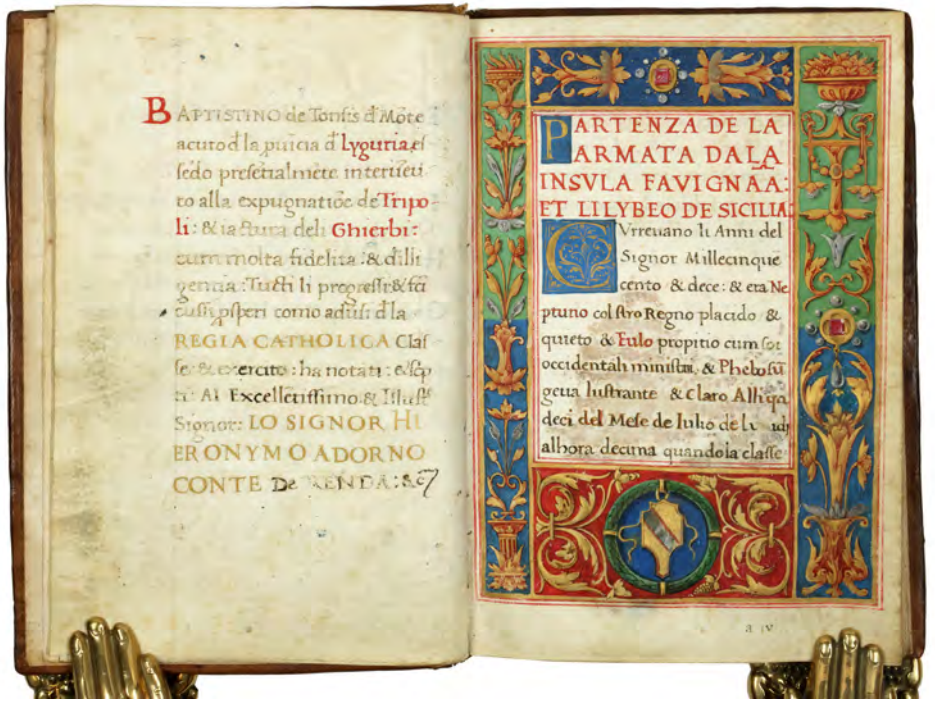
Written with the immediacy of a participant, the account mingles commanders' names, tactical choices, casualty figures, and logistical pressures with stark descriptions of close-quarter violence and of the extreme conditions faced during the Djerba campaign, alongside notes on the geography and history of Tripoli. Later historians cite de Tonsis' eyewitness experience and related letters preserved elsewhere, and the present manuscript appears to be the long-lost source narrative behind those later references.

Description: Small 4to (125 × 187 mm). 54 ff. Italian manuscript on vellum, plus a later vellum front flyleaf with title in ink. 13 lines per extensum, in a fine humanist hand; rubrics and keywords in red; two gilt initials on blue ground and numerous smaller initials in red or blue. Full decorated border in gilt and colours enclosing the Adorno arms. Early 19th-century French brown calf over pasteboards, gilt spine. Wants two leaves at the beginning (quire signatures begin "aiii"); else complete. Some fading of text and staining to opening leaves; a few words overwritten; coat of arms lightly smudged. Binding a little scuffed.

Provenance: 1) Battistino de Tonsis (fl. 1500), written by him for Count Gerolamo Adorno (1483–1523); explicitly dated Naples, 20 October 1510. 2) France, by the 18th century (French document dated 1782 used as upper pastedown). 3) H. Ternaux-Compans, Bibliothèque Asiatique et Africaine (Paris, 1841), 2956 (misdated "1610"). 4) Gonnelli Casa d'Aste (Florence), 7 Nov. 2009, lot 122. 5) Christie's, 12 Dec. 2018, lot 26.

References: Giustiniani, Gli scrittori liguri descritti dall'abbate Michele Giustiniani patritio (Genoa, 1667), p. 131. Ternaux-Compans, Bibliothèque Asiatique et Africaine ou catalogue des ouvrages relatifs à l'Asie et à l'Afrique qui ont paru depuis la découverte de l'imprimerie jusqu'en 1700 (Paris, 1841), no. 2956. Playfair, The Bibliography of the Barbary States (London, 1887), no. 49. M. Longhena, "L'Impresa di Tripoli nel 1510", Rivista d'Africa II (1912). M. Longhena, "La Spedizione contro Tripoli del 1510 (Da documenti bolognesi)", L'Archiginnasio XXXI (1936), 242–270. Bono, Storiografia e fonti occidentali sulla Libia, 1510–1911 II (Rome, 1982), 66.

https://inlibris.com/item/bn68619/



The definitive medieval Troy narrative, in contemporary Sicilian binding

13. Guido de Columna (Guido delle Colonne).

Historia destructionis Troiae.

[Sicily], 1533.

€ 48,000

The medieval Troy cycle at its Italian zenith: the only manuscript of Guido de Columna's history of the Trojan War to appear on the market in over fifty years. With its colophon, provenance and glorious Aragonese-influenced binding anchoring it in the Sicilian-Neapolitan area, it is a testimony to sixteenth-century Italy's multifaceted book culture.

Written in an admirably clear, elegant humanistic hand, the colophon by the scribe Matheus Collissano pinpoints completion to 16 November 1533. The name points to origins in Collesano, inland of Cefalù in Sicily, and the title "Frater" may indicate that Matheus was an inhabitant of the Franciscan monastery there. The watermarks are similar to known types produced in Italy in the 1520s, fully consistent with a Sicilian origin. The elaborate ornamentation of the contemporary binding, with clear echoes of Mudéjar and Aragonese styles, similarly places us within the Kingdom of the Two Sicilies, probably Sicily itself, making this volume a rare and extremely noteworthy survival of this period.

The subject matter of Troy was extremely popular in the medieval west, but Homer's works themselves were unknown. Knowledge of the subject was taken largely from classical Latin accounts such as that of Dares Phrygius, which purported to tell the story from the Trojan side. In the twelfth century, the poet Benoît de Sainte-Maure drew on these prose sources to create the Roman de Troie, an epic in 30,000 lines of French verse. Along the way, Benoît filled some gaps in the narrative, creating the famous romance between the Trojan prince Troilus and Briseida, who became better known as Chaucer's Criseyde and Shakespeare's Cressida. Guido de Columna, writing in the 1280s, in turn drew on Benoît, rendering the expanded tale back into Latin prose. Guido's work became one of the most definitive sources for the Troy narrative in the later Middle Ages.

Only two other 16th-century manuscripts of Guido's work are known to survive, both in institutional collections. Our volume also reveals several notable variant readings not found in the critical edition, further underscoring it as a unique survival of an unattested branch of transmission, securely anchored in Sicily, where the text was first composed.

An exceptional and elegant testimony to Renaissance Italian book culture, from text to binding.

Description: Folio (239 × 343 mm). Latin manuscript on paper. (2), 202, (2) ff. Single column, 22-25 lines per page, ruled in lead. Rubricated chiefly at the beginning and end of the books, with 1- to 3-line initials in red ink, sometimes lightly decorated and extending beyond the justification line. Contemporary dark brown morocco over flexible boards, richly decorated with gilt stamps and rolls, ribbed spine with gilt decoration and blind-stamping, 13th century vellum pastedowns. All edges goffered and gilt. Skilfully executed old restorations to the endcaps and spine, binding overall in excellent condition, gilt still vibrant. Bottom of fol. 1 trimmed, interior otherwise overwhelmingly clean, contents apparently complete.

Provenance: 1) Matthaeus de Collissano, the scribe, attested by the colophon on fol. 202v with the date 1533. 2) Giovan Tomas Tucca (c. 1500-1581), Neapolitan gentleman and humanist, Knight of the Order of Santiago, with arms and inscription on fol. 1r: "Io: Tomas Tucca miles sancti Iacobi. Anno Domini 1571". 3) Old Italian library call-sign on fol. 2v. 4) Note on fol. 1r referring to a Gio. Camillo, coachman in the service of Gio. Domenico, in the area of San Giovanni a Carbonara, Naples, with the date 1869. 5) Arrived in the United States, "consigned from Italy on account of war conditions". 6) Private collection of S. K. Cleven, Iowa. 7) Anderson Galleries, New York, 12 April 1915, lot 93. 8) Private collection.

https://inlibris.com/item/bn69230/

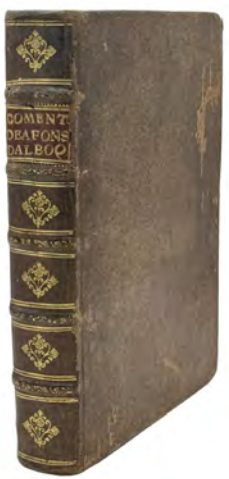
The first European to enter the Arabian Gulf

14. Afonso de Albuquerque.

Commentarios do Grande Afonso Dalboquerque, Capitao geral que foy das Indias Orientales, em tempo do moito poderoso Rey dom Manuel, o primeiro deste nome. Novemente emendados & acrescentados pelo mesmo auctor.

Lisbon, Joao de Barreira, 1576.

€ 75,000



Second edition, excessively rare and "plus correcte et plus estimée que la première" (Palha). Afonso d'Albuquerque (1453–1515), the Great, was one of the most striking personalities in the history of Portuguese discovery and colonialism and is the founder of the Portuguese Empire in the East Indies.

Albuquerque advanced the three-fold Portuguese grand scheme of combatting Islam and securing the trade of spices and the establishment of a vast Portuguese Asian empire. He was the first European to enter the Gulf, led the first voyage by a European fleet into the Red Sea, and was also the first westerner to reach the coast of South-Eastern Arabia: "In 1506 Albuquerque was despatched from Lisbon on an expedition, intended to consolidate Portuguese supremacy in the Indian Ocean. His instructions were to monopolize trade with East India for Portugal, and to exclude both Venetians and Saracens from Indian waters [...] Attacks were made on the Arab ports at Malindi, Hoja, Lamu and Brava, before continuing to Socotra [...] Sailing from Socotra with six ships, Albuquerque coasted the Arabian peninsula, sacked Muscat and Sohar, and then launched an attack on Hormuz during the months of September and October 1507. In spite of the overwhelming forces assembled against him by the island's twelve-year-old ruler, Albuquerque mounted a successful siege, with the result that the ruler became a vassal of the Portuguese crown [...] The famous 'Commentaries' [...] were published by his son Alfonso [...], collected from his father's papers. The only documents actually originating from the father are in the form of letters" (Howgego I, 19–21).

Of the utmost rarity: only the 1774 edition is recorded in ABPC. The only copy of the present edition in the trade so far was the one sold by Reiss in 1989 (Auction 40, Travel and Exploration, lot 395).

DESCRIPTION: Folio (180 × 258 mm). Title with woodcut coat of arms, dedication leaf, 578 pp., with some misnumbering (pp. 83–84 as 67–68; pp. 93–94 as 77–78; p. 285 as 297; p. 503 as 471). Woodcut initials, woodcut crucifix on p. 479, and woodcut coat of arms on p. 577. Early speckled calf, spine with raised bands, ruled and tooled in gilt, contrasting morocco title-label.
Title leaf and dedication leaf with light waterstain. Some sections browned. A very good copy.

PROVENANCE: 1) From the collection of Edward Faridany (1939–2010), oil executive, publisher and Persian scholar, with his book label on the front pastedown. 2) Later in a Japanese private collection.

REFERENCES: Adams A 568. Wilson 5. Howgego I, 21. Anselmo 222. King Manuel No. 155. BM-Portuguese Books 127. Innocencio I, 7, 36. Barbosa Machado I, 25 f. Azevedo-Samodães 60. Salvá 3263. Heredia 3271. Bell, Portuguese Literature, pp. 201f. Palha 4135 f. Cat. Gulbenkian, Portugal & Persia, 126. Henze I, 35 ff. Brunet I, 144. Cf. Macro 29 (English 1875 ed. only).

https://inlibris.com/item/bn69092/

AO MVITO ALTO
E MVITO PODEROSO SENHOR
ELREY DOM SEBASTIAM
NOSSO SENHOR.

EM vida delRey dom Ioão terceiro vósso auô, offereci estes comentarios a vóssa Alteza, que collegi dos proprios originaes que o grande Afonso Dalboquerque no meyo de seus acontecimétos escreuia a elRey dom Manuel vósso visauô. E vendo eu, serenissimo Señor, a falta que auia delles (porque de todo se não perdesse a memoria de seus trabalhos) determiney de os tornar a imprimir, emẽdando algũas cousas que tinha escritas, & acrescentãdo outras, aduertido de mais certas informações que agora tiue, que me persuadiram a tomar este trabalho. Conuidãdome tambem a isto, hũa pratica q̃ se teue diante de vossa Alteza, na qual louuando algũs fidalgos que se acharam presentes a grandes capitães que ouue pelo mundo, vóssa Alteza os acusou dizendo. Pera que he falar em capitães auendo Afonso Dalboquerque na India. E que não tiuera outra rezão senão esta, pera os tornar a imprimir, isto so me obrigara a fazelo, pera que de tam altas palauras, ditas de hum ãnimo inuenciuel como o de vóssa Alteza, ficasse memoria, pera engrandecer muito mais as grandes vitórias que este excellente capitão teue dos mouros, na cõquista dos reynos da India. E querer tratar aqui de seus louuores, & de muitas cousas que sofreo, & outras muitas que dissimulou cõ sua grandeza de animo, seria fazer outra história mayor que a sua: não direy mais que o que disse hum Soldãdo que o sempre acompanhou na guerra, o qual sendo jã muito velho, estando na cidade de Goa, vendo as desordẽs da India, hiase com bordão na mão á sua capella, & batendo na sepultura onde estãua enterrado dizia. O grande capitão, tu me fizẽste quanto mal podẽste, mas eu não te pósso negar que foste o mayor conquistador & sofredor de trabalhos que ouue no mundo. Aleuantate que se perde o que tu ganhaste. E não deuem de tẽr menos credito & auctoridade diante de vóssa Alteza estes comentarios polo seu collegir sendo seu filho, do que Cesar tem polo mundo escreuendo de si hia tantos annos, pois neste estilo rudo conto a verdade do que passou.

PRIMEIRA PARTE DOS
COMENTARIOS DO GRANDE
AFONSO DALBOQVERQVE, EM QVE SE
contem como foi a primeira & segunda vez á India.
E o q̃ passou na conquista do Reino de Ormuz
ate chegar a Cananor.

De como o grande Afonso Dalboquerque foi a primeira vez á India por capitão mór de tres naos, & chegou a Cochim, & o mais que passou. Capitolo I.

ESTando as cousas da India em estado que se não podiam bem segurar, nẽ tomar assento com as grãdes armadas que cada anno el Rey dom Manoel lá mandaua, pela cõtinua guerra que o Çamorim fazia aos Portugueses que ficauam em Cochim, & ao rey que era nosso amigo persuadido dos mercadores mouros do Cairo q̃ viuiam em Calicut, cõ peitas que a elle & a seus gouernadores dauãm, receosos de perderẽ seus tratos & nauegações, se os nossos fizessem assento na terra. Neste tempo, & pera remedio destes trabalhos determinou el Rey dom Manoel de mandar á India o grãde Afonso Dalboquerque, a fazer hũa fortaleza em Cochim, & a Francisco Dalboquerque filho de Ioã Dalboquerque seu tio, pera recolhimento da gente & mercadorias que mandasse. E pera se isto effeituar mandou fazer prestes seis naos, cõ gente, artelharia & munições de guerra: porque estas com as mais que o Almirante la auia de deixar, como leuaua em seu regimẽto abastauam. Confiado tambẽ na paz & amizade que Pedraluarez Cabral ao tẽpo de sua partida pera estes Reinos, deixaua assentada com os reys de Cananor & Cochim, & nos offrecimentos & recados que per seus embaixadores que em sua companhia vieram lhe mandauam. E deu a capitania mór das tres dellas a Afonso Dalboqerque: & das outras tres a Francisco Dalboquerque. E como foram prestes de tudo o que cũpria pera a viagem partiramse do porto de Belem na entrada Dabril, de mil & quinhentos & tres. E posto que Afonso Dalboquerque pola muita diligencia que

A pos

"Masterpiece of design"

15. Alphabetum arabicum.

Rome, typographia Medicea, 1592.

€ 40,000

Only edition of this early milestone of Arabic typography from the Roman Medici Press, including a Latin treatise on Arabic script.

