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# CATALOGUE

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# I. MADAGASCAR - ORIGINAL ARCHIVE EARLY FRENCH PRINTING AND POLITICS IN MADACASGASCAR ANTANANARIVO IMPRINTS

Félix LEIFFEIT (b. 1864, active until at least 1930), Compiler. / Joseph Simon GALLIENI (1849 -1916), Contributor.

'Imprimerie Officielle Tananarive 1897 à 1905'.

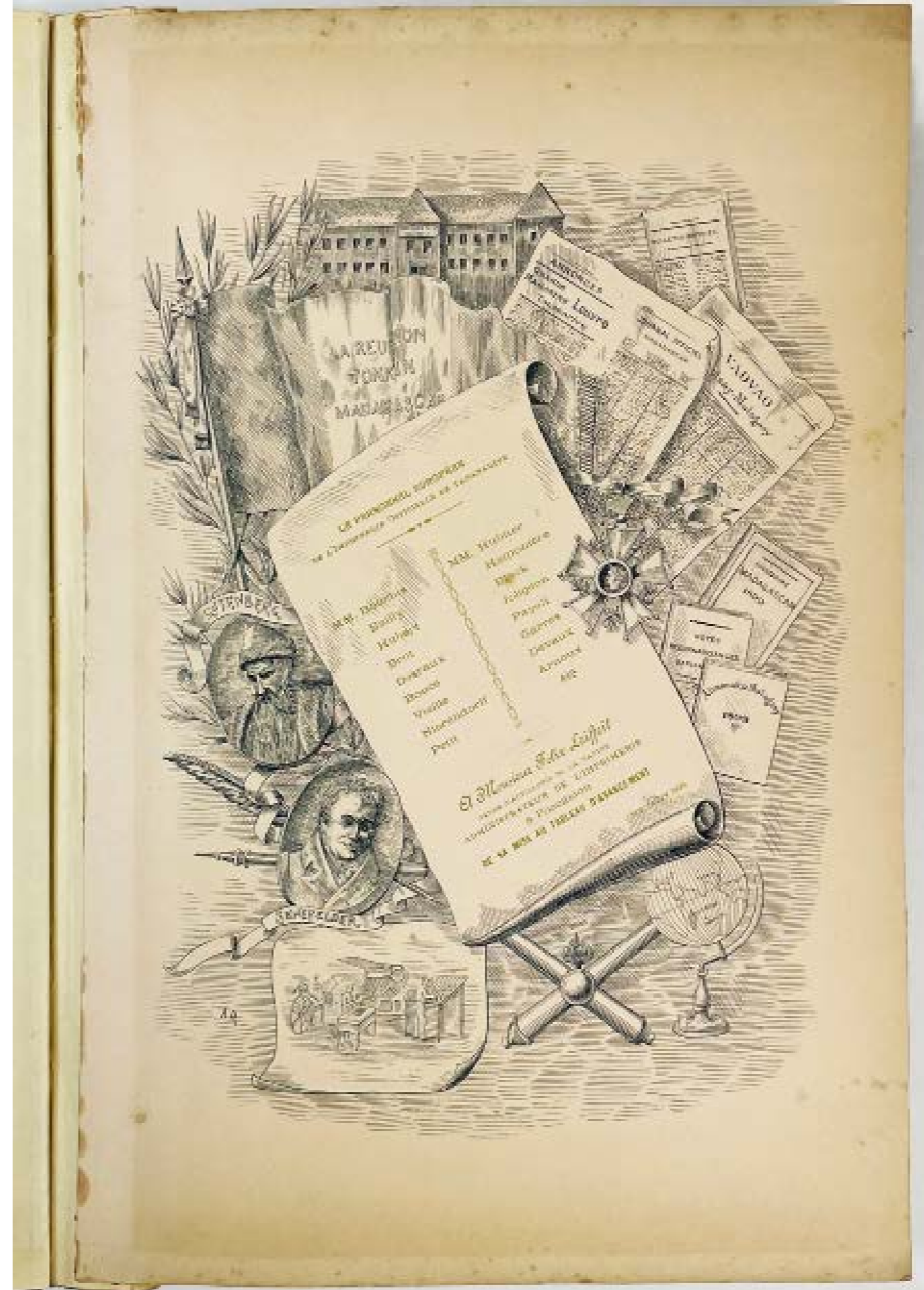
[Various places and dates; Core of Archive, Antananarivo 1897-1905; but other elements from France and Madagascar dating as late as 1930 – for details see below].

4° Album Book (35 x 24 cm), custom bound in full brown calf with gilt-debossed title 'Imprimerie Officielle Tananarive 1897 à 1905' and initials 'F.L.' with gilt-debossed borders, with 72 documents of diverse media, sizes and dates, plus, 7 loose documents (1 printed report, 2 photographs and 3 certificates) (Condition of all items very good unless otherwise noted; see 'Contents' section below for details).

*A unique and valuable archive on early printing in Madagascar, assembled by Félix Leiffeit, the military officer who served as the first permanent Administrator-Director of the 'Imprimerie Officielle de Tananarive', the official state press of Madagascar established by the new French colonial regime; it features 79 documents, all being unique or impossibly rare, of mixed media, ranging from manuscripts, typescripts, hectographs and lithographs, and includes important and detailed primary textual sources on the press's operations, as well documentary works (i.e. photographs) and decorative elements (stellar print samples), most of which are bound in a lovely custom made full calf and gilt binding – likely the finest surviving record of the early workings of one of the most sophisticated publishing operations in Africa.*

Beginning in the mid-17th century France and Britain made several unsuccessful attempts to gain an enduring colonial foothold in Madagascar. However, King Radama I (reigned 1810-28), the ruler of the Merina Kingdom, which had unified Madagascar under its control, was ardently pro-British and tolerant of Christianity. He signed the Anglo-Malagasy Treaty of Friendship and Commerce (1817), which opened the country to the missionaries of the London Missionary Society (LMS), a British Protestant organization (founded in 1795).

The first LMS missionary, David Jones, arrived in Madagascar in 1818, followed by several others, who set up stations in various places across the island. To aid education and the spread of the gospel, the LMS established the first printing press in Madagascar at Antana-



narivo (Tananarive) in 1827. The press produced several important publications, but only in small print runs. Importantly, the missionaries changed the standard of writing Malagasy from Sorabe (an Arabic-based script) to the Latin alphabet.

In 1828, upon the death of Radama I, Madagascar came under the rule of Queen Ranaivalona I (reigned 1828-61), who loathed Christianity and the Western presence on her island. In 1835, she banned Christianity, forcing the LMS missions and its printing press to close, so ending the 'incunable' period of printing in Madagascar.

Upon Ranaivalona I's death in 1861, her successor Radama II changed government policy towards a pro-Western stance, with a toleration of Christianity. He duly invited missionaries to return to Madagascar. In 1862, the LMS revived its press under the leadership of Reverend John Parrett, a master printer.

In 1875, Parrett, was appointed as the official printer to Queen Ranaivalona II. From the LMS Press in Antananarivo, he issued government documents and the state organ, the *Ny Gazety Malagasy*.

With Parrett's assistance, the first dedicated government press in Madagascar, the *Imprimerie du Gouvernement malgache*, or the *Imprimerie de la Reine*, was founded in 1878, in Nanjakana, a small Christian missionary village located about 50 km ENE of the capital Antananarivo (Tananarive).

During the First Franco-Hova War, or First Madagascar Expedition (1883-5), France invaded the island, defeating the Malagasy armies, so compelling Queen Ranaivalona III to sign a treaty that made Madagascar a French protectorate. However, this arrangement did not stick, as the queen's officials simply ignored or evaded French authority.

During the Second Franco-Hova War, or the Second Madagascar Expedition (December 1894 – September 1895), a large French military force conquered the island and deposed and the and exiled Ranaivalona III. On February 28, 1897, France formally made Madagascar and several nearby islands into the *Colonie de Madagascar et dépendances*.

In the wake of the war, General Joseph Simon Gallieni (1849 - 1916), served as the head of the island's provisional regime, before becoming the first Governor-General of Madagascar. He was a legendary and controversial soldier-administrator who would end his storied career as a Marshal de France, and who had already gained great fame for his exploits in Sudan and Vietnam. In Madagascar he was a brutally authoritarian, but a highly competent and energetic administrator, who was responsible for founding Madagascar's modern economic and social institutions, as well as building its infrastructure network.

Back to matters of the press, in January 1896, during the war, the French army seized the Queen's press and transformed it into the *Imprimerie nationale malgache*, serving the needs of the French military regime.

In April 1897, General Gallieni appointed Félix Leiffeit as the first proper 'Administrateur', or Director, of the *Imprimerie nationale malgache*. In September 1897, General Gallieni renamed the press as the *Imprimerie Officielle*.

Félix Leiffeit (b. 1864, active until at least 1930), the compiler and major subject of the present archive, served for 40 years in the French Marines, with his specialty being administration, logistics and supply chains. While perhaps less glorious than being a front-line warrior, any general will tell you that a first-class logistics man was worth hundreds of soldiers, something that was especially true in remote colonial theatres.