The Medici Oriental Press, the first printing press in Europe dedicated to printing in Arabic, was founded in Rome under the direction of Giovanni Battista Raimondi and the patronage of Pope Gregory XIII. For the types, Raimondi commissioned the famous typefounder Robert Granjon: "In a few years Granjon had cut a large number of oriental characters, following superb calligraphic designs provided by Raimondi. On September 6, 1586, he completed the small Arabic typeface [...] Because cutting the Arabic typefaces took such a long time, establishment of the Medici Press went slowly. Though the contracts formally setting up the press were signed on March 6, 1584, the first book to bear its imprint did not appear until 1591. Legible and much more 'oriental' in feel than those of de Gregorii, Postel or Spey, this face was not improved upon until the time of Ibrahim Müteferrika in the early 18th century [...] Once underway, [...] the Medici Press was very productive. In 1592 it issued a prospectus of its Arabic type faces under the title 'Alphabetum arabicum' – a 64-page masterpiece of design which not only displays Granjon's beautiful types, but contains a careful Latin Essay on the Arabic writing system" (Lunde). Until 1610 Raimondi printed a mere eight works with theses types, "all equally rare" (Smitskamp 29b), before a long hiatus ensued – probably due to the sluggish distribution of the works in the Orient, where any printed specimen of Arabic script were received with the utmost caution (cf. Fück 55). Even Smitskamp cites only four other productions of the Medici Press, but not this exceptionally rare one.

Description: 4to (175 × 232 mm). 64 pp. Printed in Roman and Arabic types. With printer's woodcut device on title-page. Contemporary carta rustica binding. Some browning and some minor foxing throughout; binding lightly rubbed and dust-soiled, but a fine, wide-margined copy.

References: Adams A 780. BM-STC Italian 36. Schnurrer 41. Edit 16, CNCE 1227. OCLC 47816774. Lunde, Paul, "Arabic and the Art of Printing", in: Aramco World 32/2 (1981). Balagna, L'imprimerie arabe en occident (Paris 1984), p. 135. Le Livre et le Liban (mentioned on p. 190; no copy in the catalogue).

https://inlibris.com/item/bn68990/

كَثَ كَثُ كَثِ كَثًا كَثَى كَثٍ كَثْ

Kath . Kathin . Kathon . Kathan . kathi . Katho . Katha

لَثَ لَثُ لَثِ لَثًا لَثَى لَثٍ لَثْ

lath . lathin . lathon . lathan . lathi . latho . latha

مَثَ مَثُ مَثِ مَثًا مَثَى مَثٍ مَثْ

math . mathin . mathon . mathan . mathi . matho . matha

نَثَ نَثُ نَثِ نَثًا نَثَى نَثٍ نَثْ

nath . nathin . nathon . nathan . nathi . natho . natha

هَثَ هَثُ هَثِ هَثًا هَثَى هَثٍ هَثْ

hath . hathin . hathon . hathan . hathi . hatho . hatha

وَثَ وَثُ وَثِ وَثًا وَثَى وَثٍ وَثْ

uath . uathin . nathon . uathan . uathi . uatho . uatha

يَثَ يَثُ يَثِ يَثًا يَثَى يَثٍ يَثْ

iath . iathin . iathon . iathan . iathi . iatho . iatha

Hic mutandæ ſunt uocales primæ literæ, ut dictum fuit in literis ب & ت . & in reliquis ſimiliter combinationibus quæ ſequentur .

أَجَ أَجُ أَجِ أَجًا أَجَى أَجٍ أَجْ

ag . agin . agion . agian . agi . agio . agia

بَجَ بَجُ بَجِ بَجًا بَجَى بَجٍ بَجْ

bag . bagin . bagion . bagian . bagi . bagio . bagia

tagia

تَجَ تَجُ تَجِ تَجًا تَجَى تَجٍ تَجْ

tag . tagin . tagion . tagian . tagi . tagio . tagia

ثَجَ ثَجُ ثَجِ ثَجًا ثَجَى ثَجٍ ثَجْ

thag . thagin . thagion . thagian . thagi . thagio . thagia

جَجَ جَجُ جَجِ جَجًا جَجَى جَجٍ جَجْ

giag . giagin . giagion . giagian . giagi . giagio . giagia

ﺣَجَ ﺣَجُ ﺣَجِ ﺣَجًا ﺣَجَى ﺣَجٍ ﺣَجْ

hhag . hhagin . hhagion . hhagian . hhagi . hhagio . hhagia

خَجَ خَجُ خَجِ خَجًا خَجَى خَجٍ خَجْ

chag . chagin . chagion . chagian . chagi . chagio . chagia

دَجَ دَجُ دَجِ دَجًا دَجَى دَجٍ دَجْ

dag . dagin . dagion . dagian . dagi . dagio . dagia

ذَجَ ذَجُ ذَجِ ذَجًا ذَجَى ذَجٍ ذَجْ

dhag . dhagin . dhagion . dhagian . dhagi . dhagio . dhagia

رَجَ رَجُ رَجِ رَجًا رَجَى رَجٍ رَجْ

rag . ragin . ragion . ragian . ragi . ragio . ragia

زَجَ زَجُ زَجِ زَجًا زَجَى زَجٍ زَجْ

zag . zagin . zagion . zagian . zagi . zagio . zagia

سَجَ سَجُ سَجِ سَجًا سَجَى سَجٍ سَجْ

ſag . ſagin . ſagion . ſagian . ſagi . ſagio . ſagia

The first Arabic-only grammar from the Medici Press

16. Muhammad ibn Da'ud al-Sanhaji (Ibn Ajurrum).

[Kitab al-Ajurrumiyyah]. Grammatica Arabica. In compendium redacta, quae vocatur Giarrumia.

Rome, typographia Medicea, 1592.

€ 48,000

Editio princeps of the first Arabic grammar printed entirely in Arabic. Al-Sanhaji's concise grammatical primer, issued here under the latinized title "Giarrumia", is a defining production of the Typographia Medicea and one of the earliest substantial attempts to equip European readers and missionaries with a practical introduction to Arabic.

The text is the celebrated *al-Ajurrumiyya* by the 14th-century Moroccan scholar Muhammad ibn Da'ud al-Sanhaji, known as Ibn Ajurrum: a short, immensely influential elementary grammar composed in Mecca and distilled from a wider grammatical tradition rooted in the *Kitab al-Jumal* of al-Zajjaji. Its radical brevity made it a foundational schoolbook, concise enough for memorization, yet authoritative enough to shape generations of students of Arabic syntax.

Printed in Granjon's Arabic types at the initiative of Giovan Battista Raimondi, the edition belongs to the Medici Oriental Press's ambitious Roman programme of producing learned and devotional books in Eastern languages. Founded under the patronage of Cardinal Ferdinando de' Medici and supported by Pope Gregory XIII, the press joined philology, commerce, and confessional policy in a single enterprise aimed at the eastern Mediterranean and the Near East. This small quarto thus stands at the intersection of Arabic grammatical scholarship and late Renaissance oriental printing. It preserves, in notably attractive red-and-black typography, one of the foundational texts through which Arabic was first systematically transmitted in print to a European scholarly milieu.

Description: 4to (178 × 232 mm). (24) pp. Printed in red and black in Arabic and Latin scripts throughout. Contemporary carta rustica binding.
Some light foxing and dust-soiling. A fine copy.

References: Edit 16, CNCE 65819. Schnurrer 43. Adams M 1891. GAL S II, p. 332. Cf. Jones, Learning Arabic in Renaissance Europe (1505–1624). Farina & Fani, "The Typographia Medicea and the Humanistic Perspective of Renaissance Rome", in The Grand Ducal Medici and the Levant: Material Culture, Diplomacy and Imagery in Early Modern Mediterranean (London, 2016), pp. 169–177.

https://inlibris.com/item/bn68989/

بسم الله الرحمن الرحيم

قال الشيخ الامام العالم العلامة محمد
بن داود الصنهاجي الشهير باجروم
الكلام هو اللفظ المركب المفيد
بالوضع واقسامه ثلاثة اسم وفعل
وحرف جآ لمعنى فالاسم يعرف بالخفض
والتنوين ودخول الالف واللام وحروف
الخفض وهي من والى وعن وعلى وفي
ورب والباء والكاف واللام وحروف
القسم وهي الواو والباء والتاء * والفعل
يعرف بقد والسين وسوف وتاء التانيث
الساكنة والحرف ما لا يصلح معه
دليل

دليل الاسم ولا دليل الفعل

باب الاعراب

الاعراب تغيير اواخر الكلم لاختلاف
العوامل الداخلة عليها لفظا
اوتقديرا واقسامه اربعه رفع ونصب
وخفض وجزم فللاسماء من ذلك الرفع
والخفض والنصب ولا جزم فيها وللافعال
من ذلك الرفع والنصب والجزم ولا
خفض فيها *

باب معرفه علامات الاعراب

للرفع اربع علامات الضمة والواو
والالف والنون فاما الضمة فتكون
علامه للرفع في اربعة مواضع في
الاسم

The first printed edition

17. Ibn Sina (Avicenna).

Al Qanun fi al'Tibb (The Canon of Medicine).

[Rome, typographia Medicea, 1593].

€ 185,000

The first printed edition of the most authoritative medical text in the Islamic world.

The literary contributions of the Persian physician and astronomer Avicenna (d. 1037) formed much of the foundations of medicine in the Islamic Golden Age; his *Canon of Medicine* was used in western and Islamic universities alike as the standard medical encyclopedia from the Middle Ages until the 18th century. This monumental printing was carried out by the Typographia Medicea, the Oriental Press of Ferdinand de Medici, responsible for many of the earliest Arabic printed texts. Its famous Arabic translation of the Gospels precedes this work by two years, and the final section of this codex includes Christian anecdotes and teachings which were an addition to the standard text by the Medici press. This religious content may be the reason for the scarcity of this final part of the work: interestingly, although the present volume has been in the Middle East for centuries, the final section has remained.

Only three copies of this scarce work, all fragmentary, have appeared at auction in the past four decades: that from the library of Camille Aboussouan (Sotheby's, 17 June 1993, lot 445), another from the Haskell F. Norman Library (Christie's, 18 March 1998, lot 26), and most recently at Bloomsbury's (28 November 2013, lot 362). None of these copies was complete, most lacking parts IV, V and the "Compendium of Ibn Sina".

Description: Folio (226 × 327 mm). 6 parts in one volume, comprising title-page (in Arabic with publisher's details in Latin), preliminaries (5 ff.), Book I (pp. 1–112), Book II (pp. 113–280), Book III (pp. 281–610), 1 blank f., Book IV (pp. 1–176), Book V (pp. 177–268), index (30 ff.), plus a further "Compendium of Ibn Sina": (2), 85, (1) pp. With ornamental woodcut head and tail-pieces, text printed in double ruled border. 17th century full leather binding, prettily gilt.
Professionally rebound (remboîtage) with restorations to extremities; modern spine. Interior variously browned, stained and foxed with occasional light waterstains, but generally well preserved, showing a few professional remarginings, mainly to title-page and final leaves.

References: Edit 16, CNCE 3554. Adams A 2322. Schnurrer 393. GAL S I, p. 824. Aboussouan 445. Arabic Books Printed in Europe (King Abdulaziz Public Lib.) 96. Cf. Heritage Library, Scientific Treasures, p. 57.

https://inlibris.com/item/bn69175/

اللغة العربية في ابوابه الا ان قوما من اشروطاطي نقلي سالولي نقده ليمتنع به في غير هذا الكتاب ✗ القسط عند العرب
التي تتخاطب باللسان اليوناني معروف تاما الكبار فليس جزعهم مغفرين عليه وكان بعضهم يستعمل غير الكبير منوم
صاحبه ✗ والقسط عند الروم تسع رطل ونصف وحد بن فيكون عشرين اوقية والقسط الانطاكي والوطلي الذي عشرة اوقية والمن الروي عشرون اوقية والمن الانطاكي والمصري ست عشرة اوقية والمن ستون
استار او الرطلي عشرين استارا والاستار ستة دراهم ودانقان وهو اربعة مثاقيل ✗ الدرجمي منقل الجوزن الاطاقي
بكون ثمنية جواهين • والجوهرين ستة اقساط ورميد ✗ الغوطولي سبع اواني ✗ مسطرون الكبير ثلث اواني ✗ مسطرون الصغير ست درجمات ✗ اكسوناقي ثمنية عشر درجمي ✗ قوانوس • اوقية ونصف ✗ فرما ما بين رمد وربع
الدانقين او دونه ✗ اوقيون اوقية واحدة وكل واحد منها سبع مثاقيل ✗ اون اوقية ✗ ابان العسل رطلان ونصف ✗
ابان الدهني مثلا ونصف ✗ الدورق ثلثة ارطال ✗ قسط العسل رطلان ونصف ✗ الهيمين جمة امانة وعشرون درهما
واربعة اوبولوا ✗ البقلاة الواحدة المصرية اربع شامونات ✗ اوبولوا دانق وفصل لا وجس الاستدرون
ثلثة اوبولوا ✗ البندقة الواحدة درجمة واحدة ✗ الجوزة اربعة عشر شامونا ✗ العدسة الصغيرة سبع شامونات
الصدفة الكبيرة اربع عشرة شامونة ✗ البقلاة الدوانية شامونتان واوبولوس ✗ السكرجة ستة امانة ورنع ✗
ملعقة العسل اربعة مثاقيل ✗ ملعقة الادوية منقال واحد ودرهم ✗ القيطل اسقاران ✗ الدرجمي ست اوبولات
كل اوبولوا ثلثة قراريط كل قيراط اربع شعيرات الثلث اوبولات تسعة قراريط الفوانوس اوقية ونصف

ماني هو العسل ✗ ماني قراطون • هو ما العسل وربما كفموه ما لقراطي او ما لقراطي ✗ اقوماني هو ما يعرض فيه
الشهد ويحتفظ به غير مطبوخ ✗ اوذرومانى هو عسلي وما المطر المختلف مقاصفه ينتس ✗ الشراب المفسل هو
متخذ من عصير العنب الذي فيه قبض جمة اجزا ومن العسل جزو احد بلقي ذلك في انا اوسع مما يعد به لينضج
لغليانهما ويلقي عليهما ملح قليلا قليلا حتى تنقذف الرغوة فاذا سكن الغليان رفع في الخوابي ✗ شراب العسل
شرابه عتيق ثمانية اجزان عسل جيد جزء واحد يخزن في انا ويترك حتى يدرك ✗ الفلا يعد بان يترك الفس
في تربة بعد ان ينضج زمانا يسيرا او يقطع العنب القصب وينتس ثم يعصر ويطبخ • اكسوماني هو السكنجبين المتخذ
من الخل والعسل وانما وقد يضيف اليه قوم ما البحر او ملحه ومن جملة نسخ ذلك كل جس فوطولي والفوطولي سبع اواني
ومن ملح البحر منوبين ومن العسل عشرة امنا ومن الما عشر فوطولات بقلي عشر قليات ويرفع ✗ اوكسالي خل يخلط

✗ ✗ ✗

From the Sbath collection: the most important Arabic ophthalmology manual

18. Sharafadin Ali Ibn Isa al-Kahal.

Tadhkirat al-Kahalin [Memorandum for Oculists].

[Ottoman Syria, 16th century CE].

€ 165,000

The standard handbook of ophthalmology in Arabic medicine, preserved here in a complete Levantine doctor's copy from the famous collection of Paul Sbath.

Written by the Baghdad eye physician Ali ibn Isa al Kahhal (known in Latin Europe as Jesu Haly or Jesu Oculist), this was the most widely used Arabic manual on diseases of the eye: a practical, clinically-minded book that explained ailments as they presented themselves to the practitioner, their names, causes, and treatments. The appeal of the text lies in its structure: it opens with the anatomy of the eye, then proceeds to the visible and finally to the hidden diseases; in each chapter the author sets out roots and remedies, and the work concludes with an alphabetical glossary of drugs and compounds. From the 11th century CE it circulated throughout the Islamic world, and from the 12th century onward it was translated into Latin and adopted in Europe as a principal authority on ophthalmology, shaping medical teaching and practice for centuries.