Leiffeit was born in St. Saint-Pierre-le-Moûtier, in the Nièvre department of central France. He volunteered for military service, in January 1883 joining the *Régiment d'Artillerie de la Marine*. He was first stationed in Cherbourg, before serving in Réunion (1883-8) and then in Tonkin, Vietnam (1890-3), before assisting the General Staff in Lorient, France (1893-6).

Leiffeit arrived in Madagascar on November 25, 1896, with the rank of the *Garde 2e Classe d'Artillerie de la Marine*, to serve in the *Etat Major du Corps d'Occupation de Madagascar*. An exceptionally gifted organizer, his talents gained the attention of the high command, leading to his appointment as the *Administrateur-Directeur* of the *Imprimerie Officielle de Tananarive* in April 1897, serving in that capacity until the spring of 1905. During this time, he was promoted to a *Garde 1er Classe* and made a *Chevalier de la Legion d'Honneur*. As Gallieni wrote in his June 1905 recommendation letter for Leiffeit, the artilleryman had already served in the military for 23 years and had participated in 17 campaigns, 13 of which in wartime.

Following his leadership of the press, with the title of *Officier d'Administration 1er Classe*, Leiffeit worked at the War Ministry (1906-11). From 1911 to 1914, he was back in Madagascar, where he served as the head of artillery at the important naval port of Diego Suarez.

During the summer of 1914, as World War I commenced, Leiffeit became the Head of the *Entrepôt de Material et de Munitions d'Artillerie* in Bourges, France. Beginning in September 1914, he served in Paris as a senior officer at the *Direction du matériel du génie*, whereupon he played an extremely important role in supply material and artillery for the French War effort. He remained in that position until retiring in June 1923. We know little about his later life, and the last reference we can trace of him is from 1930.

Returning to the official press in Madagascar, in January 1898, it was moved to the colonial capital Tananarive (Antananarivo), whereupon it became known as the '*Imprimerie Officielle de Tananarive*'. During this time, the press was dramatically reorganized and professionalized, given spacious premises and provided with the best lithographic equipment from Europe. It had a European management team of around 18 men, supported by a Malagasy staff of several dozen.

As will be explored below, the present archive, the *Imprimerie Officielle de Tananarive* was one of the most capable and technologically advanced presses in Africa, printing a wide array of official documents, full feature books, newspapers, magazines, as well as complex, artistically virtuous colour lithographic plates, of a quality that would be widely acclaimed had they been made in Paris.

The press founded and issued several periodicals, which were anchors of the early mod-





France  
à Madagascar

Decision 38<sup>e</sup> 1907.

Le Général Commandant la Corse à Madagascar  
et Résident Général en France à Madagascar,  
Vu le décret du 11 décembre 1896 relatif à la formation du Résident Général  
Vu l'arrêté du 27 juillet 1897 relatif à la Composition de l'Administration  
Vu l'arrêté du 18 décembre 1897 relatif à l'Impression Officielle  
Vu le décret du 21 décembre 1897 relatif à la formation de la Commission  
et de l'Administration de l'Impression Officielle et de la formation de la  
Commission d'Administration de l'Imprimerie, pour remplir provisoirement les  
fonctions d'Administrateur de cette Imprimerie;  
Vu le Décret du 10 février 1898, du 6 janvier 1899, pour  
l'organisation de la Commission;

Adopte : M<sup>r</sup> Loeffel, Grand Vicaire de la Marine, Directeur  
des Travaux Publics et  
M<sup>r</sup> Gondroum, Secrétaire  
Général, conformément à  
la présente Déclaration  
en date du 13 avril 1907  
Signé : Gallieni





ern media scene in Madagascar. These titles included *Le Journal Officiel*, *Le Vaovao Frantsay Malagasy*; *Le Bulletin Officiel*; *L'Ecole Franco malgache ou Bulletin*; *Les Notes, Reconnaissances et Explorations: Le Bulletin Économique*; *Le Bulletin de l'Academie malgache*; *l'Alamanch malgache*; *l'Annuaire*; and *La Table générale du Journal Officiel*.

Leiffeit, like a good military man, ran a tight ship, being a stickler for clockwork organization, budgetary discipline and quality control. He soon gained the admiration and friendship of General Gallieni, who would be his patron for almost 20 years. Leiffeit also recruited an unusually competent and enthusiastic team and was clearly highly respected and liked by his senior staff.

Leiffeit's eight-year-long tenure at the Imprimerie Officielle left an enduring and estimable legacy, as it set the foundation for modern media, printing, and official communications in Madagascar for many years to come.

### THE ARCHIVE IN FOCUS

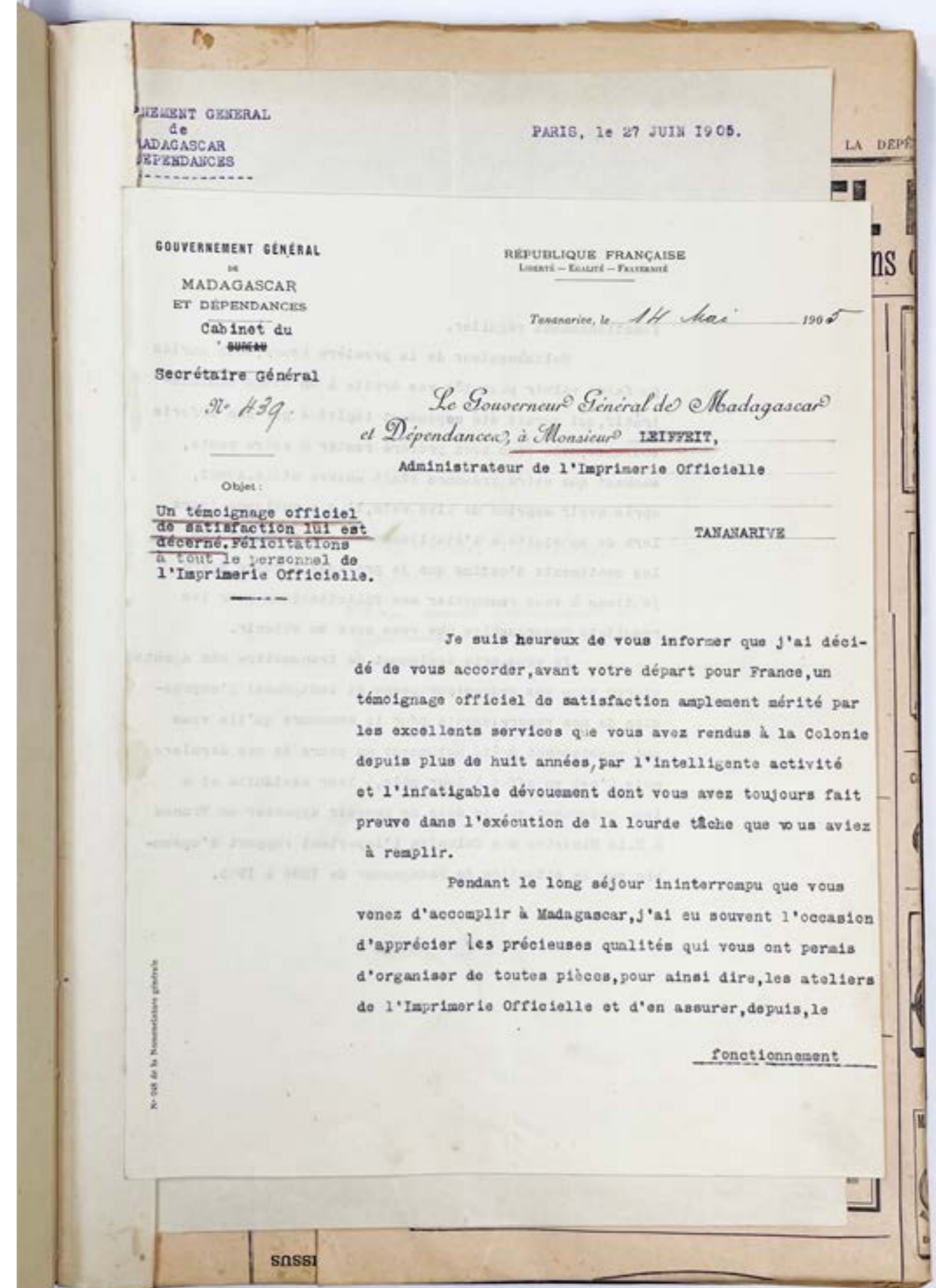
Most of the present archive (being 72 of the 79 documents) are housed within a lovely custom-made album book of full brown calf, with 'Imprimerie Officielle à Tananarive 1897 à 1905' debossed on the upper cover in gold. The album book was perhaps a gift from the press's employees to Félix Leiffeit upon his departure from the press. Inside, the album features many important documents concerning the operations of the press during its early years, both highlighting Leiffeit's role and its general activities. Some documents are serious, highly detailed primary sources, while others are documentary or decorative. In sum, it is the likely the finest surviving archive concerning the early days of the of the official state press of French Madagascar.

The archive commences with two stellar photographs of Leiffeit and his employees. This is followed by an extensive series of manuscript, typescript, hectographed and lithographed documents that are comprehensive and high-quality records of the Imprimerie Officielle from its early period. Placed amidst these documents are four specimen printing examples of the most stellar colour lithography, made for presentation purposes.

Continuing, are a series of original manuscript letters complementing the work of the press and Leiffeit's leadership, followed by a letter of recommendation from Governor-General Gallieni for Leiffeit, supporting his promotion.

The then follows 3 Madagascar-printed newspapers featuring articles on the Imprimerie Officielle, and then a series of 15 of Leiffeit's 'performance reviews' of his European staff at the press, which provide valuable insights into the personalities and responsibilities of the management team of one of Africa's premier publishing institutions.

Additionally, there are several documents concerning Leiffeit's service after his time at the press, in Madagascar and as a senior logistics/procurement official supporting the war effort along in France, including his manuscript service record.





PARIS, le 27 JUIN 1905.

LE GENERAL GALLIENI  
Commandant Supérieur des Troupes du Groupe de l'Afrique Orientale  
et Gouverneur Général de Madagascar et Dependances

À MONSIEUR LE MINISTRE DE LA GUERRE  
(Direction des Troupes Coloniales)

PARIS

J'ai l'honneur de soumettre de nouveau à votre haute et bienveillante attention et en faveur de M. LEIFFEIT, Officier d'Administration de 1ère Classe d'Artillerie Coloniale, une proposition pour le grade d'Officier d'Administration principal, que je vous ai transmise avec le travail d'inspection générale de 1904 et qui n'a pas été suivie d'effet.

M. LEIFFEIT compte 23 ans de services et 17 campagnes dont 13 de guerre; il est Chevalier de la Légion d'Honneur depuis le 29 Décembre 1899. Il vient de terminer un séjour ininterrompu de huit ans et demi à Madagascar et a rendu dans cette colonie, notamment comme Directeur de l'Imprimerie Officielle de Tananarive, des services remarquables et d'autant plus appréciés qu'il m'eût été probablement difficile de trouver, pour diriger cet important Etablissement, un fonctionnaire réunissant au même degré que lui la connaissance de l'indigène, les aptitudes administratives et la compétence technique indispensables.

Grâce au dévouement et au labeur incessant de son personnel, l'Imprimerie Officielle de Tananarive a été, dans notre nouvelle Colonie, un précieux instrument de vulgarisation et de civilisation française. Pendant la période insurrectionnelle du début, en dépit de l'insuffisance de son matériel et de l'inexpérience d'un nombreux personnel malgache qu'il fallait former entièrement, l'intensité de la production de l'Imprimerie Officielle a permis la transmission rapide des ordres, des

No 633.

Imprimerie Officielle de Tananarive

# Projet de Budget

pour  
l'Année 1905



Looseleaf, is an unrecorded printed report of the operations of the press from 1905; 2 photograph portraits of Leiffeit; as well as a trio of certificates, the relevance of which is not clear.

**PART I - ALBUM CONTENTS:**

**A. [PHOTOGRAPHS:]**

1.

a) [**“Personnel Européen de l’Imprimerie Officielle de Tananarive”, November 11, 1902**]. 11 x 17 cm. This is an original photograph of Leiffeit (in the foreground) and the (all European) management team of the press.

b) **“Personnel Européen et Malgache de l’Imprimerie Officielle de Tananarive”, November 11, 1902**, folding, 11 x 34 cm, hand-stamped by a Tananarive photographer. This is a wonderful original group photograph of the entire staff of the press, including all the European and Malagasy employees.

**B. [OPERATIONAL DOCUMENTS I:]**

2. **Joseph Simon Gallieni, Résidence Générale de France à Madagascar, ‘Décision n°197 du 3 avril 1897’**. 1 f. tall quarto, hectographed in black. This document names Félix Leiffeit, a Garde 2 Classe de l’Artillerie de la Marine du Corps d’Occupation, as the Administrator of the l’Imprimerie Officielle de Tananarive, replacing a Monsieur Gendronneau.

3. **Gouvernement Générale (Madagascar), ‘Arrête’ [du traitement de M Leiffeit, administrateur de l’imprimerie], January 1900**. 1 f. tall quarto, hectographed in black. Here Leiffeit’s annual salary is fixed at 10,000 Francs.

4. **Gouvernement Générale / Bureau de personnel (Madagascar), ‘Arrête’ [du traitement de M Leiffeit, administrateur de l’imprimerie], January 22, 1902**. 1 f. tall quarto, hectographed in blue. Here Leiffeit’s annual salary is raised to 11,000 Francs.

5. **Extract from the Journal officiel de Madagascar, October 1, 1898**. 2 pp. quarto, newsprint. This is an extract from a local newspaper featuring an article on the history of printing in Madagascar and the establishment of the ‘Imprimerie Officielle de Tananarive’.

6. **Imprimerie Officielle de Tananarive, Règlement intérieur / Établi en exécution de la décision No. 287, du 12 Septembre 1897**. Broadside, 65 x 43.5 cm. This grand broadside details the rules and mandate of the press, its hours of operation, the responsibilities of its officers and staff, its machines and printing techniques, as well as its copyright permissions and its sales agents, etc.

7. **Imprimerie Officielle de Tananarive, “Contrat de publicité dans la dernière page du Journal Officiel”, April 15, 1901**. Manuscript, dark pen, tall quarto 4 pp., signed by [Joseph Simon] Galliéni, Leiffeit and others. This is a mss. contract between the Imprimerie Officielle and the publicity agent Monsieur Cagnet-Lange to arrange for the advertisements that are to appear on the final page of the press’s newspaper Journal Officiel.

31 Janvier 1905

N° 661.

Compte rendu  
sur  
l’Organisation, le Fonctionnement et le Service  
de  
l’Imprimerie Officielle de Tananarive  
de 1896 à 1904 inclus

Circulaire du Gouverneur Général du 8 décembre 1904.



**8. Imprimerie Officielle de Tananarive, “Contrat de publicité dans la dernière page du journal Vaovao Frantsay Malagasy”, September 12, 1904.** Manuscript, black pen with some corrections in red ink, tall quarto 4 pp. This is a secretarial mss. copy of a contract between the Imprimerie Officielle and the publicity agents Mayence, Favre & Cie. to arrange for the advertisements that are to appear on the final page of the press’s newspaper Vaovao Frantsay Malagasy.

**9. Imprimerie Officielle de Tananarive, “Project de Budget pour l’Année 1905”, May 13, 1904.** Folio (44.5 x 46 cm), mss. chart, black pen, 1 p., 1 large chart on 2 pp., 1 p., signed by Leiffait. This important document is the budget of the press for the year 1905, dividing ‘Dépenses’ (Expenses) into Personnel, Material, and Transport, while ‘Recettes présumées’ (Projected Revenues) are divided into the direct revenues of the press and income derived from agents in the provinces, etc. It shows that in 1905, the press was expected to run a large deficit, with 155,800 Francs in Expenditures against 60,000 Francs in Revenue. This was all to plan, as the press’s mandate required it to fulfill a great deal of government work which was inherently unprofitable.