This copy is especially attractive for what it reveals about continuing medical practice in the late Ottoman Levant: it preserves ownership and gift inscriptions for an oculist named Elyass Kahal, and is signed by the physician-scribe Ahmad ibn Shaykh Mustafa al Khlassi (d. 1829). Thus, this was a book copied, transferred, and used among named practitioners, in a region where medicine and confessional communities were closely intertwined. Paul Sbath's ownership record adds a final layer of history. Sbath (1887–1945), a Syrian Catholic priest from Aleppo, assembled a private library of about 1,325 manuscripts, mainly Arabic and Syriac, with notable strengths in Eastern Christian theology and history, but also in scientific and medical texts such as the present work. Between 1913 and 1927 Sbath negotiated at length with Cardinal Eugene Tisserant of the Vatican Library to eventually sell 775 manuscripts to the Vatican, a transaction marked by disputes over dating, cataloguing, and price, and by a deeper disagreement about what was really being acquired.

In this light, a manuscript that is explicitly described in Sbath's catalogue is more than a medical text: it is also a witness to one of the best-documented modern attempts to preserve, define, and legitimise an eastern Mediterranean manuscript library under conditions of political uncertainty.

Description: 4to (165 × 217 mm). 142 ff. Arabic manuscript on paper. Black script in naskh with rubrication catchwords, ruling, and marginal annotations in red. Brown leather binding with fore-edge flap, impressed with a central lobed medallion.
Some early dampstains, but well-preserved and tight.

Provenance: 1) Colophon note: “The night of Sunday, the third night of the month of Rabi al-Thani” (year not stated) and signed as scribe: “Ahmad ibn Shaykh Mustafa al-Khlassi” (d. 1829). 2) Ownership inscription: “Elyass Kahal weld Kozbor Samarbi (?)”. Gift inscription on title-page from “Abd Allah al-Khalassi” to “Elyass Kahal”. 3) Stamped 11 times: Paul Sbath (1887–1945), Aleppo, with his stamp dated 1924 and manuscript number 1077. 4) In the collection of Georges Antaki, the Honorary Consul of Portugal in Syria.

References: Bibliothèque de Manuscrits Paul Sbath, Prêtre Syrien d’Alep, Vol. II (Cairo, 1928), p. 162, no. 1077. GAL I and S I, 483. Cf. Bodleian Library, Oxford (MS. Bodl. Or. 584; and MS. Ouseley Add. 83); Library of Congress, Washington DC (2021667380).

https://inlibris.com/item/bn68370/

The first three volumes of an authoritative Sahih Muslim

19. Muslim ibn al-Hajjaj.

Sahih Muslim, Vols. I–III.

[Fez], 1050 and 1051 H
[= 1640–1641/42 CE].

€ 95,000

A dated and codicologically substantial Maghribi witness to one of the canonical Sunni hadith collections, copied in a clear western Islamic book hand by a renowned scribe.

The colophon of the first volume records completion by Abd al-Qadir ibn Ali ibn Yusuf al-Fasi on 1 Rabi' al-Awwal 1050 H, giving the manuscript an exact scribal and chronological point of reference. The accompanying transmission statement links this copy to a Maghribi exemplar ascribed to Ibn 'Afir al-Umawi and described as corrected and vocalized by the *hafiz* Ibn Khayr, thus situating the manuscripts within a specifically western Islamic chain of scholarly reception.

Of particular interest is the direct relationship of this set to the complete four-volume copy preserved as Manus V. 1 / 1 760 in the King Abdul-Aziz Al Saoud Foundation for Islamic Studies and Human Sciences, dated 20 Rabi' II 1039 H. Direct comparison confirms that the present set is by the same scribe, Abd al-Qadir al-Fasi, and therefore belongs to the same scribal production, standing in exceptionally close relation to an institutional benchmark of the text. This is significant not only as a matter of palaeographical identification: the Fasi family ranked among the foremost scholarly houses of Morocco, combining calligraphic mastery with intellectual authority; exemplars transmitted in their hands were regarded among the most reliable in circulation.

The extant volumes preserve substantial continuous portions of the text and were conceived for consultation, recitation, and instruction. In 17th-century Fez, where the authority of carefully transmitted hadith manuscripts remained central to learned culture, such copies functioned not only as textual witnesses but also as instruments of teaching and disciplined transmission. The manuscript set is thus notable not merely for its visual coherence and handsome maghribi script, but also for the unusually firm documentation supplied by its colophons, and for its close relationship to a complete institutional parallel.

Description: 4to (235 × 268 mm). 166 ff. 187 ff. 175 ff. Arabic manuscript on paper. Brown maghribi script with rubrication in red and yellow. Occasional marginal annotations in a smaller hand. Later blind-tooled red leather binding with geometric frame and small punched ornaments, covers ruled and decorated.

Scattered worming and marginal repairs, especially at the lower edges, but with the written surface largely preserved. Volume IV of the set not present.

Provenance: A title-page note preserves the memory of an earlier Andalusi line of transmission for Sahih Muslim, naming Ibn Khayr al-Ishbili and Abd al-Rahman ibn Abd Allah ibn Ufair al-Umawi, though its dates and phrasing appear corrupted.

References: GAL I, 160. Al-Kattani, Fihris al-faharis I, 385. Mohammad al Mannuni, The History of Moroccan Bookbinding/ Manuscript Production: The Craft of the Moroccan Manuscript from the Medieval Era to the Contemporary Period, Rabat, pp. 98–101, 1991. King Abdul-Aziz Al Saoud Foundation for Islamic Studies and Human Sciences, Manus V. 1 / 1 760.

https://inlibris.com/item/bn68866/

Two defining works of geocentric astronomy, from its zenith to its dusk

20. Muhammad ibn Jabir al-Battani (Albategnius).

[Kitab az-Zij as-Sabi' – Latin]. (De numeris stellarum et motibus.) De scientia stellarum liber. Cum aliquot additionibus Ioannis Regiomontani.

Bologna, Victor Benati, 1645.

(Bound with):

Giovanni Antonio Magini.

Novae coelestium orbium theoricae congruentes cum observationibus N. Copernici.

Venice, Damiano Zenaro, 1589.

€ 45,000

The first stand-alone edition of al-Battani's tenth-century *Kitab az-Zij* in Latin, containing the earliest extant astronomical table in the Ptolemaic tradition. The significance of this volume is underscored by the early annotations in Latin and Arabic, by a scholar who knew both languages. Bound first is the work of Giovanni Antonio Magini (1555–1617) which defended the geocentric model and brought it to its highest level of sophistication and accuracy. This unique volume thus contains the full arc of the geocentric Ptolemaic model of the universe, from its medieval zenith to its final eclipse.

The annotations to the lower flyleaf contain numbers referring to latitude and longitude as well as comments on the Arabic vocabulary of the original and their Latin translations, showing use by an active and learned astronomer. Both works are illustrated with numerous elegant diagrams, charts and tables.

Al-Battani built on Ptolemy's Almagest, which he refined and corrected, revolutionising the ancient Greek methods of calculation by introducing sines and tangents. The resulting text became the standard guide to astronomy for centuries to come, particularly notable as the earliest extant work to include an astronomical table (*zij*). This 1645 edition was the first stand-alone version of al-Battani's work to be printed in Europe: the first printing of 1537 in Nuremberg also included al-Farghani's *Elements*. The Latin translation itself dates to the twelfth century.

Magini was chosen over Galilei as Professor of Mathematics at Bologna in 1588. A staunch defender of geocentrism against the theories of Copernicus, which placed the sun at the centre of the universe, he nonetheless used his remarkable technical expertise to produce further refinements to Ptolemy which better accounted for the observable phenomena.

The provenance of this copy can be traced to Robert Gray and Joseph Letherland, two notable physicians of the 17th and 18th centuries. After entering the Library of the Society of Writers to the Signet in Edinburgh, it was withdrawn and latterly owned by Prof. Owen Gingerich, the noted American astronomer and Professor at Harvard. A rare appearance on the market: Rare Book Hub records only three other copies of the 1645 Albategnius sold since 1958, and none other is bound together with the work of Magini.

Description: *Kitab az-Zij*: (16), 228, (4) pp. Engraved title-page; woodcut diagrams. With large woodcut printer's device to verso of final leaf. *Novae coelestium orbium*: (28) pp., 115 ff., final blank leaf. Engraved title-page, numerous woodcut diagrams in the text. 4to (180 × 241 mm). 19th-century full leather, rebacked, with Society of Writers to the Signet Arms to upper board. Marbled endpapers.
Boards lightly rubbed, edges worn. Late 18th or early 19th century annotations to rear flyleaf. Some well-executed repairs. Magini title has marginal outside corner torn away and restored in pen facsimile. Some scattered staining and spotting; overall interiors crisp, clean and clear, in very good condition.

Provenance: 1) Robert Gray (1648–1701), physician and Fellow of the Royal College of Physicians, signature to Magini title-page dated 1684, later updated to 1698. 2) Joseph Letherland (1699–1764), physician and Fellow of the same, signature dated 1740. 3) Library of the Society of Writers to His Majesty's Signet, Edinburgh, with coat of arms stamped on binding and shelf-mark, stamped as withdrawn (visible underneath later bookplate). 4) Bookplate of Prof. Owen Gingerich (1930–2023), American astronomer. 5) Swann Galleries, New York, 23 April 2026, Lot 10.

References: *Kitab az-Zij*: Lalande 220. Riccardi II, 288. DSB I, 507–516. GAL I, 222. Graesse I, 51. OCLC 23126080. – *Novae coelestium orbium*: Adams M 119. BM-STC German 403. Edit 16, CNCE 46659. Cantamessa II, 2669. Lalande 120. Riccardi I.ii, 65f. Houzeau/L. 12741. Graesse IV, 336. Thorndike VI, 56–59.

https://inlibris.com/item/bn69038/

The only surviving Nara-e picture scroll of a lost narrative

21. [Kuhau Senshu].

Kuhau Senshu monogatari emaki [Picture scroll of the Tale of Kuhau Senshu].

[Japan, copied around the Manji-Kanbun period, ca. 1658–1673].

€ 450,000

The sole surviving Nara-e picture-scroll of the *Tale of Kuhau Senshu*, a work of exceptional quality and consequence, preserved here as the complete five-scroll cycle. The Tale is at once a luxury illustrated manuscript, a dynastic romance, and a Buddhist miracle story; with its full painted programme intact, it stands among the most important survivals of the genre.

Set in imaginary foreign kingdoms, the narrative tells how King Kanmei of Nansei, lacking an heir, sends his minister Nanka to pray to the Yakushi of Kuhau Mountain; the deity appears in a dream as eight heavenly maidens and grants a radiant jewel, after which the queen conceives and Prince Kuhau Senshu is born. The story then turns on invasion, exile, and sacrificial loyalty: when the rival king Mankaku attacks, the retainer Kiumo sends his own son Ryukeishu to stand in the prince's place, and the substitute gives his life so that the true heir may escape. The central part of the story covers captivity, stratagem, and restoration: Kiumo survives at the enemy court, communicates with the exiled prince by means of a letter borne on a bird, and helps prepare the reconquest of the lost kingdom; yet the tale resolves not in simple vengeance, but in clemency, marriage alliance, and dynastic union. Mankaku is spared, later turns to Buddhist devotion, and the two realms are reconciled through the marriage of Kuhachi Senshu and Senshu, Mankaku's daughter.

The structure lends the work an unusual breadth, combining such themes as war, filial and ministerial self-sacrifice, miraculous conception, exile and return, and finally a *honji*-like affirmation of the redemptive power of the Yakushi of Kuhau Mountain. In literary terms it belongs to the wider world of *otogizoshi*-like narrative adaptation; visually, it showcases the sumptuous early Edo taste for richly produced foreign-country romances in scroll form, featuring admirably beautiful and unexampled calligraphy and illustrations. The scrolls are encased in the original wooden box featuring green fabric straps and containing four sheets of paper, two of which are remarkable handwritten one-sheet

manuscripts used to protect the scrolls. On the first, characters referring to a Buddhist Temple in China (Baolin Shan) can be read, while the second reports the date Kansei 4 (1792) and other editorial information unrelated to the present scrolls.

The material presence of this manuscript is fully commensurate with its narrative ambition. Written on fine torinoko paper and furnished with twenty-six polychrome illustrations, some extending across multiple sheets, it preserves the complete union of calligraphy, painting, and ornamental mounting that defines high-grade Nara-e production.

Description: Five manuscript handscrolls (emaki) on torinoko paper, each comprising about 20 sheets and ca. 33 cm high, measuring 989, 912, 867, 993, and 968 cm, respectively. With 26 illustrations in all, arranged in 5, 5, 5, 6, and 5 scenes across the five scrolls, richly coloured, with gold and silver underdrawing and decorative mounting. Original covers, endpapers, rollers, and ties preserved. Housed in the original wooden box featuring green fabric straps. The case also contains four sheets of paper used to protect the scrolls, one of which is dated 1792.
The covers, endpapers, rollers, ties, and decorative mounting appear to be original. The five-scroll set survives in notably fresh and complete condition, jointly measuring nearly fifty metres in length. An extremely fine copy. Wooden case with irregular wear and stains inside. The green fabric straps are frayed.

Provenance: 1) From the collection of Hashimoto Naoki, translator and prominent scholar of Japanese literature, author of the 1986 study and transcription of the present scroll. 2) Sold through Osaka Kotenkai, at the 124th anniversary Koten seki tenkan nyusatsukai, Osaka, 29–31 May 2026, lot 73.

References: Hashimoto Naoki, “Kuhachi Senshu monogatari emaki kaidai honkoku”, in: Kokubungaku 62 (20 Feb. 1986), pp. 59–82.

https://inlibris.com/item/bn69154/

Maghribi grammar with extensive marginal commentary, used by a royal Moroccan scholar

22. Jamal al-Din Ibn Hisham al-Ansari.

Mughni al-Labib 'an Kutub al-A'arib [The Enrichment of the Discerning Mind, on the Books of (Arabic) Grammar].

[Algeria or Morocco], Rabi Al Awal, 1071 H [= November 1660 CE].

€ 95,000

This is a documented Maghribi teaching copy of Ibn Hisham's *Mughni al-Labib*, carrying explicit evidence of transmission in Tlemcen, Algeria, where it was read to the renowned linguist and grammarian Al-Murabit al-Dalai, brother of the Sultan of Fez.

The defining post-classical synthesis of Arabic syntax, written for advanced jurists and grammarians, Ibn Hisham's treatise was prized for its argumentative structure and command of authorities. This manuscript preserves the complete two-volume text and is densely equipped for use: rubrication structures the page; interlinear and marginal layers develop the argument and supply parallels. The commentary draws on al-Damamini and al-Shumuni, turning the codex into a working instrument rather than a mere witness.

After the two parts of the Mughni follows a separate grammatical treatise, largely based on al-Suyuti's *Ham' al-Hawami' fi Sharh Jam' al-Jawami'*, especially the section on temporal adverbial particles, with further reference to Sibawayh's al-Kitab and other authorities. This work is distinct and not integral to Ibn Hisham's text.

Copied within the Dalai scholarly milieu during the final decades of Dilai intellectual hegemony, the manuscript exemplifies the Maghrib's 17th century culture of advanced grammatical study and heavily glossed, authority-driven reading.

Description: 8vo (210 × 260 mm). 155 ff. Arabic manuscript on paper. Brown maghribi script with headings and key phrases in yellow and red, occasional rubrication and markers in blue, purple, and yellow. Contemporary brown leather binding with fore-edge flap, panel design, ruled frames and central blind and red stamped medallions. Some worming throughout, sometimes affecting text. Modern professional repairs to spine and inner hinges.

Provenance: 1) Read in Tlemcen to Sheikh al-Murabit ibn Muhammad ibn Abi Bakr al-Dalai (1612/13–1678 CE), brother of Sultan Mohammed al-Hajj al-Dilai, head of the Dila'iya Sultanate and ruler of Fez. 2) Ownership inscription from the scribe Mohamed b. Mohamed Al Mahdi al Hilou (d. 1818). 3) Ownership inscription from his son, the scribe Mohamed b. Abdalaziz Al Hilou.

References: Mohammad al Mannuni, Sina'at al-makhtut al-Maghribi (Rabat, 1991), p. 102.

https://inlibris.com/item/bn68671/

Lavishly decorated Gondarine Gospel once owned by Emperor Tewodros II

23. [Biblia aethiopica – NT – Gospel manuscript].

Gospels of St Luke and St John.

Ethiopia, c. 1730–1740.

€ 250,000

A lavishly decorated Gospel Book from the great imperial library of Tewodros II. This large Ethiopian manuscript, written in Ge'ez on vellum circa 1730–1740, preserves the Luke and John half of a celebrated two-volume royal Gospel commission, forming the companion volume to the Gospels of Matthew and Mark now in the Bavarian State Library.

The manuscript contains the full text of the Gospel of Luke and all but the final 16 verses of the Gospel of John, the latter breaking off in the middle of a word before several blank leaves: the evidence suggests a monumental project left unfinished rather than a later loss. The unprecedented pictorial density makes this volume an authoritative witness to Ethiopian narrative illumination. 235 paintings unfold the infancy narratives, miracles, parables, the Passion, Resurrection, and Johannine episodes, with at least three artists contributing to the programme. The cycle shows the particular vitality of the Second Gondarine period, absorbing Western iconographic motifs in scenes such as the Annunciation, the Crucifixion, and the uncoloured full-page Virgin and Child, while retaining the vivid colour fields, frontal sacred figures, and courtly Ethiopian conventions of Gondar.

The highly unusual binding, apparently original, is itself a defining survival: deep red pierced leather, decorated with scored floral and tear-drop openwork, is backed with thick gold foil and green velvet, with plain blue-green silk panels inside the boards.

Tewodros II (c. 1818–68), Emperor of Ethiopia from 1855 onward, is widely regarded as the first modern ruler of his country. He united much of Ethiopia under imperial authority, strengthened central government, curbed feudal power, and built a new elite based on merit and service. His imperial library at Mäqdäla, comprising some thousand manuscripts, systematically brought together Ethiopia's written heritage on a scale without precedent. His reforms laid important foundations for the modern Ethiopian state and were carried forward by his successors.

Exhibited at *The Indigenous and the Foreign. Art and Architecture of 17th century Ethiopia*, School of Oriental and African Studies, Brunei Gallery, London, July–September 2004.

Description: Large folio (295 × 362 mm). Illuminated manuscript on vellum. 218 ff., 2 columns, 18 lines, written in black ink with chapter headings, the first two lines of each chapter, holy names, punctuation marks, and numerals in red. With a total of 235 paintings, including two full-page, 220 half-page, and 13 quarter-page illuminations. Decorated red leather over wooden boards, pierced to reveal gold foil and velvet. Stored in a custom-made black and gilt half morocco case.
A few paintings unfinished; most illuminations in the later part of John partly finished from fol. 157r onward. The Gospel of John lacks the final 16 verses and breaks off mid-word, followed by blank leaves, suggesting non-completion rather than later removal.

Provenance: 1) Originally commissioned at the Royal Court in Gondar for a donor called Jonas. 2) Acquired by Emperor Tewodros II, together with its companion volume, from a church in Gondar. 3) Owned by Robert Cornelis Napier, 1st Baron Napier of Magdala, after the battle of Magdala in 1868. 4) Sir William Robert Seymour Vesey Fitzgerald (1818–85), Governor of Bombay, probably presented by Napier when he was Commander-in-Chief in India. 5) Via Quaritch to the Revd. Rodwell of Hillside, St Leonard's, c. 1887. 6) The Pitt-Rivers Museum, Farnham, Sussex, deaccessioned in November 1990, via Sam Fogg. 7) Martin Schøyen, with his bookplate on inside of upper cover, his MS 697, ca. Dec 1990 to Jan 2002, deaccessioned to Sam Fogg. 8) The library of Sir Paul Ruddock, London, 2005-2017. 9) Sam Fogg 18635. 10) Private European collection.

References: Schøyen MS 697. Sam Fogg, Art of Ethiopia (2005). Cf. the companion volume, BSB Munich, Cod. Aeth. 25, published in E. Hammerschmidt & O. A. Jäger, Illuminierte äthiopische Handschriften (Wiesbaden, 1968), pl. 81–87.

https://inlibris.com/item/bn69353/

Two major Maghribi works on Quranic pauses

24. Muhammad ibn Abi Jumah al-Habti / Abu al-Hasan Ali ibn Ali al-Kundi.

Taqyid Waqf al-Qur'an al-Karim. (And:) Al-Lulu wal Marjan fi Marifat Awqaf al-Qur'an.

[Tunisia], Sha'ban 1171 H
[= April/May 1758 CE].

€ 18,000

Rare Tunisian manuscript uniting two western Islamic works on *Waqf al-Qur'an*, the discipline governing Quranic recitational stopping points: a teacher's working copy.

The first work carries the authority of the Maghribi tradition associated with Abu Abd Allah Muhammad ibn Abi Juma al-Habti, whose system became one of the defining markers of the Moroccan Quranic school and local *mushaf* tradition. Copied in Shaban 1171 H (1758 CE), this section is materially striking, with margins recording comparison with several copies and one exemplar, and a note on fol. 12 mentioning consultation with "Sheikh Muhammad ibn Yusuf", showing that this was a controlled scholarly copy, checked, corrected, and kept active in use. The ownership of Ali al-Muaddib, attached to the *kuttab* of Hawanit Ashur in Tunis, reveals this as a Qur'an teacher's copy from the very institutional world in which pausal notation mattered every day. Other copies of this work are scarce: only five are traceable through institutional catalogues, the oldest dating to 1063 H in the Imam Ali Treasury in Taroudant, Morocco (Sad 24).

The second work, al-Kundi's *al-Lulu wa al-Marjan fi Marifat Awqaf al-Quran*, shifts the codex from the Moroccan al-Habti tradition to the Tunisian Andalusi world of Testour. An abridgement of *al-Murshid fi al-Qiraat* by Abu Muhammad al-Hasan ibn Said al-Umani, the work places the science of Quranic pauses within the learned Maliki culture of early modern Tunisia, where Andalusi scholarship, Maghribi recitation, and classroom practice remained closely bound together.

The copied exemplar colophon is dated Sunday, 16 Rabi II 1163 H, while the manuscript itself was completed 67 years later in Dhu'l-Qa'dah 1230. An appended section preserves notices on al-Kundi's work on Khalil's *Mukhtasar*, gives a fuller title, dates it to 1077 H, records an anecdote transmitted by Ahmad al-Dukhayli al-Saidi, one of al-Kundi's few known students, and gives a variant death notice not thus recorded in modern scholarship. Only one incomplete copy of this work is found in the Tunisian National Library (public no. 414), dated 1186 H.

A truly remarkable union of two of the most authoritative works on Quranic pauses in North Africa.

Description: 4to (160 × 208 mm). 35 + 83 ff. Arabic manuscript on paper. Written in two maghribi book hands in dark brown ink, with headings and important words in red; surah titles in gold. Contemporary red paper boards with crosshatch pattern laid down on both sides; brown morocco spine with fore-edge flap.
Binding with wormholes in places; some dampstaining to lower margins; small wormholes throughout unaffecting text. Overall in good condition.

Provenance: 1) Ownership note by “Ali al Muadibb in kuttab of Hawanit Ashur in Tunis” (after 1746 CE), a Quran teacher in Tunis. 2) Date on upper right corner of fol. 2: “fi Jumada Al Thani 1282” (October/November 1865 CE). 3) Ownership note on fol. 36: “From God’s gifts to his servant Abdallah Ali al R? Khayri al? al Nabeuli”.

References: Ahmad al-Wakak (ed.), Taqyid Waqf al-Quran al-Karim li-l-Shaykh Muhammad ibn Jumah al-Habti (1991). Muhammad Mahfuz, Tarajim al Muallifin al Tunisiyyin [Biographies of Tunisian Authors] (Beirut, Dar al-Gharb al-Islami, 1994). – For al-Habti MSS see: Sharjah, House of Islamic Manuscripts, MS 919. Hasaniyyah Collection 4138, 7708. Khizanat Mawlay Imuhammad ibn Mawlay al-Sharif ibn Abid al-Shahid, Adrar, Algeria, no. 10. Imam Ali Treasury in Taroudant Morocco, shelf-mark Sad 24, dated 1063 H; cf. Taroudant catalogue 2000, copy dated 1267 H. – For al-Lulu: Tunisian National Library, Abdaliyya Library, private MS no. 36, public no. 414, dated 1186 H.

https://inlibris.com/item/bn69069/

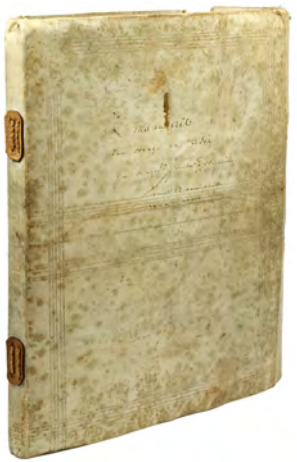
An Enlightenment traveller in Syria, Iraq and the Gulf

25. Charles Thomas Dominique Foucher d'Obsonville, French colonial officer and scholar (1734–1802).

"Manuscrit d'un voyage en Asie par M. le B.on Foucher d'Obsonville en 1762 & année suivante". Autograph manuscript.

[France, ca. 1763].

€ 65,000



Autograph manuscript of a journey through Syria, Iraq and the Gulf made by the French naturalist and orientalist Foucher d'Obsonville. Although his travels served as the basis of his 1783 *Essais philosophiques*, Foucher's full first-hand diary of the journey remains unpublished, making this a remarkable and new first-hand witness to an Enlightenment-era traveller in the Middle East.

Foucher begins his memoirs with his departure from Marseille on 6 January 1762 aboard "La Vièrge Debonnaire", arriving at Alexandretta (now Iskenderun, Turkey) on 19 February. From there he departs for Aleppo, and, evading the plague, travels on via caravan along the Euphrates, eventually reaching Baghdad and continuing down the Tigris to Basra, from there setting out by dhow through the Gulf to Muscat on 17 December.

Following this initial summary of his travels, he begins a detailed account, including encounters with the plague, visits to ruins, and storms at sea. Although written retrospectively, this as yet unpublished account maintains a level of detail and energy that suggests the events were still fresh in his memory.

In 1783, Foucher drew on these memoirs for his *Essais philosophiques sur les moeurs de divers animaux étrangers*, a distinctively Enlightenment tract that blended natural science, philosophy, ethnography, and travelogue. A man of the world, Foucher provided advice on the necessary qualities of a true traveller: facility with languages, a knowledge of medicine, arms, and swimming. Situations could also arise where one had to improvise. On his journey along the Gulf coast, he describes taking the helm as a sudden violent storm blew up and the captain fell into a panic: "Je sautai à la barre du gouvernail et quoique je n'aie, en marine, que ce peu de notions que de longues traversées donnent presque nécessairement, étant sécondé par un bon domestique abyssin que j'avais, & par deux matelots arabes, braves gens, qui n'avaient été découragés que par l'exemple des autres, nous parvînmes à soutenir heureusement cet orage ...".

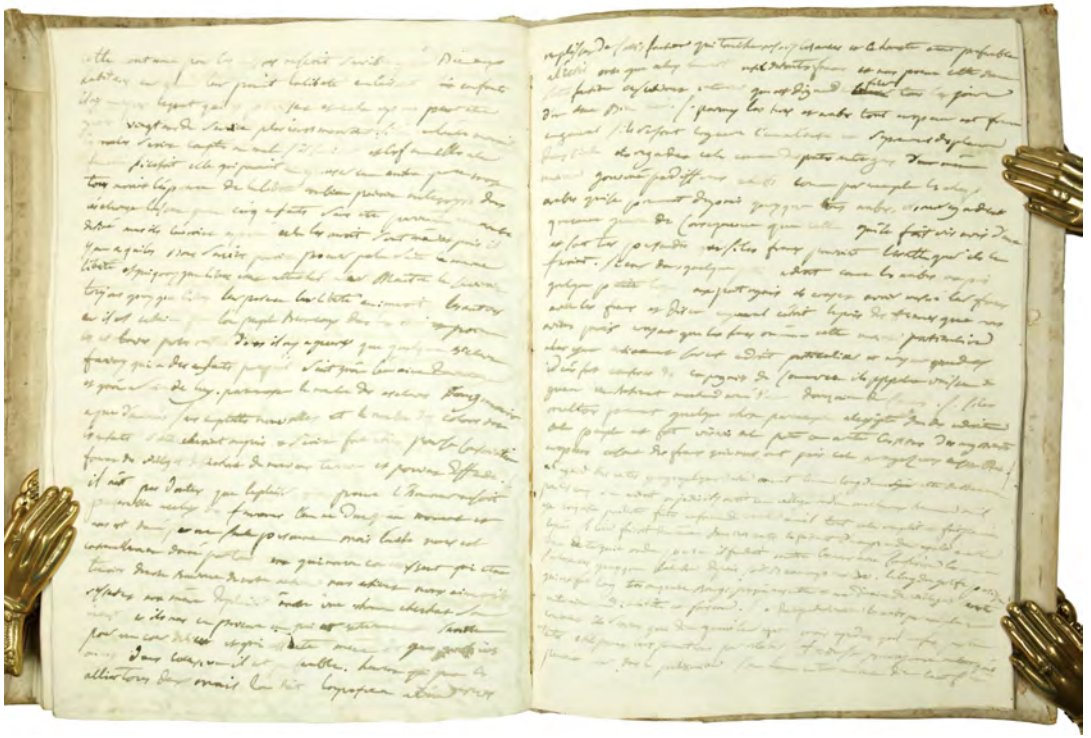
From 1753 to 1771, Foucher saw service in India, and from 1771 to 1792 he was commander of the French forces stationed in Mauritius and Réunion. In addition to his works of zoology and travel, he is noted for his French translation of the Tamil *Bhagavatapurana*.

Description: Folio (240 × 328 mm). 198 pp. French manuscript on paper. Contemporary limp ivory vellum with fore-edge flap; ink title to cover; exposed sewing on leather thongs on spine; remains of ties.

Binding somewhat worn, stained and soiled, with a few holes to the outer layer, but overall still sturdy and functional. Top of front flyleaf excised. Contemporary marginalia and corrections, scattered staining and soiling to interiors, but overwhelmingly clean and clear, in good condition.

References: Cf. C. T. Foucher d'Obsonville, Essais philosophiques sur les moeurs de divers animaux étrangers, avec des observations relatives aux principes & usages de plusieurs peuples. Ou extraits des voyages de M** en Asie (Paris, 1783).

https://inlibris.com/item/bn69148/



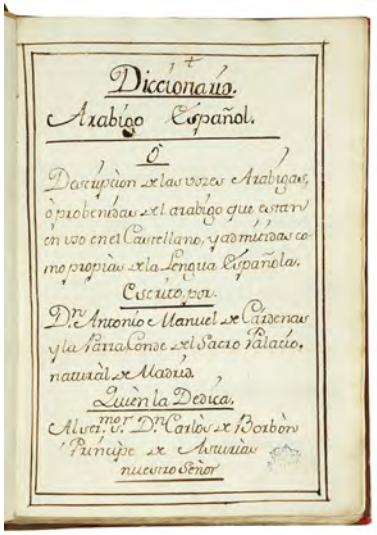
A linguistic heritage fit for a future king: unpublished manuscript dictionary of Spanish words of Arabic origin, dedicated to the Crown Prince of Spain

26. Antonio Manuel Cárdenas y de la Parra.

Diccionario Arabigo Español. O Descripción de las vozes Arabigas, o probenidas del arabigo que están en uso en el Castellano, y admitidas como propias dela Lengua Española.

[Probably Madrid, ca. 1770s].

€ 85,000


Diccionario.
Arabigo Español.
O
Descripcion de las vozes Arabigas, o probenidas del arabigo que estan en uso en el Castellano, y admitidas como propias dela Lengua Española.
Escrito por.
Dn. Antonio Manuel de Cardenas y la Parra Conde del Sacro Palacio, natural de Madrid.
Quien la Dedica.
Al Sr. mor. Dn. Carlos de Borbon Principe de Asturias nuestro Señor

Unpublished, early dictionary of Spanish words of Arabic origin: the author's manuscript, signed twice and dedicated to the crown prince of Spain, soon to be Carlos IV.

In his prologue, the author argues that even among the learned, few are aware of the Arabic etymology of many Spanish words. With this dictionary, he writes, he undertakes the great patriotic task of illustrating these neglected Arab sources, "necessary for understanding our history and civic life". The dictionary is expressly composed for and presented to the Crown Prince Carlos, later King Carlos IV (ruled 1788–1808). Remembered for his love of arts and letters, he extended his patronage also to Arabic studies.