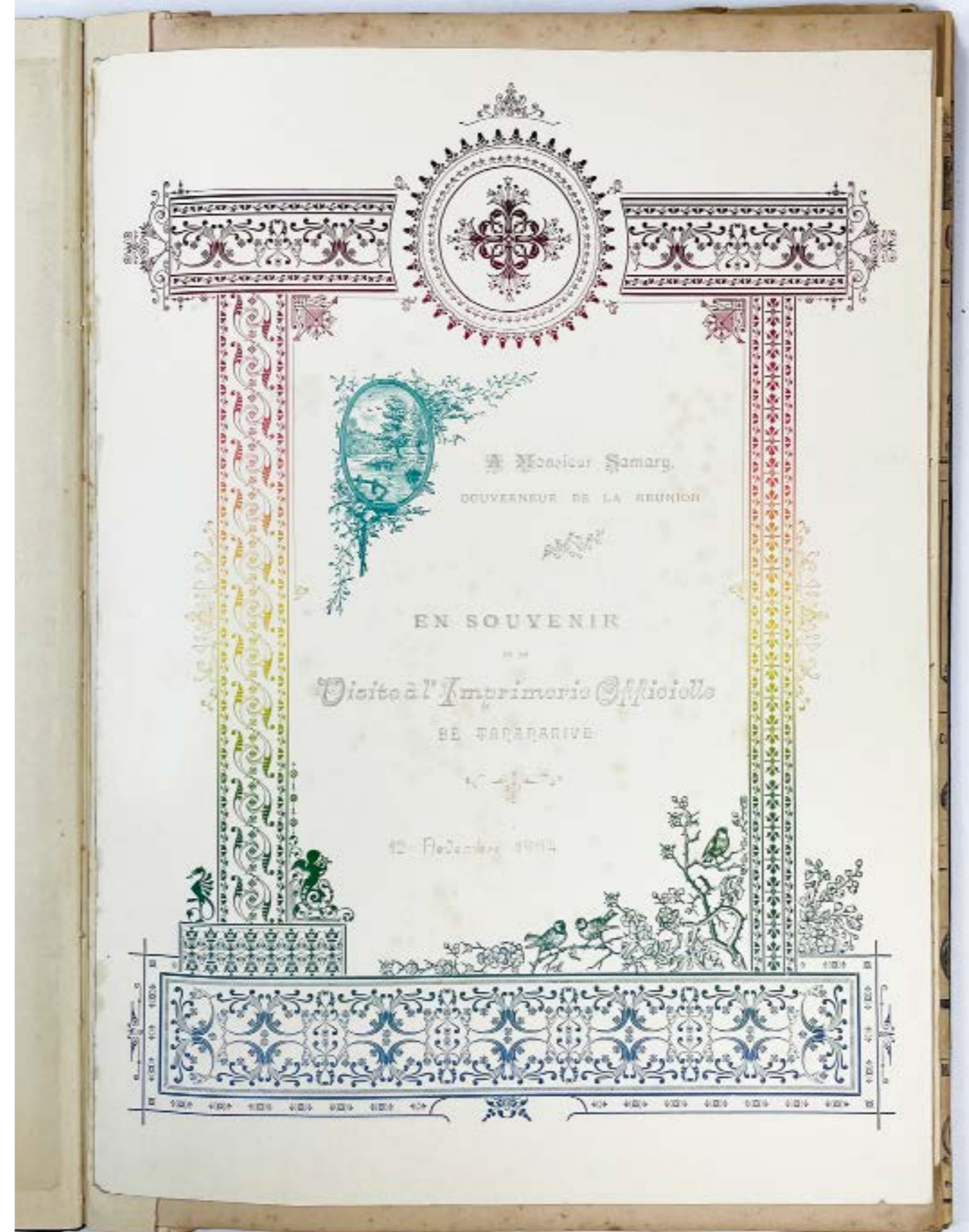
**C. [SAMPLES OF FINE PRINTING FROM L’IMPRIMERIE OFFICIELLE :]**

**10. A Madame, A Mademoiselle, Au General Gallieni / En Souvenir de leur Visite à l’Imprimerie Officielle de Tananarive / Le 2 Décembre 1902.** Colour lithograph, quarto on thick card paper, with elaborate border designs. This fine plate was printed to commemorate the visit of Governor-General Gallieni and his family to the press.

**11. A Monsieur Gaëtan Gallieni / En Souvenir de sa Visite à l’Imprimerie Officielle de Tananarive / Le 29 Août 1904.** Colour lithograph, quarto on thick card paper, with elaborate border designs, including water lilies. This attractive lithograph was made to commemorate the visit of Gaëtan Gallieni (1887-1940), Governor-General Gallieni’s teenage son, to the press. Pasted to the verso is an original mss. letter (octavo, 1 p.) from Gaëtan Gallieni to Leiffait, dated 30 August 1904, thanking him for hosting his visit.

**12. A Monsieur Samary, Gouverneur de Réunion / En Souvenir de sa Visite à l’Imprimerie Officielle de Tananarive / 12 Novembre 1902.** Colour lithograph, quarto on thick card paper, with elaborate border designs in amazing, graduated rainbow hues. This amazing plate was made to commemorate the visit to the press of Paul Samary (1848 - 1911), the Governor of Réunion (in office, 1900-5).

**13. Le personnel Européen de l’Imprimerie Officielle de Tananarive...A Monsieur Félix Leiffait... de sa mise a tableau d’Avancement, September 1899.** Bi-chrome lithograph, quarto, printed on both sides (2 pp.) of thick rose-coloured card paper, with elaborate designs. This attractive and informative piece was made to celebrate Leiffait’s military promotion from Guard 2nd 1st Class of the Artillerie de la Marine and is made in the name of all 18 of the European employees of the press, whose names are listed on the centre of the first side. The list is surrounded by the portraits of Guttenberg and Senefelder; a view of the printing house; pictures of works printed by the press; and a flag bearing the names of overseas places where Leiffait served, etc. On the verso are two poems written in honour of Leiffait.





#### D. [OPERATIONAL DOCUMENTS II:]

**14. Bulletin officielle Marine, 2e semestre 1898 / Bulletin officielle Marine, 2e semestre 1899.**

Mss., 1 p. octavo. This document features two excerpts from official bulletins commending Leiffiet for this work in establishing the press and announcing his promotion to Guard 1st Class.

*{The following 4 items (Nos.15 to 18) are contemporary manuscript secretarial copies of important correspondence / documents that concern the reorganization of the European personnel of l'Imprimerie Officielle de Tananarive}.*

**15. Félix Leiffiet to [Joseph Simon] Gallieni, August 19, 1903.** Mss. letter, tall quarto, 4 pp. This is a detailed letter on reorganizing the European personnel of the press.

**16. “Décret portent réorganisation de Personnel Européen des Imprimeries Officielles de Madagascar” [and] “Annexe au Décret du ---- 190-”, [Undated, but 1903].** Mss., tall quarto, 4 pp. This document concerns the changes made to the European management team of the press.

**17. Gaston Dumergue (Ministre of the Colonies) to Joseph Simon Gallieni, February 13, 1904.** Mss. letter, tall quarto, 2 pp. This letter concerns the reorganization of the European management of the press, addressed to Gallieni from Gaston Dumergue, who subsequently served as the President of France (1924-31).

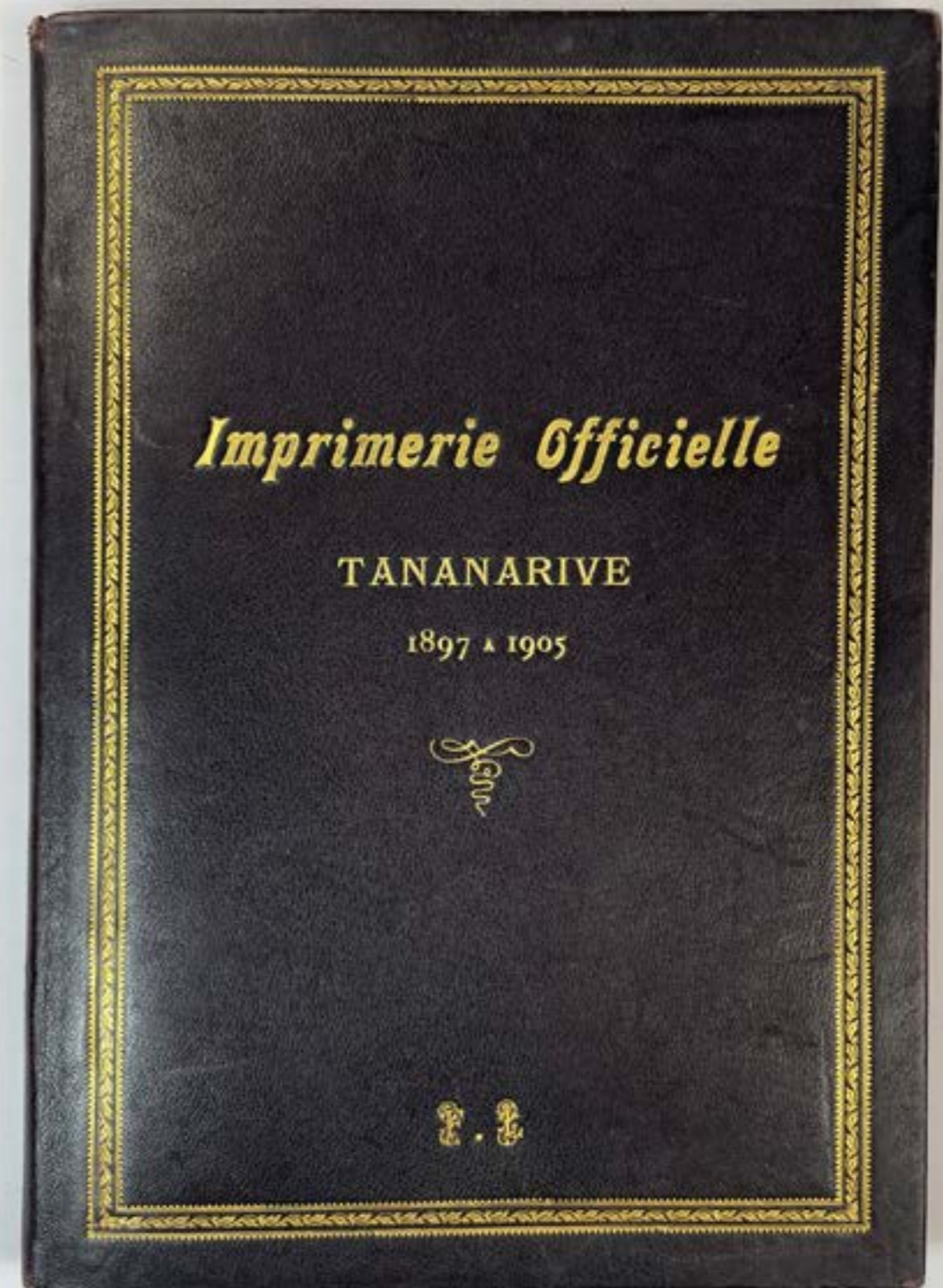
**18. Félix Leiffiet to Joseph Simon Gallieni, June 17, 1903.** Mss. letter, tall quarto, 4 pp. This is Leiffiet's follow up letter (from No. 15 above) to Governor-General Gallieni concerning the reorganization of the European personnel of the press.

**19. Joseph Simon Gallieni to Félix Leiffiet, February 17, 1904.** Typescript letter on Gallieni's official letterhead, quarto, 2 pp., signed in mss. by Gallieni. This letter and the one to follow (No. 20) concerns Leiffiet's request to leave the press and return home to France. Gallieni informs Leiffiet that he must remain in post until at least December 24, 1904.

**20. Joseph Simon Gallieni to Félix Leiffiet, February 29, 1904.** Typescript letter on Gallieni's official letterhead, quarto, 2 pp., signed in mss. by Gallieni. Here Gallieni informs Leiffiet that he can depart Madagascar for France as soon as January 2, 1905.

**21. Business Card of 'Joseph Guyon', Administrateur des Colonies, Chef du Cabinet du Gouverneur Général de Madagascar et Dépendances.** It features an mss. note, signed by Guyon, who was the Chief of Staff to Gallieni.

**22. Félix Leiffiet. “Compte-rendu sur l'organisation, le fonctionnement et le service de l'Imprimerie de 1896 à 1904”, January 31, 1905.** Manuscript, quarto, [2 pp.]. 41 ff., signed in mss. by Leiffiet. This highly important and fascinating document is an unparalleled source on the early operations of the Imprimerie Officielle de Tananarive. It is essentially Félix Leiffiet's 'exit interview' in report form, whereupon, in great detail, he discusses





the history; organization and operations; publications; and the finances of the press up to 1905. It features an immense amount of quantitative data and is illustrated by 3 statistical line charts. (See No. 73 below).

**23. Capitaine Dubois, chef du bureau de la presse (Madagascar) to Leiffreit, August 21, 1897, mss. letter octavo, 3 pp. on Dubois's letterhead, which discusses the purchase of equipment for the press shortly after its move to Antananarivo.**

**E. NOTES OF APPRECIATION:**

**Nos. 24 to 40 inclusive,** are a series of 'thank you notes' written between 1898 and 1905 to Félix Leiffreit (and sometime additionally to his colleagues), variously expressing appreciation for their stellar management of the Imprimerie Officielle and the high quality of its productions. The notes assume various forms, including signed mss. letters, inscription on business cards, typescripts on letterhead, as well as a telegram slip. The authors of these letters include Joseph Simon Gallieni; General Hubert Lyautey (1854 - 1934), a legendary French soldier who had served in Madagascar and later became the first French Resident-General in Morocco (1912-25); and well as several senior French officials in Madagascar and France.

**F. GALLIENI'S RECOMMENDATION LETTER FOR LEIFFREIT:**

**41. Gallieni to the War Minister, June 27, 1905.** Letter, 2pp. quarto, indigo copy of typescript. Here Gallieni robustly supports Leiffreit's application to be promoted to the rank of "Officier d'Administration principal". He notes that Leiffreit has completed "23 years of service and 17 campaigns of which 13 were in wartime" and that he had become a Chevalier de la Légion d'Honneur in 1899. He also served for 8.5 years interrupted in Madagascar, most notably as the Director of the Imprimerie Officielle de Tananarive, where he fulfilled 'remarkable service' to develop this "precious instrument" of "French civilisation".

**42. Gouvernement Général, Bureau du Personnel, Arrête accordant un conge administratif de douze mois..., Tananarive, May 12, 1905.** 3 pp. tall quarto, hectographed in blue. This document gives Leiffreit 12 months of paid leave from the military, to be enjoyed in France, in recognition of his 23 years of service.

**G. LEIFFREIT'S POST-PRESS PERIOD I**

**43. Business Card of Général Gallieni as 'Membre du Conseil supérieur de la Guerre...', December 27, 1912,** with mss. inscription, signed.

**44. Général Gallieni to Félix Leiffreit, January 8, 1914.** Letter, 2pp. typescript, large octavo quarto, on Gallieni's letterhead, signed in mss. In this letter, the General supports Leiffreit's application to receive a 'Rosette' attached to his Légion d'Honneur, recalling that "I cannot forget the good and intelligent collaboration you always gave me during my stay in Madagascar".

**45. Général Gallieni to Félix Leiffreit, March 16, 1914.** Letter, 2pp. typescript, large octavo quarto, on Gallieni's letterhead, signed in mss. Here Gallieni thanks Leiffreit for his gift



# IMPRIMERIE OFFICIELLE DE TANANARIVE

## RÈGLEMENT INTÉRIEUR

Etabli en exécution de la décision N° 287, du 12 Septembre 1897, portant Règlement sur le Service de l'Imprimerie Officielle

### ATTRIBUTIONS GÉNÉRALES DU SERVICE

L'Imprimerie Officielle de Tananarive est chargée de l'impression des journaux et autres publications officielles de toute nature ainsi que de la fabrication des imprimés, registres et rubriques de tous genres appartenant aux divers services locaux de Tananarive et de l'île.

#### Attributions générales du service

Le Chef de l'Imprimerie est chargé de l'administration, de la gestion et de la direction de l'établissement. Il est responsable de l'exécution des travaux confiés à son service. Il veille à ce que les publications soient imprimées dans les délais et avec la plus grande perfection.

#### Service technique

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of photographs and expresses his regret that the French administration had recently come to somewhat neglect Madagascar.

**46. Général Gallieni to Félix Leiffeit, May 8, 1914.** Mss. letter, 3 pp. octavo, on Gallieni's letterhead, signed. This note, written to Leiffeit, who had returned to Madagascar to manage artillery at the port of Diego Suarez, Madagascar, comments on the important naval base.

**47. Général Gallieni to Félix Leiffeit, May 29, 1914.** Mss. letter, 3 pp. octavo, on Gallieni's letterhead, signed. Here Gallieni continues the discussion about Diego Suarez.

**48. Ministre de la Guerre, Cabinet du Ministre, January 16, 1916.** Mss. letter, 1 p. octavo, on letterhead, signed. Here the War Ministry informs Leiffeit that he will receive his 'Rosette'.

**49. Business Card of Général Gallieni as 'Gouverneur Militaire de Paris', July 8, 1914,** with mss. inscription, signed.

#### H. MADAGASCAR NEWSPAPER SAMPLES

**50. An issue of the La Dépêche de Madagascar, April 9, 1904.** Large folio newspaper, 4 pp. This is an issue of an Antananarivo newspaper that includes an article on the Guide-annuaire de Madagascar, a l'Imprimerie Officielle de Tananarive production.

**51. An issue of the Le Petit Courier, April 1, 1904. Folio newspaper, 4 pp.** This number of an Antananarivo newspaper includes an article on the Guide-annuaire de Madagascar.

**52. An issue of L'Echo de Madagascar, May 9, 1905.** Folio newspaper, 4 pp. This issue of an Antananarivo newspaper includes a lengthy article on the Imprimerie Officielle de Tananarive.

#### I. CONTINUED CORRESPONDENCE

**53.-54.** Inclusive, featuring two octavo mss. letters to Félix Leiffeit, one dated May 12, 1905 (3 pp.) and another from Maxime Desraux to Leiffeit, June 9, 1913 (4 pp.), plus Desraux's business card featuring an mss. inscription. Desraux was Leiffeit's successor as the Administrator of the Imprimerie Officielle de Tananarive.

#### J. LEIFFEIT'S SERVICE RECORD

**55. État des Services,** 2 pp. folio printed form with details filled in mss, September 30, 1919. This official form charts all the major developments of Leiffeit's life for his birth in La Nièvre in 1864 to his service in Tonkin, Réunion, Madagascar and France up to him being an important logistics/procurement official for the French military.

#### K. LEIFFEIT'S HR/PERFORMANCE EVALUATIONS OF HIS EMPLOYEES

**56.-70.** Inclusive. Félix Leiffeit, 'Notes du 'Directeur de l'Imprimerie Officielle', Series of 15 Reports, Antananarivo, 1902-4, each on a 2 pp. printed form, with only the front sides of each filled out in mss., all signed in mss. by Leiffeit. This is a series of 15 HR/performance evaluations of the European employees (the management team) of the Imprimerie Officielle de Tananarive, variously dated from October 31, 1902 to December 18, 1904, all written and signed by Leiffeit,

on the front side of the form (while the spaces for notes by the Governor General of Madagascar, etc. on the verso are left blank). Here Leiffeit provides details on the specific types of work and contributions of the key figures at the press, and generally give them very favourable performance reviews (he seemed very pleased with his team). The reports, in aggregate, lend valuable insights into how a major African colonial press was operated during the fin de siècle era. The employees evaluated include Messieurs Bailly, Desraux, Brot, Sibon, Black, Thomas, Devèze, Vielle, Joligeon, Mazier, Monclar, Aubert, Thibers, Barincon and Brigandot.