Similar lists had been compiled as early as the turn of the 16th to the 17th century by such scholars as Francisco López Tamarid and Bernardo de Alderete. Cárdenas wrote during the period of the Spanish Enlightenment, a time when a generation of Spanish Arabists, after centuries of neglect, again started to study the rich Moorish inheritance of their culture, cataloguing and translating manuscripts and illustrating Arabic architecture in Spain (a near-contemporary example is the *Diccionario español-latino-arábigo* of Fray Francisco Cañes, published in 1787). Cárdenas' own dictionary shows no scholarly aspirations, aiming only to make the Prince and the Spanish people acquainted with the Arabic origins of many of the words they use in everyday language and of the great Arab heritage of their culture.

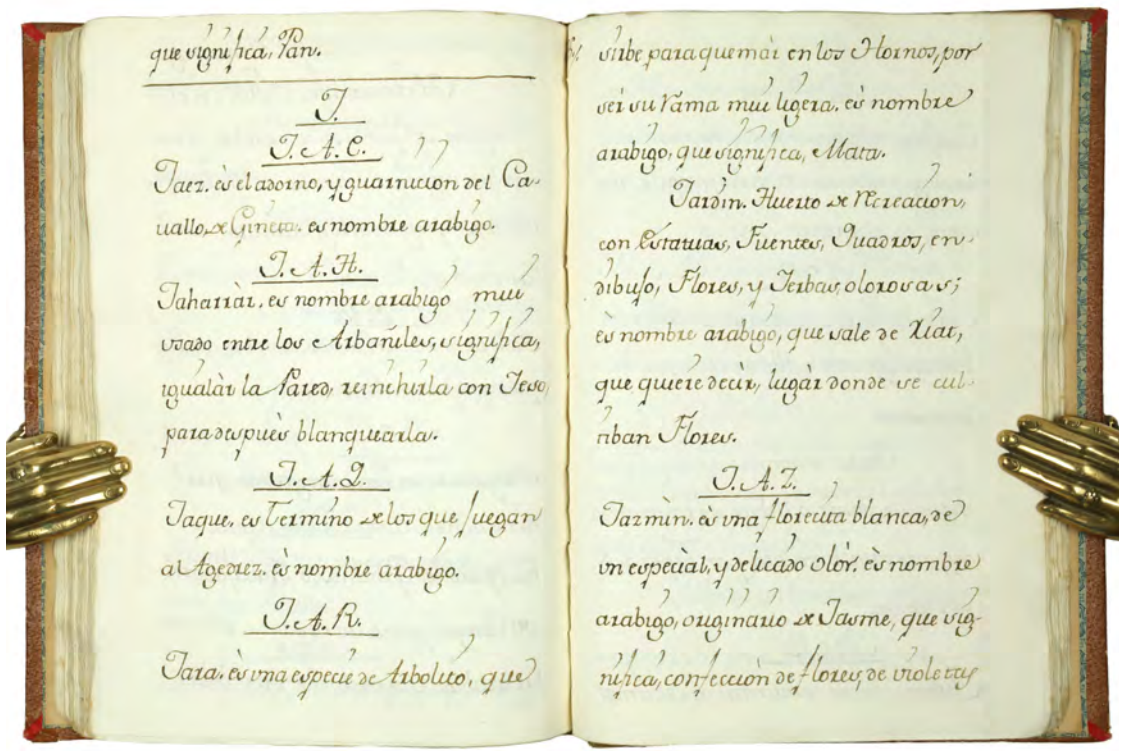
It is estimated that at present there are some 4,000 Spanish words derived from Arabic, making it the most important lexical source after Latin. Cardenas here records over 500 words – no mean achievement. While some of these words are today little known, most remain in current use. He offers their meanings in Spanish with idiosyncratic but informative, sometimes extensive comments. Cárdenas highlights many words connected to Madrid, where the Court resided, from the origin of its name to the royal palace of El Escorial, whose library served as the centre of research for the Spanish Arabists, the palace and gardens of Aranjuez, and Atocha, a district of the capital. He also mentions the names of many other geographical points in Spain. He records words of plants, and commonly used popular expressions such as "ojalá" (God willing).

Description: 4to (162 × 216 mm). Spanish manuscript on watermarked paper. 214 written pp. on 108 ff., comprising title, dedication, prologue, and a dictionary of 548 words. Late 19th century half leather binding on five raised bands with giltstamped spine title.

Very well preserved with only a few minor paper flaws and in a later but appealing binding.

Provenance: From the library of the Spanish politician and historian Antonio Cánovas del Castillo (1828–97), a noted bibliophile, with his shelfmark pasted to lower inside cover. Small, unidentified collector's stamp on the title-page. A catalogue description in a 19th century hand, pricing the book at 30 pesetas, is mounted on the otherwise blank first leaf.

https://inlibris.com/item/bn69074/



que significa, Pan.

J.

J.A.C.

Jaez. es el asnino, y guarnicion del Caballo, se Gineta. es nombre arabigo.

J.A.H.

Jahariar. es nombre arabigo muy usado entre los Arbañules, significa, igualar la Pared, rellenarla con Yeso, para despues blanquearla.

J.A.I.

Jaque. es Termino de los que juegan a Ajedrez. es nombre arabigo.

J.A.R.

Jara. es una especie de Arbolito, que sirve para quemar en los Hornos, por ser su Rama muy ligera. es nombre arabigo, que significa, Mata.

Jardin. Huerto de Recreacion, con Estatuas, Fuentes, Quadros, en dibujo, Flores, y Yerbas olorosas; es nombre arabigo, que vale de Riar, que quiere decir, lugar donde se cultivan Flores.

J.A.Z.

Jazmin. es una florecita blanca, de un especial, y delicado olor. es nombre arabigo, originario de Jasme, que significa, confeccion de flores, de violetas

Alchemical manuscript with a unique textual tradition

27. Abu al-Qasim Ahmad ibn Muhammad al-Iraqi al-Simawi.

Shifaa al-sudur fi sharh diwan al-shudhur [Commentary on Shudhur al-dhahab, the "Splinters of Gold"].

[Ottoman Empire], Rajab 1185 H
[= October 1771 CE].

€ 45,000

Commentary on the celebrated alchemical poem *Shudhur al-Dhahab*, representing one of the earliest and most influential expositions of the diwan by the 12th c. Andalusian alchemist Ibn Arfa' Ra's, here bearing a distinctive and otherwise unattested title.

Recent scholarship has located ten manuscript witnesses of al-Simawi's commentary, and several additional copies are reported in early institutional catalogues; of these, only six are complete and dated, all their titles forming variations on *Sharh Diwan al-Shudhur*. The present manuscript is both complete and textually coherent, and transmits the work under the unique title *Shifaa al-Sudur fi Sharh Diwan al-Shudhur*, a designation not recorded in other known copies.

The opening planetary poem, *al-Kawkabiyya*, which is structured around the conjunctions of Mars and Venus, the Sun and Moon, Jupiter and Mercury, was read as an allegory of metallic generation and alchemical transformation, and it elicited sustained exegetical interest. The commentary tradition translates this cosmological symbolism into technical doctrine throughout the text, reflecting the close relationship between poetic instruction and scientific practice. The signed and dated colophon of the present manuscript documents an 18th century Egyptian reception of this earlier authority.

The manuscript bears several ownership notes, including that of Gabriel al-Dallal al-Halabi, dated 1807; Hasan ibn Muhammad al-Attar (1766–1835), Shaykh al-Azhar in Cairo; Khayr al-Din ibn Said al-Ilmi; and a partly illegible red stamp dated 1918 CE reading "Ahmad ibn al Sayyid" (?). It also entered the al-Hegaziya library of Fouad Salim al-Hegazi, an early 20th century Egyptian politician and diplomat. Several numbers and calculations in ink in the margins appear to be of numerological interest.

Description: 4to (185 × 244 mm). 266 ff. Arabic manuscript on paper. Written in a clear naskh hand in black ink on polished laid paper, with headings, verses, and key words rubricated in red. Contemporary red morocco binding with blind-tooled triple fillet frame.
Minor tears not affecting the text and slight toning and worming (more extensive only in the final blank leaf). Binding rubbed with signs of wear, consistent with use. Generally well preserved.

Provenance: 1) Gabriel al-Dallal al-Halabi, with his ownership note dated 10 Tammuz [July] 1807 CE (Aleppo?). 2) Hasan ibn Muhammad al ‘Attar (1766–1835), Shaykh al-Azhar (Cairo). 3) Khayr al-Din ibn Sa’id al ‘Ilmi. 4) Ahmad ibn al-Sayyid (?), from a partly illegible red stamp on the colophon, dated 1918 CE. 5) Three ownership stamps from “the Hijazi Library” (al-Khizana al-Hijaziyya), i.e., the private collection of Fu’ad Salim al-Hijazi, possibly the late-19th and early-20th century Egyptian nationalist and intellectual of the same name.

References: R. Forster & J. Müller, “The Identity, Life and Works of the Alchemist Ibn Arfa’ Ra’s”, Al-Qantara – Revista de Estudios Árabes 41.2 (2020), pp. 373–408. J. Müller, “Planets in Alchemy: Commentaries and Glosses on the Opening Verses of Ibn Arfa’ Ra’s’s Shudhur al-dhahab”, Journal of Arabic and Islamic Studies 22 (2022), pp. 1–30. Shaaban Hamadnallah Ali Salem, “Abu l-Qasim al-’Iraqi and his book ‘Sharh diwan Shudhur al-dhahab’ Part I”, MUST University (Cairo) Magazine for the Humanities 3/4 (2023), pp. 179–204. Same work, “Abu l-Qasim al-’Iraqi and his book ‘Sharh diwan Shudhur al-dhahab’ Part II” (2026).

https://inlibris.com/item/bn68472/

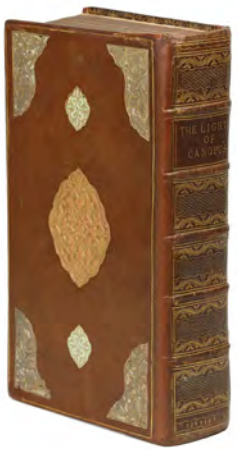
Illuminated Persian Fables of Bidpai

28. [Bidpai – Husain Waiz Kashifi].

Anwar i Suhaili (Bidpai / The Lights of Canopus).

[Northern India / Pakistan, late 18th or early 19th century CE].

€ 35,000



Fine illuminated manuscript of the famous fable collection often referred to as the "Fables of Bidpai", translated into Persian as *Anwar-i Suhaili* (Lights of Canopus).

In the late 15th century, the Timurid Sultan Husayn Mirza Bayqara (ruled 1469–1506 CE) tasked the poet Husayn Waiz al-Kashifi (1436–1504 CE) with creating a simplified Persian version of the stories which were originally part of the Panchatantra, written in Sanskrit. Al-Kashifi's work gained special favour among the Mughal emperors in India, who had lavish copies made for their courts. Its influence endured well into the 19th century, maintaining its popularity well beyond its initial success.

This collection of animal fables served as both moral lessons and a reflection of human nature, often through the interactions of clever animals like Kalilah and Dimna. Sultan Husayn Mirza Bayqara's decision to commission a Persian translation underscores the Timurid dynasty's interest in fostering cultural exchanges and promoting literary works that could appeal to a broader audience. The simplification of the fables into Persian made them more accessible to those who might not be fluent in Sanskrit, further enabling their spread.

DESCRIPTION: 8vo (128 × 225 mm). 530 ff. Persian manuscript on paper. Black nasta'liq script with chapter titles and important words picked out in red ink. Opening bifolio illuminated. Text ruled in gold, blue, and red. Interlinear glossing in black and sepia ink. Bound in 19th-century brown morocco, spine titled in gilt, with medallion and corner pieces stamped in gilt.
Well preserved with some worming throughout. Generally in good condition.

PROVENANCE: Bookplate with the name William Henry Henderson, with the motto "Sola nobilitat virtus". Title-page stamped with initials "W*O" and two illegible waqf stamps.

https://inlibris.com/item/bn67798/

بسم الله الرحمن الرحیم

حضرت حکیم علی الاطلاق حلیت حکمت که وظایف لطایف حمد و
ثنای او بحکم وان من شیء الا یسبح بحمده بر زبان جمیع موجودات
علوی و سفلی جاری و وارست و فواید مواید الاسی که در تنهای او
بقاعده مسر و اعطی کل شیء خلقه ثم هدی در اثرای مجموع مبدعات
ارضی و سماوی ساری و سار می نماید مورا موعل نکته پیوند تنا
ده جان خردمند جواهر بخش حکمتهای باریک زر از آن بیشتر
تاریک در کتاب قدیم کریم و کلام لازم التکریم با حضرت رسالتپناه

سلطان

سلطان تحکاولی مع الله نکته دان و علما نکته دان نا لم یکن
تعلم و روشن بیان اما فصح العرب و العجم محمد کارل تا ابد مرحمه
هست ندا الیش نام او نقش نست فروغ همه از همیشه بود
چراغی که انوار میش بدوست صلوات الله و سلامه علیه و آله و صحبه
المنفرین لدیه و علی و اسمی الیه جهت هدایت طالبان مقاصد ارادت
و همات و قاصدان مطالب استفادت بدین نوع حطاب فرموده
و آن در انشا امور علمیه شدید تقوی را طریق تعلی متعلمان مکتب
فضل و ادب و سبیل ملقنین و تفهیم مستفیدان مدرسه جهد و طلب
بدینموال نموده که روی بی سبیل نک ما الحکمة و الموعظة
الحسنة منطوق این کلام سعادت فرجام نست که ای دعوت
کننده عالمیان بجوامع غوایت صلاح و سداد و ای راه نمای
نادمیان بمسالک مصالح معاش و معاد بندگان مرا از طریق
حکمت ضلالت بر اراد است دعوت کن و مرشدان کار عظمت

Arabic poetry

29. Al-Qasim Ibn ʻAli al-Hariri.

Kitab Maqamat al-Hariri.

[Ottoman Syria or Egypt, late 18th to mid-19th c. CE].

€ 25,000

Complete Ottoman copy of the *Maqamat* ("Assemblies" or "Sessions") of al-Hariri of Basra (1054–1122): a virtuoso display of Arabic poetry, consisting of fifty anecdotes written in stylized prose which used to be memorized by scholars.

"Al-Hariri's *Maqamat* tie in with the tradition of al-Hamadani. Like he, al-Hariri tells us of the experiences of an educated vagrant, Abu Zaid from Sarug. But his aim is not so much to render vividly this creature of his imagination or even his environment, but rather to invest his accounts with every syntactical and lexical finesse imaginable, and it is these, rather than the content of the narrative, that are to captivate and preoccupy the reader. This is the final flaring of the national Arab spirit: dazzling and, for the moment, pretty as fireworks, but similarly barren, ultimately fizzling out without effect" (Brockelmann). Hariri's masterpiece continued to captivate European Arabists since the 17th century (cf. Fück, 148).

The present work belongs to the late manuscript culture in which classical *adab* texts continued to circulate as exemplary models of eloquence and style, even as printed editions began to compete for scholarly attention. The later European medical owner's stamp signals the continued migration of Arabic literary manuscripts into western private libraries in the age of Orientalist collecting.

Description: 4to (170 × 218 mm). 156 (instead of 157?) ff. Arabic manuscript on polished laid paper. Brown naskh script in a Mashriqi ductus; headings, highlights and rubrications in blue and red, text within red rules. Opening bifolio with polychrome, blue, green, and yellow headpiece. Brown leather binding with fore-edge flap, gilt central oval medallion, corner pieces, and gilt border tooling.
Some worming to margins throughout, wanting last folio. Light soiling, but in good condition.

Provenance: 1) Ownership inscription dated Ramadan 1265 H (1849 CE) to front pastedown. 2) 1930s stamp of the oriental scholar Dr. Louis Gfeller (ca. 1880–1930) to last page of text.

References: Cf. GAL I, 276. OCLC 1228005547.

https://inlibris.com/item/bn68463/

The Copts petition Napoleon

30. [Copts of Mit Ghamr]. Napoleon, Emperor of the French (1769–1821).

Petition to Napoleon, signed in endorsement ("Bonaparte").

Mit Ghamr, Egypt, [June/August 1799].