**71. Félix Leiffeit to the Governor-General of Madagascar, April 14, 1913.** Draft mss. letter, large quarto, 3 pp. In this draft recommendation letter, written by Leiffeit while he was serving in Diego Suarez, Madagascar, he speaks glowingly of Monsieur Bailly, his former deputy at l'Imprimerie Officielle de Tananarive.

**72. Maxime Desraux to Félix Leiffeit, October 5, 1930.** Mss. letter, 4 pp. octavo signed. Here Desraux, Leiffeit's successor as the Administrator of the Imprimerie Officielle de Tananarive, reminisces at the point of 25 years after Leiffeit left the press.

#### PART I - LOOSE ITEMS:

**73. Félix LEIFFEIT. Extrait du rapport sur le service de l'Imprimerie officielle de 1896 à 1904 inclus. / Colonie de Madagascar et Dépendances.**

**Tananarive [Antananarivo]: Imprimerie Officielle de Tananarive, [1905].**

4° (29 x 22.5 cm): 16 pp., bound in original printed blue paper wrappers, string tied (Very Good, overall clean, just some light marginal toning to wrappers).

This fascinating document is essentially the formally printed version, albeit with a few editorial changes, of the above No. 22, Leiffeit's "Compte-rendu sur l'organisation, le fonctionnement et le service de l'Imprimerie de 1896 à 1904" (Tananarive, January 31, 1905), and is thus an unrivalled source on the early years of the press. This document seems to be unrecorded. This is not surprising, as it is an internal document issued in Antananarivo in a tiny print run, so would have an extremely low survival rate.

**74. and 75.** Are two slightly different official photographic portraits of Félix Leiffeit, wearing full military uniform, clearly taken in France, likely during World War I. They measure [no. 74] 14 x 11 cm and [no. 75] 24 x 15 cm.

**76., 77. And 79.** are three original documents relating to a Monsieur François Bresson (born in 1859 in Maringues, Puy-de-Dôme department, France), including his Birth Certificate and two of his diplomas (from 1879 and 1888). These documents were found with the archive, although we cannot discern Monsieur Bresson's possible relationship to Leiffeit. Perhaps further research will reveal a connection.

References: N/A – Archive seemingly unrecorded.

**9.500 EUR**



## 2. CHINA – KOREA – TAIWAN GIANT ATLAS/MAP / HANOI IMPRINT

Jean-Baptiste Laurent FRIQUEGNON (1858 - 1934). / SERVICE GÉOGRAPHIQUE DE L'INDO-CHINE.

Carte de la Chine Orientale par le Commandant Friquegnon de l'Infanterie Coloniale / a l'Echelle de 1:200.000e. / Service Géographique de l'Indo-Chine.

[Hanoi:] Service géographique de l'Indo-Chine, July 1908.

Oblong Atlas Folio (59.5 x 69.5 cm): 9 colour lithographed map sheets with political boundaries outlined in manuscript pink wash, all mounted upon original linen (which could potentially be joined to form a single giant map), bound 'atlas form' in original tan printed thick paper wrappers bearing the 'Tableau d'Assemblage' (key map) on upper wrapper, with grey cloth spine (Very Good, lovely colours, some light spotting and toning throughout, with more pronounced toning to Sheet 1 and more spotting to Sheet 9, small spots of surface loss to blank lower outer corners of Sheets 1, 4 and 9; front wrapper with repaired tears and small reinstated area to lower outside corner but nowhere affecting the printed area, back wrapper stained); if atlas disbound and map sheets joined, it would form a map measuring approximately (including its margins): 158 x 178 cm (62 x 70 inches).

*Very rare – a giant and extremely high quality 9-sheet map of the seminal regions of China, plus, Korea and Taiwan, bound in grand folio atlas form, painstakingly composed from numerous stellar sources by Commandant Jean-Baptiste Friquegnon, a decorated frontier warrior, protégé of the famed explorer-diplomat Auguste Pavie, and the preeminent French cartographer working in South East Asia and the Far East during the critical generation leading up to World War I; published in Hanoi by the Service géographique de l'Indo-Chine, the map features a vast wealth of precisely accurate and practically useful information on topography, transportation/communications, mineral resources, diplomacy, tribal/ethnic areas and religion, etc., making it perhaps the era's finest general map of the populous and economically important parts of China, employed as a vital strategic aid by senior French, British and German stakeholders for 30 years, all the way up to the onset of World War II.*

The present grand composition is perhaps the finest general map of the populous, seminal regions of China made during the run up to World War I, as well as providing stellar coverage of Korea and Taiwan. The result of an unusually painstaking and skilled process of compiling and editing the best sources on the part of Commandant Jean-Baptiste Friquegnon, France's preeminent mapmaker in Asia, the map's 9 sheets, bound in atlas form, feature an astounding amount of information useful to military and commercial planning,





including on topography, transportation/communications, natural resources, diplomacy, tribal/ethnic areas, and religion, etc. The map was published in Hanoi by the Service géographique de l'Indo-Chine, France's official mapping agency for Southeast Asia and the Far East, making it one of the most technically and cartographically advanced works of its kind produced in the region.

It must be remembered that at the time that the present map was made, France had for already about 50 years held massive political, commercial and military interests in China. Its power and presence in the Middle Kingdom were greatly augmented by the outcomes of the Sino-French War (1884-5), the Unequal Treaties of 1898 and the Boxer Rebellion (1899-1901). By the early 1900s, France controlled its own colony in southern Guangdong (Kouang-Tchéou-Wan, or Guangzhouwan, today Zhanjiang), while it had concessions in major Chinese cities, such as Shanghai, Tianjin, and Hankou (Wuhan), while having special trading rights in many other places. It also owned banks, mines, plantations and factories throughout China, while also having interests in major railways (notably controlling the Yunnan Railway, which ran from Haiphong, Vietnam to Kunming, built 1904-10). Moreover, France exercised profound socio-cultural influence in China, as it was the primary sponsor of a vast archipelago of Roman Catholic missions throughout the country that had converted or educated many hundreds of thousands of Chinese.

France's role as foreign influencer in China was second only to Britain, and in southwestern China it was by far and away the dominant presence. Moreover, China had a long (sometimes contentious) border with France's prize colony, Indochine française. An exact knowledge of the physical and human geography of China was thus of paramount importance to French political, military and business leaders in both Paris and Hanoi.

The map is composed of 9 large colour lithographed sheets, executed to an ample scale of 1:200,000, but here bound in grand folio atlas form, with its original printed covers bearing the 'Tableau d'Assemblage' (key map). If the sheets were joined, they would form a map measuring approximately (including its margins) 158 x 178 cm (62 x 70 inches). Indeed, a couple of the surviving examples of the work are in wall map form.

The map's scope embraces practically all of China's populous and economically important provinces. It extends as far west to take in all Yunnan, Szechuan and Kangxi and, in the northeast, it embraces Manchuria up to Kirin, and then over to Vladivostok, Russia, while taking in all the Korean Peninsula. In the east, it includes all of Kyushu, and Japan's Ryukyu Islands, as well as Taiwan, while an inset covers Hainan Island. In brilliant colour, the map captures the intense settlement and devolvement that runs along the eastern areas of China and up the Yangtze valley.

In the 'Documents consultes', located below the title, Friquegnon reveals the dozens of sources he employed to make the map, including French military surveys, British Survey of India maps, Japanese expeditionary maps of Manchuria, as well as works by numerous specifically named French, British, German and Russian explorer-cartographers.

The 'Signes conventionnels' explains the symbols employed to designate cities and towns of various levels of importance (capitals of nations, prefectures, subprefectures, as well

as other key cities, plus, villages); major roads, trails and mountain passes; railways (in operation and under construction, as well as projected); walls and palisades; political boundaries of various kinds; European Treaty Ports; good natural harbours; the limits of navigation on rivers for both ships and junks; as well as the locations of wells, telegraph lines, submarine cables, the territories of named tribes or ethnic groups, and Christian Missions and French consulates.

Importantly, the map also labels the locations of key mineral resources (ex. petroleum, coal, gold, silver, iron, tin, copper, lead, mercury, salt, etc.). Also featured are numerous curious notes, such as on Russian and Chinese postal routes and the changing courses of river, etc. The comprehensiveness and accuracy of the map is incredibly impressive, while it is very well deigned, allowing it to still be pleasantly readable.

The 'Termes géographiques' translates key geographical terms from French into Chinese, Japanese, Mongolian, Korean and Tibetan.

The present example is of the original, or first issue of the map. While the map was published in 1908, sources indicate that it was not actually publicly released until 1910, perhaps for security reasons (see *Annales de géographie*, vol. 19 (1910), p. 183). Even then, it was an expensive work which would have been issued in a very limited print run, intended for high-level use by French administrators, military officers and business magnates. It acted as the authoritative general map of China employed by the French government during the tense days of the 1911-2 Chinese Revolution and World War I, while the presence of examples in official British and German collections indicate that it was also consulted by authorities in London and Berlin. In fact, Friquegnon's map was of such high quality that it was reprinted by the French authorities in Hanoi in 1936 and 1940, in the run up to World War II (whereupon Japan invaded and conquered France's territories in Southeast Asia and the Far East).

### **Jean-Baptiste Friquegnon: France's Preeminent Cartographer in the East**

Jean-Baptiste Laurent Friquegnon (1858 - 1934), although never a household name, was one of the most important cartographers working in Asia during the generation leading up to World War I. He was a protégé of the legendary explorer-diplomat Auguste Pavie (the man who opened Laos and the upper Mekong to the world) and was directly responsible for creating several of the era's seminal maps of Indochina and China of the era, as well as supplying key source material for countless other cartographers.

Friquegnon had two parallel careers, one, as military cartographer and the other as a frontline frontier warrior. In 1877, he volunteered to join the l'Infanterie de marine (the French Marines). After training and initial assignments in France, he was promoted to the rank of Second Lieutenant, and joined the *Tirailleurs tonkinois*, to fight in the Tonkin Campaign (1883-6), the successful French endeavour to conquer all Vietnam. He was seriously injured while on expedition to the Kem Pass and was decorated for his valour with the Légion d'honneur, as well as being made a Knight of Cambodia.



SERVICE GÉOGRAPHIQUE DE L'INDO-CHINE

CARTE

DE LA

**CHINE ORIENTALE**

PAR

LE COMMANDANT FRIQUEGNON

de l'Infanterie Coloniale

A L'ECHELLE DE 1:2.000.000<sup>e</sup>

TABLÉAU D'ASSEMBLAGE



JUILLET 1908



During his early career, Friquegnon received extensive training in surveying and cartographic draftsmanship, both academic and in the field. In 1888, he joined the Service topographique de l'état-major d'Hanoï (Annam), the official military mapping arm of the French army in Vietnam. He joined Auguste Pavie's Third Mission in Indochina (1889-91), exploring the Mekong River corridor from Saigon to Luang Prabang, Laos. Along the way, he made many important surveys, leading to manuscript maps that were the basis for the modern cartography of the region, in addition to taking many fine photographs. Mentored by Pavie, the two men would remain close friends for 35 years, with Friquegnon evincing Pavie's legendary intellectual curiosity and restless energy.

Promoted to Captain, from 1892 to 1894, Friquegnon served in Vietnam and Cambodia. From 1894, he was appointed by the French Foreign Affairs Minister to be his official cartographer for Indochina and the Far East, whereupon he made several important maps.

In 1899, Friquegnon was instrumental in organizing the new Service Géographique de l'Indo-Chine (Hanoi), the ultra-modern and efficient official French mapping bureau in Southeast Asia and the Far East, rising to become its Chief in 1904, with the rank of lieutenant colonel. He made the Service, rivalled only by the Survey of India and the Japanese mapping authorities, into one of the finest mapping agencies in Asia. He was an unusually skilled cartographer, informed by his extensive firsthand knowledge and his ability to acquire groundbreaking surveys from the field, while possessing an almost peerless ability to select and edit the best mapping from diverse sources to compile works of amazing calibre. In some cases, his maps were of such high quality that they were not fully superseded until the 1960s, when the Americans made aerial surveys during the Vietnam War!

In 1913, Friquegnon returned to frontline military service, being made the Commandant of the *Tirailleurs annamites*. In 1916, he left Vietnam for the last time, and was deployed to support France's WWI efforts along the Western Front, as the head of the Cavaillon Training Centre. He retired from active service in 1923, whereupon he spent the rest of his days as an 'elder statesman' of the geography, as one of the founding members of the *l'Académie des sciences coloniales*.

Highlights of Friquegnon's maps, in addition to the present work, include his *Carte de l'Annam*, 6 sheets (Hanoi, 1889); *Carte du Tonkin*, 4 sheets (Hanoi, 1889); [co-author:] *Carte de l'Indo-Chine / Dressée sous les auspices du Ministre des Affaires étrangères & du Sous-secrétaire d'Etat des Colonies par M.M. les Capitaines Cupet, Friquegnon et de Malglaive Membres de la mission Pavie* (Paris, 1893); *Hué* (Hanoi, 1898); *Plan de la ville de Haiphong* (Hanoi, 1898); *Chine méridionale et Tonkin* (1899); *Province du Yunnan* (Hanoi, 1900); *Tonkin et Haut-Laos* (Paris, 1902); and his map of the French colony in Guangdong (today Zhanjiang), *Kouang-Tchéou-Wan* (Hanoi, 1908).

#### A Note on Rarity

The map is very rare. Being made for official use and expensive, it would have had a limited print run. We can locate examples held by 7 institutions, including the Bibliothèque nationale de France (2 examples); Library of Congress (2 examples); Staatsbibliothek zu Berlin; British Library; University of Manchester Library; Sorbonne Université; and the University of Chicago Library. Moreover, we are not aware of any sales records for any other examples.





References: Bibliothèque nationale de France (2 examples): GE CC-563 and GE DD-2339; Library of Congress (2 complete examples, 1 incomplete example): G8005 1908 .F7 and G8005 1908 .F7 Copy 3; Staatsbibliothek zu Berlin: Kart. E 928; British Library: Maps 60875.(60.); University of Manchester Library: D5:7 (7); University of Chicago Library: G7820 1908 .F7; OCLC: 1055984684, 556898754, 7631325; Annales de géographie, vol. 19 (1910), p. 183; BIBLIOTHÈQUE NATIONALE DE FRANCE, Bulletin mensuel des récents publications françaises avec un appendice contenant l'indication des cartes géographiques et des livres anciens nouvellement entrés au Département des imprimés (1912), p. lxxii; Henri CORDIER, Bibliotheca Sinica, 3297; 'Geographical Publications,' Geographical Review, vol. 1, no. 1 (January 1916), p. 75; La Geographie: Bulletin de la Société de géographie, vol. 27 (1913), p. 389.

**6.500 EUR**





### 3. SLAVERY & ABOLITIONISM

#### TRANSATLANTIC SLAVE TRADE

#### WEST AFRICA / BLACK ENTREPRENEURIALISM

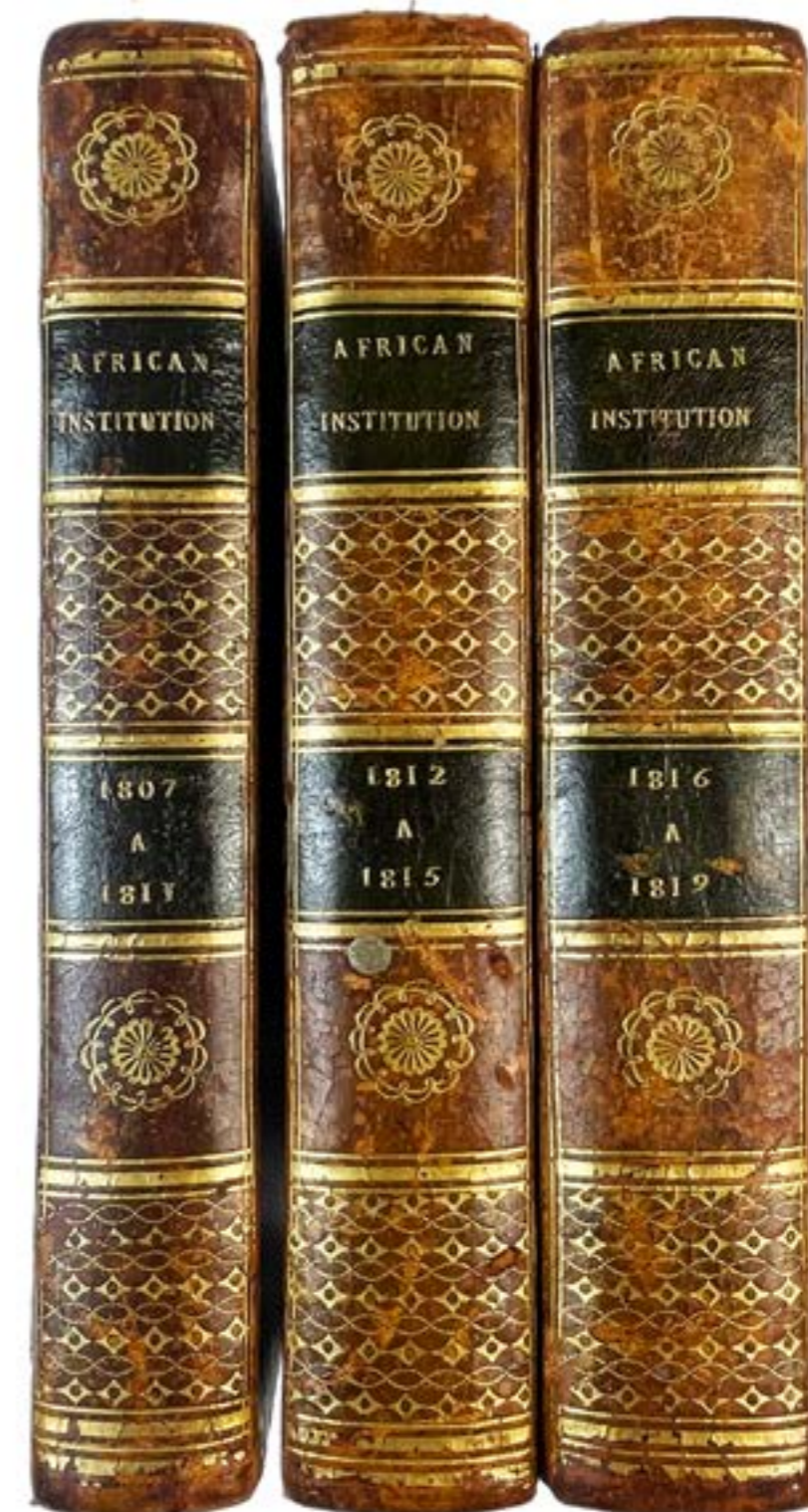
##### AFRICAN INSTITUTION.