€ 45,000

Napoleon orders the punishment of rebels who attacked the Coptic community in this remarkable bilingual memento of the Egyptian campaign. Shortly before his return from Egypt to France, where he would assume supreme power, the great general endorses a petition signed by "La Nation Cophte du village de Mit Gamre" and sends it on to General Kléber, his successor as commander-in-chief of the French expeditionary forces, who also adds his autograph signature.

Mit Ghamr, south of Cairo, became the epicentre of the revolt of Mustafa Bey in March 1799, when many Egyptians, aided by Muslims from elsewhere, attempted to block French access to the Nile. The Coptic villagers here complain that the rebels, in particular "un chef de revolte Maugrebin, conjointement avec des cherifs Mecquines, un chek Arabe apellé Gebaly, et quelques Mamelouks", had also attacked their community, looting, raping and destroying a church. Presenting themselves as faithful subjects of the French Republic, they call for the punishment of the perpetrators of these attacks.

The intersection of cultures is particularly poignant in this document, visually laid out in French and Arabic sections. We see a vivid picture of a community caught in the crossfire: as Christians, the Copts could be made scapegoats for the presence of a European invading power, but in the aftermath they had nowhere else to turn in their hopes for justice. In line with the Enlightenment principles which guided the revolution, the secular French might have been hoped to offer a counterbalance to inter-religious violence.

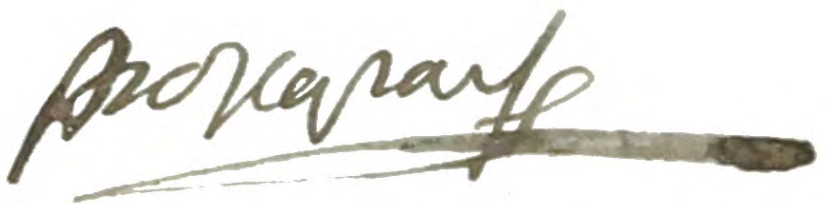
The petition was delivered at some point following Napoleon's return to Egypt from Syria on 14 June 1799, mentioned in the opening of the text, and before his departure for France in August. Napoleon orders the perpetrators to be tracked down and punished, referring the matter on to Kléber, who succeeded him as commander-in-chief of the French forces in Egypt; Kléber in turn refers it to the military authority, as Mit Ghamr was no longer in the province of Mansoura. The document was evidently misplaced in an archive, as a later hand notes: "cette pièce se trouvait classée à la date du 6e jour complémentaire an 7, 22 Septembre 1799", a date that would be impossible as Napoleon had already returned to France.

Following the dramatic assassination of Kléber in June 1800 and a series of British and Ottoman victories in 1801, the French withdrew from Egypt, but the campaign had provided Napoleon with a vital staging-ground for his ascent to power in France and his subsequent dominance of the European continent.

A striking artefact of the Egyptian campaign, and the multilayered cultural interactions that went with this remarkable military and scientific endeavour.

DESCRIPTION: Folio (235 × 325 mm). 1 f. Manuscript in French and Arabic on watermarked paper, with central handwritten note signed by Bonaparte and autograph signed note by General Kléber. Glazed and framed in Empire style with foliage adornments (440 × 520 mm).
Faint horizontal creasing, some soiling to edges, particularly to the right of the document. Small dark circle, c. 40 mm in diameter, caused by outer loss of a seal at rear. Overall clean and clear, in excellent condition, with the signatures of Bonaparte and Kléber prominent and easily visible.

https://inlibris.com/item/bn68995/



The French Revolution meets the Islamic World

31. (Abdallah) Jacques-François de Boussay de Menou, French general and politician (1760–1810).

Proclamation to the People of Egypt.

Cairo, 28 October 1800.

€ 185,000

The original Arabic manuscript of the French authorities' proclamation to the people of Egypt, signed by the General-in-chief of the Armée d'Orient, Jacques-François Menou, who following his conversion to Islam took the name Abdallah. Emblazoned with the words "Liberty" and "Equality" in Arabic, this document presents an innovative fusion of French revolutionary rhetoric with Islamic tradition.

In his own hand, Menou adds instructions for the proclamation to be printed in French and Arabic, which it duly was by the Imprimerie Orientale et Française, established shortly before by the French forces as the first printing-press in the Arabic world. This represented a pivotal moment in relations between Europe and the Middle East, both as the first time a modern European power established a military presence in an Arabic country, and through the use of the local language for an edict to the people, rather than simply the language of the colonisers, as would become common later.

The proclamation promises the citizens of Egypt that the French will deliver them from their native elites who had oppressed and exploited them, end the culture of bribery and curb the abuses of translators who tricked people out of their goods, claiming that the French needed them. Menou, "on behalf of the French nation, servants of Allah and His Prophet", assures the people that the French will not steal or endanger their property provided all taxes are duly paid, for "Allah and His Prophet Mohammed ordered that all should be treated fairly".

Menou asks the people of Egypt what good their ruling classes have done them: "The waqfs were meant for building Mosques and providing care for the poor and the hungry, and yet the streets are full of the deprived [...] the very ones who are cheating you, wasting and misusing money from waqfs are the ones people call the most honourable". Menou nonetheless feels the need to underpin his noble promises with a threat: "If you are disloyal to the French Republic and follow the path of the villains who oppose us, our revenge will be swift and terrible".

Napoleon's campaigns in Egypt and Syria were a major turning-point for both Europe and the Middle East, marking the first time in modern history that a Western power had established a military presence in the Arabic-speaking world. Fresh from a series of stunning victories closer to home, Napoleon embarked in 1798 with the long-term goal of disrupting British trade and influence over the route to India. In addition to introducing European-style structures of administration and government, the French military forces were accompanied by a scientific expedition whose investigations led to the foundation of modern Egyptology, including the discovery and decipherment of the Rosetta Stone. It also provided Napoleon with a springboard for ascending to even greater power: just over a year before this document was issued, Napoleon had returned to France, where he seized power in the coup of 18 Brumaire. The command of the Egyptian forces was left to Jean-Baptiste Kléber, who was assassinated in June 1800, after which Menou assumed control, furthermore seeking to buttress his position by marrying into a wealthy Egyptian family and converting to Islam. In the following year, the French were defeated by the combined British and Ottoman forces, and Menou negotiated the terms of the surrender, according to which the British helped his forces return to France in exchange for the antiquities the French scientific expedition had amassed.

A landmark document of Napoleon's Egyptian campaign, testifying to a unique fusion of revolutionary and Islamic rhetoric and a major turning-point in global history.

DESCRIPTION: Folio (220 × 328 mm). Framed and glazed (610 x 495 mm). Arabic manuscript on paper, signed and stamped. 6 pp. on bifolia. Includes custom-made half morocco storage portfolio. Some light soiling and handling; folds reinforced.

https://inlibris.com/item/bn68135/

The earliest view of Julfar

32. [Ras al Khaimah].

His Maj[es]ty's Ship Concorde off the Town of Julfar, near the Cape Roselkima, Persian Gulf.

[Strait of Hormuz, probably autumn, 1804 CE].

€ 85,000

Probably the earliest known coastal view of Ras al Khaimah, apparently predating by five years the well-known 1809 watercolour of Charles Hamilton Smith now in the National Maritime Museum, Greenwich, and by roughly two decades the views of Lt. Houghton, executed in the 1820s on the first British surveys of the Trucial Coast.

This finely observed naval watercolour shows HMS Concorde, a French-built frigate that was captured by the British in 1783 and refitted for service against France ten years later. The ship is seen in full profile, flying the White Ensign; the technical precision in rendering the hull shape, rigging, and sail plan all suggest the hand of an Admiralty-trained draughtsman. The ship lies off Ras al Khaimah with a small coastal craft in the foreground and the promontory's mountainous shoreline receding in controlled atmospheric washes, lending the scene the character of direct observation rather than imaginative composition.

The date of the watercolour is inferred from the period when the HMS Concorde is known to have been active in the Gulf. Anglo-French rivalry had intensified since the French Revolution, and the Napoleonic Wars pitted two of Europe's major navies against each other in a global conflict. French presence in the Arabian waters had long been a thorn in the side of the Omani government, and initial hopes that the establishment of the Republic would lead to friendlier relations were soon shown to be premature: indeed, French privateering operations only escalated, causing alarm not only in Muscat, but also in Britain. British patrols were ordered to the Gulf region, seeking to secure the sea-route to India and thus contain French influence, and Arab naval forces were frequently caught in the middle, standing accused of collusion with one side or the other (cf. Mustansiriyah University paper, see below). In the summer of 1804, the French privateer La Fortune captured no fewer than ten English ships in and near the Gulf, and HMS Concorde, equipped with 48 guns under the command of Captain Wood, was one of the British vessels dispatched to eliminate the danger. After fierce battle, Concorde captured La Fortune on 8 November 1804, one of the ship's most memorable achievements. She was laid up in 1807 and sold for breaking up in 1811.

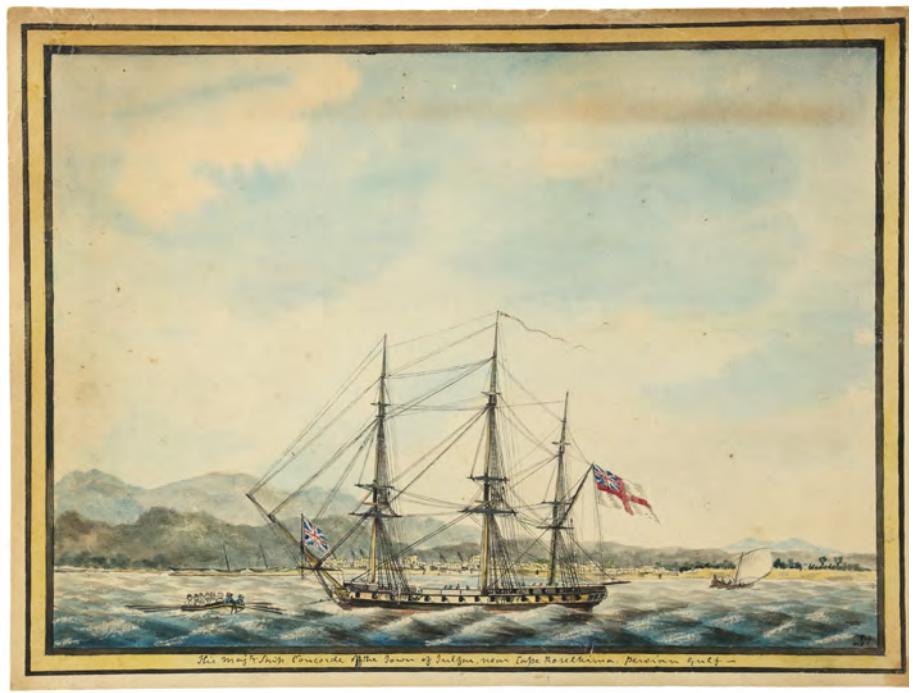
Long before the systematic hydrographic surveys of the 19th century transformed knowledge of the Gulf into charts and published coastal views, this sheet registers the strategic theatre of the eastern end of the Gulf with exact topographical detail. It thus constitutes a rare pictorial witness to the Trucial Coast on the threshold of Britain's later treaty-era presence.

Description: Small folio (186 × 250 mm). Single sheet. Watercolour on paper. Finely executed marine view within a ruled ink border, depicting a Royal Navy frigate HMS Concorde, with secondary craft and mountainous coastline in the distance. Captioned in a probably later British hand within the border.
Paper lightly toned by humidity with minor marginal wear; creases to upper corners professionally restored. Unframed.

Provenance: From a British private collection dispersed in the UK trade.

References: Cf. Mustansiriyah University Bagdad, "Nushub al-thawrat al-faransiat ..." ("The Outbreak of the French Revolution and the Escalation of Franco-British Clashes in the Arabian Gulf"), 2018. Selections from the Calcutta Gazettes III (1868), p. 449f. C. R. Low, History of the Indian Navy (1877) I, 225.

https://inlibris.com/item/bn68541/



Editio princeps of al-Qamus al-Muhit

33. Muhammad ibn Ya'qub al-Firuzabadi.

Kitab al-qamus al-muhit [The Kamoos or the Ocean].

Calcutta, Ahmad bin Muhammad bin 'Ali al-Ansari al-Yamani al-Shirwani, beginning of Muharram 1230 – 25 Rabi' al-Thani 1232 H [= 1814–1817 CE].

€ 25,000

First printed edition of the foundational dictionary of classical Arabic, published at Calcutta under the auspices of the East India Company.

The Persian-born lexicographer and polymath Firuzabadi was long resident in Baghdad, Damascus and Jerusalem before settling in Mecca. His famous dictionary, completed in 1410 CE, contains about 60,000 entries, including several of Yemenite origin. It served as the basis of many later European dictionaries of Arabic. The work is itself a reduction of the author's monumental lost dictionary Al-Lami' al-mu'allam, which was said to have comprised 60 or even 100 volumes. Even in its abridged form as *al-Qamus*, it became one of the defining reference works of pre-modern Arabic learning, so widely used that the term *qamus* itself entered common usage for "dictionary".

The present impression belongs to the brief but highly productive Calcutta tenure of the Yemeni philologist Ahmad al-Shirwani (1785–1840), appointed to Fort William College and entrusted with issuing canonical Arabic texts in typographic form for a new institutional infrastructure of language study. Produced over the course of three years, the four parts of the book preserve the scale and working density of the lexicon while translating manuscript habits into print culture, as seen here in the manuscript catch-titles retained to the fore-edges. Composed within the early 19th-century programme of Fort William College, this edition exemplifies the East India Company's mobilisation of printing for the training of administrators and the standardisation of oriental curricula; al-Shirwani's presswork also encompassed other landmark Arabic projects of the period.

A particularly resonant copy, omitting the English-language titles and Matthew Lumsden's English preface that are found in some copies intended for the western market, retaining the earlier armorial binding panels of the College of Fort William.

Description: Folio (248 × 392 mm). 4 parts in 2 volumes. (5), 2–541, (542–545), 546–1039; 1042–1486, (1487–1489), 1490–1978 pp. Recent red morocco with earlier leather panels bearing the gilt arms of the College of Fort William relaid to covers; manuscript catch-titles to fore-edges.

Variable browning. Volume 1 with dampstaining to outer leaves; marginal paper restoration to first two quires (π–A) and final leaf; light marginal worming to pages 1–150 (initially two holes, reducing to one); infilled worming to fore margins of the final leaves; a few small burn-holes (e.g. to 2C2, 5O2, 6B2) occasionally obscuring a letter or word. Volume 2 with dampstaining to gutter and corners and worming to corners of initial quires, both gradually reducing; 10A–B with paper restoration to lower fore corners; following quires up to 10F with infill to worm-tracks; marginal worming recurring in last quires; small closed tear in text of 18Z1; final leaf 19A1 strengthened in gutter.

Provenance: From the library of the College of Fort William, Calcutta (earlier leather panels with gilt arms, relaid).

References: GAL II, 233 (183). Zaunmüller 13. Vater/Jülg 25. Diehl 106.

https://inlibris.com/item/bn68767/

Dated Maghribi copy from the library of a noted Arabist

34. Muhammed ibn Muhammed at-Tusi al-Ghazali (attrib.) / Safi al Din Ali ibn Mubarak ibn Mawhub al-Irbili (transl.).

Al-Tiber al-Masbuk fi Nasihat al-Muluk [The Book of Moral Advice to Kings].

[North Africa, probably Tunisia], Rabi I, 1249 H [= July/August 1833 CE].

€ 12,500

Maghribi copy of one of the most widely transmitted Islamic Mirrors for Princes, a major work of political and moral instruction on the obligations of kingship, with distinguished provenance.

Originally composed in Persian for the Seljuk ruler Muhammad ibn Malikshah and later circulated in Arabic under the name of Abu Hamid al-Ghazali, the work made Persian courtly counselling literature available to a broad Arabic-reading scholarly and administrative public. The work treats political and social topics in the form of advice, admonitions, and moral counsels, intended to guide rulers in governing their subjects and disciplining their retinue and palace officials.

Al-Ghazali (1058–1111) was one of the greatest figures of the Golden Age of Islam; he gained fame for his legal theories, philosophy, and works on logic, and has been called the single most influential Muslim after the prophet Muhammad, and a "Mujaddid", or Renewer of the Faith. His works were so highly acclaimed by his contemporaries that he was awarded the honorific title "Proof of Islam" (*Hujjat al-Islam*).

The provenance is of additional interest: an Italian presentation inscription, dated in Tunis, offers this manuscript to the Tunis-born jurist and Arabist David Santillana (1855–1931), whose work was central to the European study of Islamic law.

Description: 4to (181 × 265 mm). 161 ff. Arabic manuscript on paper. Text in maghribi script in black ink, important words in red, with red ruled writing frames. Brown reddish leather binding, blindstamped with a central lobed medallion and arabesque decoration on marbled boards.
Spine professionally restored. Some edges a bit frayed, but generally well preserved with only occasional staining.

Provenance: 1) Hammouda Kmiha named on a note by colophon, possibly the scribe. 2) Italian presentation inscription on the first page: "All'Amico Davide Santillana in segno di affetto, Tunis" ("to my friend Davide Santillana, as a token of affection"), referring to the Tunis-born Italian jurist and Arabist David Santillana (1855–1931). 3) Three Santillana stamps. 4) Stamp of the "Università di Roma Scuola Orientale". 5) Note reading "Luveudario 7092".

References: GAL I, 423; S I, 750, 30. Cf. P. Crone, “Did al-Ghazali Write a Mirror for Princes?”, Jerusalem Studies of Arabic and Islam 10 (1987), pp. 167–191.

https://inlibris.com/item/bn68968/

A dated witness to the Tawaddud cycle in Arabic

35. [Alf layla wa-layla – Tawaddud].

Kissat Tawaddud [Tawaddud, or the Learned Slave. A Tale from the Thousand and One Nights].

[North Africa], 20 Muharram 1279 H [= 17 July 1862 CE].

€ 12,500

This manuscript of *Kissat at-Tawaddud* preserves one of the most intellectually ambitious tales associated with the Thousand and One Nights in a compact nineteenth-century copy explicitly dated 20 Muharram 1279 H (around 17 July 1862 CE).

The didactic tale turns on the learned slave-girl Tawaddud, who is brought before the Caliph Harun al-Rashid and tested against a circle of scholars in theology, medicine, philosophy, and the sciences; her victory in disputation makes the narrative a celebration of *adab*, memory, and encyclopedic learning no less than a courtly entertainment. Its importance lies also in its transmission: the tale of Tawaddud circulated both within and outside the Nights tradition, and the varied afterlife of the story, including in the medieval Spanish *Doncella Teodor* and its later literary reworkings, demonstrates the exceptional mobility of this debate narrative across languages and confessional settings.

The present is a witness to the continued nineteenth-century life of the Arabic narrative tradition.

Description: 8vo (160 × 240 mm). 16 pp. Arabic manuscript on paper in maghribi script, 23 lines per page. Text in brown ink with headings and emphases in red. Two folded, unsewn quires within paper wrappers withg title to upper cover.
Some browning; wrappers a bit stained. A slight but still charming survival.

References: Chauvin VII, p. 117–119, no. 387. V. Chauvin, Tawaddoude ou la docte esclave (Liège, 1899) [an original print is included]. A. Miquel, Sept contes des Mille et une Nuits ou: il n'y a pas de contes innocents (Paris, 1981).

https://inlibris.com/item/bn68849/

بسم الله الرحمن الرحيم

قصة الجارية وتعجب الشوهد وحده
وحمد الله وتعجب منها ومن امثالها

حكي انه كان بغداد رجل كبير تاجر ذو مال كثير وكان له جارية
لها عقل وفهم وادب حاضر وكان اعجب الجوارية عنده جزاه الله عليه
بخير وكان يعني عنده من المال ما قليل وكان كثير فقالت له الجارية يا سيدي
اني ارى لك من الرأي ان تجعلني الى امير المؤمنين هارون الرشيد فان لك
كم ثمن هذه الجارية فقال له بعشرة الاف دينار بلا زيادة ولا نقصان
قال فاستعار كيسا من بعض اصحابه ومضى بها الى قصر هارون الرشيد
فقال له ما الذي تريد بها التاجر فقال يا امير المؤمنين اراد الله
سعادتك اني اريد ان ابيع هذه الجارية فنظر اليها امير المؤمنين فتعجب
من حسنها وجمالها وقال له ما ثمن هذه الجارية فقال يا امير المؤمنين
بعشرة الاف دينار فقال له لعل فيها عيب فقال يا امير المؤمنين
هذا الامر قليل في جنبها فقد تعلمت جميع العلوم وقرأت كثيرا من
الاخبار وتعلمت الامر الديني والسفر وقرأت الحديث وتعلمت جميع مذاهب
العلم وتعلمت النجوم وعرفت علم الطبائع والحساب وعرفت ما لا
يدل الكلام وحركات الافلاك وتعبير الاحلام وفنون المعاني بما سال
عما تريد تخبره كان شاء الله تعالى بقوله فقال فلما سمع هارون الرشيد
ذلك تعجب وقال له ان كان كما ذكرت وقرأت كل الخصال فقال له يا
امير المؤمنين سال عما شئت في جميع ما قلت لك تخبره كان شاء الله تعالى
فقال لها هارون الرشيد ما اسمك يا جارية فقالت اسمي الله

عز وجل فقال لها احضري ذهنك بما ترجع الى العلماء
والحكماء فستخبرني فقالت يا امير المؤمنين هذه حاضر وعقلي واذهاني
فيه الله عز وجل بما حضر لها هارون الرشيد اربعة وعشرين عالما
واجلسهم على كراسي من العاج في صفة بالذهب وجلست الجارية على
كرسي مرصع بالدر والجوهر والتبر مرصع وجميع الجماد والحسان وقال هذه
الجارية اردت بعلم كثير جاء حضر وهاتكم الله قال فوقفت على
العفيف وقالت له ايها العفيف ان العلم علمان علم الاديان وعلم
الابدان فاول ما يجب على العبد ان يتعلم معرفة الله تعالى ثم معرفة ما يجب
على المرء في دينه وما يقربه الى الله تعالى جاء ذكر العلماء بقوله تعالى
على لسان نبيه يرفع الله الذين امنوا منكم والذين اوتوا العلم درجات
وقد جعلهم الله مصابيح الدنيا وقد حض النبي صلى الله عليه
وسلم على كتاب العلم فقال اطلبوا العلم ولو بالصين قال فلما سمع
العفيف ذلك تعجب منها ومن فصاحتها على صغر سنها وغلب منها
ان تقلبه وعلم انها تجري من العلم فقالت له اسال عما تريد اجابة وبط
عليه ان شاء الله فقال فعقب عليها العفيف وقال لها يا جارية او
ل ما شاء الله عنه علم الايمان قالت نعم قرأته واتقنته وهو اول
ما يجب على الانسان في دينه فسال في ذلك الله تسمع الجواب بقول الله
من كتاب الله عز وجل وسنة رسوله عليه الصلاة والسلام ومذهب
اهل السنة والجماعة الله عز وجل معرفة الحلال والحرام والفرق بينهما والمتشابه
والمباح والمكروه والواجب والمندوب والبر غير ذلك من الشفاعات المعتبرة
الذي يلتبس وجه بقول لون بما خصر مثاله واعلم ان اصل العلم
وفيه العلم كله قال لها يا جارية اول ما سالك عنه العلم الديني المفروضة
والسنن الفاضلة هي عماد الدين جاء بها نبي الله جزاه الله عليك وعلى كل مسلم

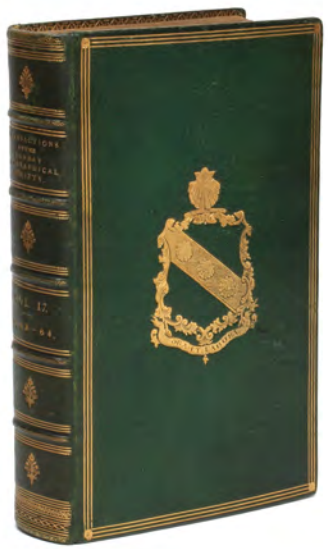
The Tribes of the Trucial States

36. Lewis Pelly (et al.).

The Transactions of the Bombay Geographical Society. From January 1863 to December 1864 [...]. Volume XVII.

Bombay, Education Society's Press, Byculla, 1865.

€ 95,000



Rare first edition of the 17th volume of the *Transactions of the Bombay Geographical Society*, containing several valuable accounts of the Gulf region, many of which are written by the legendary British political agent Lewis Pelly (1825–92).

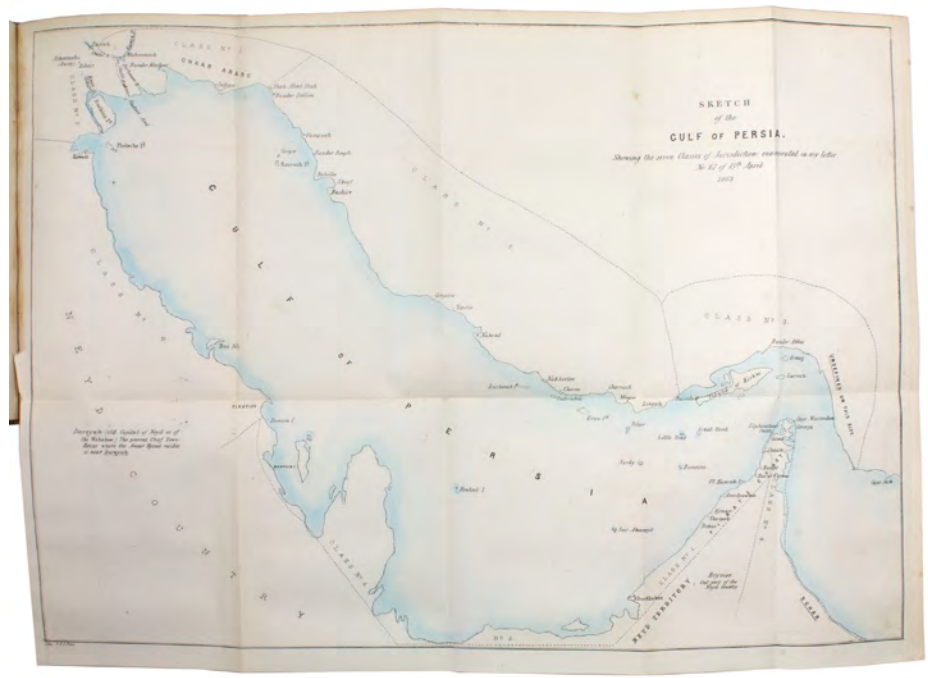
These articles include Pelly's much-sought "Remarks on the Tribes, Trade, and Resources Around the Shore Line of the Persian Gulf" (pp. 32–112; separately reprinted in 1874), with details on the "Territories held by those independent Maritime Arab Chiefs formerly the pirates of the Gulf, now partially commercial, and bound by the terms of a permanent truce to keep the peace at sea; the English Resident in the Gulf being mediator and quasi-guarantee for the observation of this truce by all the subscribing Chiefs, more especially during the season of diving on the Pearl Banks", enumerating them as "Shaam and Kuleela; Ramse, Ras-al-Khyma; Jazirath-ul-Hamra; Amulgavine; Ejmaun; Heira; Shargah and Fasht; Khan; Debaye and Aboothabee". The accompanying map shows the "seven classes of jurisdictions enumerated" in the report, with the northern coastline forming a single jurisdiction from El Katif to the tip of the Musandam Peninsula.

Further relevant contributions include:

- L. Pelly, Recent Tour Round the Northern Portion of the Persian Gulf (pp. 113–140, with a map of the northern Gulf from Bushehr to Kuwait).
- L. Pelly, Remarks on a Recent Journey from Bushire to Shirauz (pp. 141–174, with 2 maps).
- L. Pelly, A Brief Account of the Province of Fars (pp. 175–185).
- H. W. Warner, Report on the Bay and Fort of Shewoo on the Shore of the Persian Gulf (pp. 186–190).
- W. Stiffe, Report on the Line of Telegraph from Ras Jashk to Basrah (pp. 208–225).

- L. Pelly, Remarks on the Port of Lingah, the Island of Kishm, and the Port of Bunder Abbass, and its Neighbourhood (pp. 237–255, with a map of Qeshm Island).
- R. L. Playfair, Report on the Result of the Observations and Enquiries Made During a Tour in the Various Countries around Zanzibar, Especially Those More or Less Connected With the Slave Trade (pp. 256–268, with a map).

The first 130 pages comprise the "Proceedings" of the Society; the remainder of the volume contains the articles submitted by the members, which further deal with additional subjects of research, mainly in India.



Description: 8vo (142 × 216 mm). (2), CXXXI, (1), 340 pp. With 8 folding lithographic maps, mostly hand-coloured. Contemporary green full morocco, spine titled in gilt, covers ruled in gilt, upper cover with Kennelly coat of arms. Leading edges and inner dentelle gilt; all edges gilt.
Binding a little rubbed, but generally in excellent condition.

Provenance: Presentation copy, handsomely bound for D. J. Kennelly, secretary of the Bombay Geographical Society, with lithographed presentation bookplate to front pastedown, dated 1866.

References: Macro 1748 & 1751. Wilson 168 & 217.

https://inlibris.com/item/bn63643/

The first photographs from Al-'Ula: previously unseen

37. [Photographs – Al-'Ula and Mecca]. Haj Sayyid Ali.

Photo album of Persian dignitaries' 1904 pilgrimage to Mecca, including a visit to Mada'in Salih.

Arabia and Syria, 1321 H [= first months of 1904 CE].

€ 125,000

An exceptional photo album documenting a pilgrimage to Mekka, prepared by the Persian civil servant Haj Sayyid Ali, who had a deep passion for art and photography. Notably, the album includes two of the earliest known photographs of the famous Nabataean rock tombs at Mada'in Salih (Hegra) in the area of Al-'Ula, a UNESCO World Heritage site since 2008, predating by three years those taken by the French archaeologist and Hejaz railway engineer Paul Gaudin in 1907.

Sayyid Ali was among the pilgrimage entourage of the Persian statesman Amin al-Soltan (1858–1907), who had been known as the Atabak Al-Azam during most of his second tenure as Prime Minister (1898–1903). After his dismissal in September 1903, he "sought permission to go to Mecca" (Calmard), and as the Hajj would not begin until late February, the group spent the preceding months on a world tour that took them "to Russia, China, Japan, the United States, and Egypt. Accompanied by some of his closest friends (notably his son Mirza Ahmad Khan and Mahdi-Qoli Khan Hedayat, who wrote the account of this travel), [Amin al-Soltan] was in several instances (e.g., in Japan and Ottoman Arabia) given a semi-official reception" (ibid.).

The album, which is concerned only with the Hejaz and Syrian leg of the tour, opens with a series of honorific photographs that include the then ruler of Persia, Mozaffar ad-Din Shah, and his late father and predecessor, Naser al-Din, as well as portraits of several of the Persian dignitaries who accompanied Amin al-Soltan on his journey. A number of portraits show Awn ar-Rafiq, the Emir and Sharif of Mecca (once seen seated with a member of the party). A substantial suite of photographs captures the Kaaba and the Masjid al-Haram, the tent cities outside Masjid al-Khayf at Mina, and the Haram at Medina. Two photographs then record an excursion to Mada'in Salih, where a large entourage on horseback and on foot is seen inspecting the monumental tombs of the Hegra necropolis. At the end of the album we find exterior and interior pictures of the Umayyad mosque in Damascus, while the final portrait is undoubtedly that of the compiler and photographer himself, Haj Sayyid Ali, who would go on to serve briefly as treasurer under Prime Minister Farman-Farma.

Probably the only known surviving photographic record of a Qajar-era pilgrimage to Mecca prepared by a Persian, and an outstanding archaeological document boasting what are apparently the earliest extant photographic images of Al-'Ula, both previously unknown.

Description: Folio album (260 × 320 mm). 48 vintage photographs, all ca. 160 × 210 mm. Mounted on cardboard within hand-drawn gilt frames. Bound in green felt over sturdy boards. Marbled endpapers. Metal pins to fasten a tie fixed to central fore-edges of boards.
Felt of the binding rubbed down to textile at spine and extremities. Some photographs a little faded, stained, or poorly fixed, but very well preserved in general. Annotated throughout in blue ink, probably several years after completion of the tour, mostly on the cardboard below the image, but sometimes within it.

References: Cf. Mehdi Qoli Khan Hedayat, Safar-nama ye tasharrof be Makka-ye mo'azzama az tariq-e Chin o Zhapon o Emrika (Tehran, n.d.). J. Calmard, "Atabak-e A'zam, Amin-al-Soltan", in: Encyclopaedia Iranica II (1987), pp. 878–890.

https://inlibris.com/item/bn68393/

Deluxe Diwan – the Emperor's gift to Prince Reza

38. Sultan Selim / Paul Horn (ed.).

[Divan-i balaghat-i unvan]. Bar-hasb-i amr-i ha rat-i Wilhalm-i tani-i Impiratur-i Alman wa Padishah-i Pirus in nusha-i nafisa-i diwan-i bala at 'unwan-i sultan-i Salim Khan-i awwal. Bi ihtimam-i banda-i qaisari-i Pauul Hurn mu'allim-i as sana-i sharqiyya dar Dar al-Funun-i Istrasburg [...].

Berlin, Staatsdruckerei, 1904.

€ 25,000

First and only edition: a deluxe-state printing of the Persian divan of Ottoman Sultan Selim I (1470–1520), edited by the German orientalist Paul Horn by order of the German Emperor Wilhelm II for presentation to the bibliophile Sultan Abdul Hamid II. The book was produced at a time of intensifying German-Ottoman relations; only in 1903 had the Sultan presented the Kaiser with the invaluable decorated facade of the eighth-century Umayyad residential palace of Qasr Mshatta, one of the Desert Castles of Jordan (now in Berlin's Pergamon Museum).

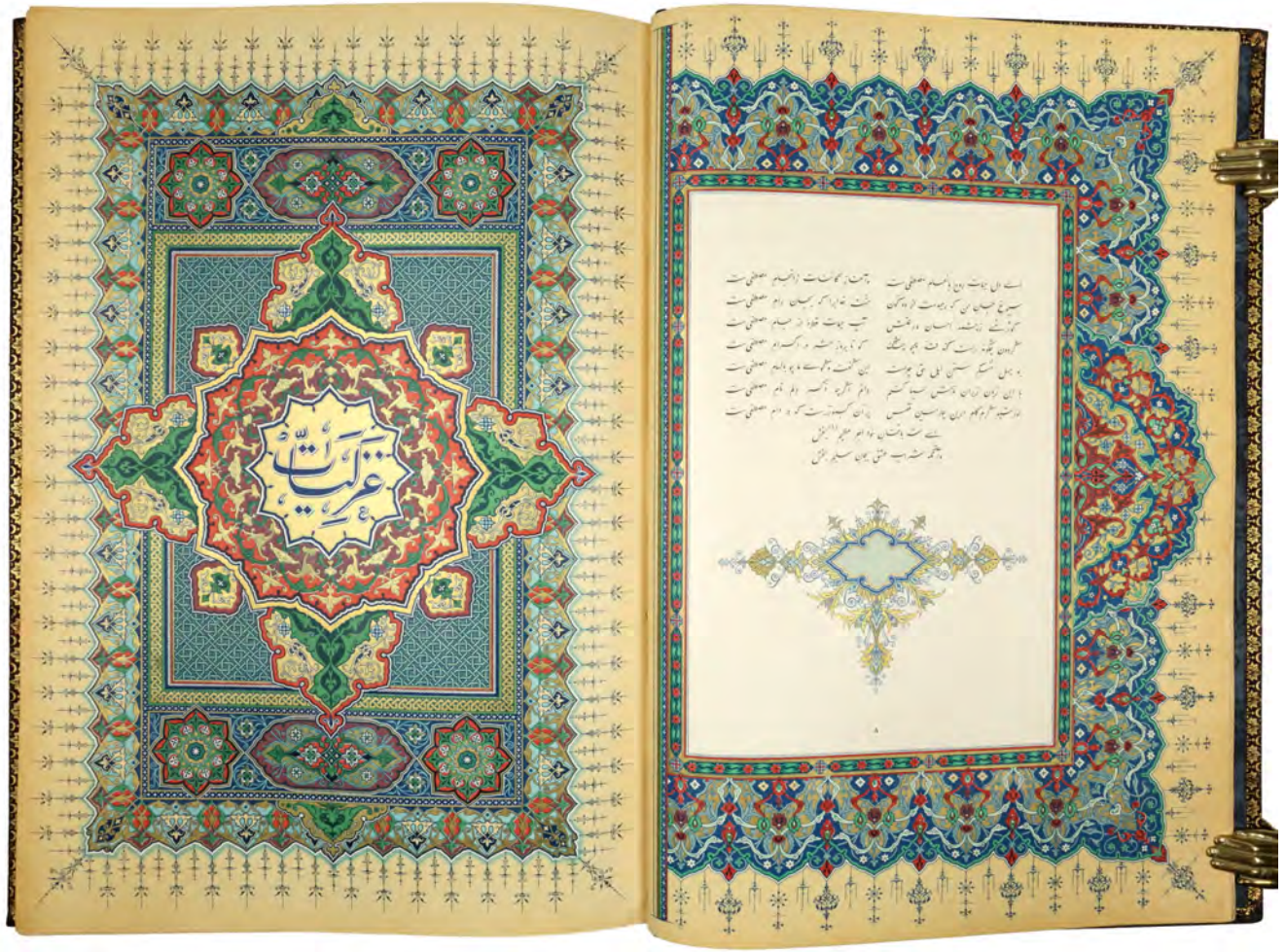
The present volume was the personal copy of Prince Reza Khan Arfa (1846–1937), Persian ambassador to Constantinople and himself a noted poet in Persian and French, under the pen-name "Danesh".

Description: Folio (335 × 480 mm). 132 pp., including title and preface, all set within elaborate arabesque borders in full colour. Publisher's original deluxe binding: upper cover with arabesque ornament in lacquer colours, forming a cartouche for the Arabic title (echoing the printed title-page); lower cover with rich gilt floral and songbird ornament in the Persianate style. Gilt bevelled leading edges, gilt inner dentelles; blue moirée silk endpapers. All edges gilt.
Occasional slight scuff-marks to the fine lacquered binding, mainly confined to lower cover. Interior in excellent condition throughout.

Provenance: From the private collection of the Persian poet and statesman Reza Khan Arfa Danesh (1846–1937), ambassador to the Porte. Includes a dedicatory letter ("copie conforme") from Dr. Hermann Gies (1851–1924), the German Embassy's First Interpreter, to Prince Reza, writing: "Ne pas rendre accessible à Votre Altesse ce recueil eùt été une omission impardonnable, un crime de lèse-poésie. C'est pourquoi je me suis permis de prendre l'initiative du rapport dans lequel l'Ambassade Impériale, en rappelant au Ministre des Affaires Étrangères à Berlin les services signalés que Votre Altesse, poète par la grace de Dieu, a rendus à la cause de l'humanité, sollicitait l'autorisations de Sa Majesté l'Empereur de faire hommage à Votre Altesse d'un exemplaire de ce recueil [...]" (Péra, 3 Feb. 1906, 2 pp. on a bifolium, 4to).

References: OCLC 40474270.

https://inlibris.com/item/bn68616/



Scholars locked in disputation

39. Edmund Dulac, French-British artist (1882–1953).

It was in vain that all wisest physicians in the country were summoned into consultation.

[London, 1907].

€ 28,000

An original working illustration for "The Story of the Magic Horse", from Laurence Housman's 1907 edition of *Stories from the Arabian Nights*. The magnificent drawing shows three scholars locked in disputation, with a bookcase and two more sages in the background, consulting astrological charts.

Writing of Dulac in 1916, Martin Birnbaum remarked: "Persian Miniatures especially have fascinated him, and it will be noticed that he has discarded all attempts at modelling by means of shading, and has wisely adopted the Eastern convention of flat colours". The present, early study shows this transition not yet fully achieved, though Dulac's capacity for elegantly filling large spaces with ornament is already in evidence.

Slight differences between this preparatory design and the finished illustration as printed in the book reveal that the drawing underwent further development: the published version has a different colour foreground, and more symbols on the astrological chart; also, the foreground is broader and bears a signature at lower right. The finalised watercolour design used for publication was sold at Sotheby's, 11 July 2024 (Original Illustrations from the Collection of the Late Colin White), lot 261. The present mock-up has been trimmed and contemporaneously mounted on a working board.

Description: 280 × 390 mm. Watercolour and bodycolour on paper, outlined in ink in places, mounted onto card, pencil numbering to verso.
Colours generally good, some foxed spots in places across the sheet, one small scuff to the right.

References: L. Housman, Stories from the Arabian Nights (London, 1907), plate 35 (after p. 90).

https://inlibris.com/item/bn68372/

Extremely rare early Riyadh photographs with Ibn Saud

40. [Saudi Arabia] – Robert Edward Archibald Hamilton.

Photograph album containing rare original photos of Lieut.-Col. R. E. A. Hamilton's journey to Riyadh.

Various locations in Central Arabia, including Riyadh, and other places, 1917, with additional material 1915–1926.

€ 95,000

A small but highly important ensemble of extremely rare, early photographs of Riyadh and Ibn Saud, documenting Lieut.-Col. R. E. A. Hamilton's official mission to central Arabia during the British Mesopotamian Campaign in 1917/18, preserving a politically charged visual record of his private talks with Abdulaziz. The survival is particularly relevant for a photograph showing Abdulaziz on horseback, towering above the photographer – a previously unseen and highly uncommon portrait taken when the ruler of Nejd was only in the early forties, more than a decade before the formal establishment of the Kingdom of Saudi Arabia. Abdulaziz presented Hamilton with a chestnut Arab stallion named "Bin Saud", seen in separate photographs. Another portrait shows Prince Turki bin Abdulaziz Al Saud on horseback, shortly before his untimely death in 1919.

Hamilton, then British Political Agent in Kuwait, was sent ahead of Philby and Cunliffe-Owen in late 1917 to open negotiations with Abdulaziz and to test the prospects of Saudi co-operation in the Arab Revolt against the Ottomans. He left Kuwait on 9 October 1917 and reached the outskirts of Riyadh on 13 November, remaining there for more than three weeks before returning to Kuwait, ill and exhausted, on 28 December. Thus, the photographs do not merely illustrate travel in central Arabia, but also record a decisive diplomatic moment in the making of Anglo-Saudi relations. Hamilton's conversations with Abdulaziz centred on British subsidies, the struggle against the Ottoman-backed Al Rashid, and the precarious balance of power between the Al Saud and the Hashemite Sharif of Mecca.

The album was compiled by Hamilton's daughter, the folklorist Julia Somerset, and thus preserves these photographs within a family context of unusual intimacy. A few additional images relate to her husband, Lord Raglan, during his service as a Political Officer with the Egyptian Expeditionary Force in Palestine and Syria. Produced at the height of the Arab Revolt, the album captures a moment when British policy in Arabia was still fluid and when Abdulaziz had not yet emerged as the dominant power in the Peninsula. As visual testimony to the earliest phase of Riyadh's diplomatic engagement with Britain, such survivals are of the utmost scarcity.

Description: Oblong folio (332 × 252 mm). 266 silver-gelatin photographs measuring ca. 60 × 40 to 155 × 110 mm, including nine photographs from the Hejaz, 1917, with additional material from Deraa and Ar-Ramtha (Syria), Simla, Jodhpur, Delhi (India), and UK, annotated throughout. Contemporary green cloth album with the photos plus letters, invitations, tickets and other contemporary scraps mounted on 26 card leaves.
Binding very lightly scuffed at extremities; several card leaves loosely inserted within the album. Generally in excellent condition.

Provenance: 1) Photographs taken or assembled by Lieut.-Col. R. E. A. Hamilton (Robert Udny-Hamilton, 11th Lord Belhaven and Stenton, 1871–1950) during his mission to Riyadh in 1917–1918. 2) Family album compiled by his daughter Julia Somerset (née Hamilton), Lady Raglan (1901–71).

https://inlibris.com/item/bn69066/

Notable provenances

References are to catalogue numbers

A

Adorno, Gerolamo, Count (1483–1523; Genoese politician and diplomat), 12

Antaki, Georges (Honorary Consul of Portugal in Syria), 18

B

Bayezid II (1447–1512; Ottoman Sultan), 8, 10

C

Cánovas del Castillo, Antonio (1828–1897; Spanish Prime Minister and bibliophile), 26

Carlos IV (King of Spain, r. 1788–1808; Crown Prince when the manuscript was presented), 26

Cleven, S. K., 13

D

Dila'iya Sultanate, 22

F

Faridany, Edward (1939–2010; oil executive), 14

Ferrini, Bruce (1950–2010; antiquities dealer), 1

Fu'ad Salim al-Hijazi (Egyptian politician and diplomat), 27

G

Gandolfi, Giovanni, 9

Gennaro, Alfonso di (Neapolitan poet; contributor of prefatory verses), 12

Gfeller, Louis (ca. 1880–1930; oriental scholar), 29

Ghawanma family, 6

Gingerich, Owen (1930–2023; American astronomer and Harvard professor), 20

Gray, Robert (1648–1701; physician; Fellow of the Royal College of Physicians), 20

Gundelius, Philipp, 11

H

Haj Sayyid Ali (Persian civil servant, photographer, and album compiler), 37

Hamilton, Robert Udny-Hamilton (1871–1950; 11th Lord Belhaven and Stenton; British Political Agent in Kuwait), 40

Hasan ibn Muhammad al-'Attar (1766–1835; Sheikh al-Azhar), 27

Hashimoto Naoki (translator and scholar of Japanese literature), 21

Henderson, William Henry, 28

I

Ibn Futays, Isa, 3

Ibn Ghanim family, 6

Ibn Khayr al-Ishbili (1109–1179; hafiz and scholar), 19

K

Kennelly, D. J. (Secretary of the Bombay Geographical Society), 36

Kléber, Jean-Baptiste (1753–1800; general; autograph signatory), 30

L

Letherland, Joseph (1699–1764; physician; Fellow of the Royal College of Physicians), 20

M

Menou, Jacques-François de Boussay de (1760–1810; also Abdallah; General-in-chief of the Armée d'Orient; autograph signatory), 31

Michaelides, Georges Anastase (1900–1973; scholar-collector), 1

Mohammed al-Hajj al-Dilai (Sultan; head of the Dila'iya Sultanate; ruler of Fez), 22

Muhammad ibn Muhammad Baqqal (15th-century nasta'liq scribe), 8

al-Murabit ibn Muhammad ibn Abi Bakr al-Dalai (1612/13–1678; Sheikh; linguist and grammarian), 22

N

Napier, Robert Cornelis (1810–1890; 1st Baron Napier of Magdala; Commander-in-Chief in India), 23

Napoleon (1769–1821; Emperor of the French; signatory as "Bonaparte"), 30

Nurbakhsh, Muhammad (1392–1464; Sayyid and Sufi Sheikh), 10

R

Reza Khan Arfa Danesh (1846–1937; Prince; poet and statesman), 38

Ritman, Joost R. (1941–2026), 11

Rotton, Richard Whytell (1770–1810; English mercenary and spy), 8

Royal College of Physicians, 20

Royal Court in Gondar, 23

Ruddock, Sir Paul (collector), 23

S

Sanseverino, Barnaba (Neapolitan nobleman; Conte de Laoria), 9

Santillana, David (1855–1931; Italian jurist and Arabist), 34

Sbath, Paul (1887–1945; Syrian Catholic priest), 18

Schøyen, Martin (b. 1940; Norwegian businessman and collector), 1, 2, 23

Somerset, Julia (1901–1971; folklorist; Lady Raglan; née Hamilton), 40

T

Ternaux-Compans, Henri (1807–1864; French historian and bibliophile), 12

Tewodros II (ca. 1818–1868; Emperor of Ethiopia), 23

Tonsis, Battistino de (fl. 1500; author and eyewitness), 12

Tucca, Giovan Tomas (ca. 1500–1581; Neapolitan humanist; Knight of the Order of Santiago), 13

V

Vesey FitzGerald, Sir William Robert Seymour (1818–1885; Governor of Bombay), 23

W

Wellesley, Richard (1760–1842; 1st Marquess Wellesley; statesman and Governor-General of India), 8

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لا العمرو وقصدتك ابتغا معـ
ب المفعول معه وهو الاسـ
الذى يذكر لبيان من فعل
ل نحو قولك جا الامير و
ستوي الما والخشبة ۞ وام
و اخواتها واسم ان واخواتها
ذكرها في المرفوعات و
التوابع قد تقدمت هناك
ضات الاسما المخفوضات
وض بالحرف ومخفوض بالاضـ
المخفوض فاما المخفوض بالحرف
ض بمن والي وعن وعلي وفي
ورب