**Report of the Committee of the African Institution [for 13 consecutive years, 1807 to 1819].**

**London: William Phillips (1st Report only) / Ellerton & Henderson (2nd to 13th Reports), 1807-1819.**

8° (21.5 x 14 cm) – 3 volumes: 13 consecutive annual reports (1807-19), uniformly bound in in 3 vols. in period tan half-calf over rose boards, spines with elaborate gilt tooling and title pieces: [vol. 1 – 1st to 5th Reports:] viii, 9-63 pp.; vi, 6-48 pp.; vii, 64 pp.; [1 f.], vi, 94 pp.; viii, 143 pp.; [vol. 2 – 6th to 9th Reports:] viii, 183 pp.; viii, 103 pp.; viii, 90 pp. [13 pp.]; viii, 90 pp. [11 pp.]; [vol. 3 – 10th to 13th Reports:] viii, 92 pp.; viii, 152 pp., [15 pp.]; viii, 180 pp., [12 pp.]; viii, 108 pp., [12 pp.], front endpaper of first volume bearing contemporary mss. inscription: “Hommage offert à la Société de la Morale chrétienne, Comité pour l’abolition de la Traite par M. de Staël” (Good to Very Good, toning and staining to first and last leaves in all volumes from binding glue; 1st Report with loss to lower outer corner of pp. 57/8 but not affecting text, spotting to early leaves; 6th Report with ink stain to upper outer corners of first 14 ff. and pronounced staining to final leaf; 7th Report with pronounced staining first several leaves; 11th Report with smudging stains of signature of “Revd. Dr. Grindlay” to top margins of first few leaves; 12th Report with some spotting, else quite clean; bindings with shelf-wear, slight splitting to hinges of head and tail of spine of vol. 1).

*Very rare and historically important – being an uninterrupted run of the first 13 annual reports of the African Institution, a prominent British Abolitionist society, directed by the luminaries William Wilberforce and James Stephen, and with the king’s nephew, the Duke of Gloucester as its president; backed by the ‘Who’s Who’ of the liberal elite of Britain, the society used its great financial and political power to lobby for the end of both the slave trade and slavery worldwide, and to support the development of Sierra Leone as an economically viable home for freed slaves; the reports feature a wealth of fascinating information on Black entrepreneurship in West Africa; the testimonials of individual liberated former slaves; accounts of the economic development schemes and social services programs (ex. schools) sponsored by the Institution in Sierra Leone; accounts of recent travels to Africa; as well as information on treaties, legislation, court cases and petitions concerning abolitionism, as well as intelligence from the field on the activities of slave traders and the efforts stop them; in fine period bindings with curious hints to their provenance; the Institution’s individual annual reports are great rarities on the market, while large collections, such as the present, being almost unheard of.*





The African Institution was a prominent British Abolitionist society founded in 1807, after Britain announced that it would seek to ban the global slave trade. Its mission was, in addition to lobbying to make the ban of the trade effective and to end slavery altogether, was to sponsor the colony of Sierra Leone such that it would become an economically productive home for former slaves. Their reasoning was that only when the liberated slaves could stand on their own feet would they be truly free. The Institution took over the mandate of the defunct Sierra Leone Company, which while founding said colony in 1786, failed to make it viable. While the previous efforts in Sierra Leone focused on converting the freed slaves to Christianity, the African Institution concentrated more on practical, or bread and butter, issues.

The African Institution, which held its inaugural meeting on April 14, 1807, was led by the esteemed attorney James Stephen (1758 – 1832) and William Wilberforce (1759 – 1833), the MP who would gain fame for securing the ablation of slavery in the British Empire only days before his death. The President of the Institution was the Duke of Gloucester, the nephew of King George III, and the society was supported by a 'Who's Who' of Britain's Liberal elite, including many noblemen, tycoons and clergyman, with especially strong representation from the Quaker and Unitarian communities. The venture was well financed and packed a quite a political punch, although it had powerful enemies in the West India lobby and those who ran certain large trading enterprises in Africa.

On the ground in Sierra Leone, the Institution worked closely with enterprising black businessmen such as Paul Cuffe and John Kizell, and the mutual-assistance organization for black entrepreneurs that they founded, the Friendly Society of Sierra Leone. The Institution lobbied the crown to make land grants to various business ventures, and funded agricultural, whaling and mercantile enterprises. However, the Institution and its allies ran into strong headwinds from Macaulay & Babbington, the private company which held a near monopoly on trade in Sierra Leone.

Further afield, in 1820, the African Institution negotiated with Said bin Sultan, the Sultan of Muscat and Oman, to wind down his massive slavery operations in the Indian Ocean. In this regard, it worked closely with the Governor of Bombay, Sir Evan Nepean, and Ralph Darling, the Governor of Mauritius, who sought to enforce the agreement. While the the African Institution was only partially successful in its immediate objectives (Sierra Leone remained a problematic place), it played a key role in pressing the British government to choke off the slave trade, by signing treaties with foreign powers and employing the Royal Navy for enforcement: indeed, the ignoble trade's days were numbered. It also did much to set the British Empire on a course towards abolishing the slavery throughout its lands, which was declared in 1833.

The African Institution operated until 1827/8, although from 1823 its activities were increasingly taken over by the Society for the Mitigation and Gradual Abolition of Slavery Throughout the British Dominions, popularly known as the 'Anti-Slavery Society', with which it shared many key backers. The Society was ironically led by Thomas Babington Macaulay (whose father Zachary Macaulay, the co-founder of Macaulay & Babbington, the firm that was the scourge of the African Institution in Sierra Leone) and was known for its more open and less elitist style.

TENTH  
REPORT  
OF THE  
DIRECTORS  
OF THE  
AFRICAN INSTITUTION,  
READ  
AT THE ANNUAL GENERAL MEETING HELD ON  
THE 27<sup>th</sup> DAY OF MARCH, 1816.  
—  
TO WHICH ARE ADDED,  
AN APPENDIX,  
AND  
A LIST OF SUBSCRIBERS.  
—  
LONDON:  
PRINTED BY ELLERTON AND HENDERSON,  
JOHNSON'S COURT, FLEET STREET.  
SOLD BY J. HATCHARD, BOOKSELLER AND PUBLISHER,  
190, PICCADILLY.  
1816.  
(Price Two Shillings.)



## The Present Annual Reports of the Committee of the African Institution

Every year, the 'Committee' (Board of Directors) published an annual report, called the *Reports of the Committee of the African Institution*. In total, 21 reports were issued from 1807 to 1827. The Reports are not only definitive sources on the Africa Institution's activities, priorities and intelligence gathering, but they also provided invaluable insights into the nature of the abolitionist movement during the critical period between Britain's 1807 ban on the international slave trade and its decision to abolish slavery throughout its empire in 1833.

Notably, the first five reports (for the years 1807 to 1811) were issued in several editions; we gather that the examples present here of the first editions.

Far from being dry technical documents, the reports are loaded with fascinating stories and vignettes of diverse information, backed up with statistics and eyewitness observations from the field. In addition to discussing the Africa Institution's policies and finances, the reports cover subjects such as the activities of Black entrepreneurs in West Africa; stories and testimonials, of specific named people who were liberated from slavery, and who moved to Sierra Leone; accounts of economic development schemes and social services programs (ex. schools) sponsored by the Institution in Sierra Leone; extracts from the journals of travelers to Africa; texts from treaties, legislation, court cases and petitions against slavery and the slave trade; reports from the field on the activities of slave traders and the efforts to stop them; as well as lists of the Institution's directors and subscribers (the Who's Who of liberal Britain).

Present here is an uninterrupted run of the first 13 reports (for the years 1807 to 1819 inclusive), bound in 3 volumes of very fine half-calf gilt period bindings. All issues of the annual *Reports of the Committee of the African Institution* are today very rare, and a collection of an uninterrupted run of so many reports, as here, is extremely uncommon, providing a view of the arch of the history of abolitionism over a period of twelve critical years. Of the present reports, the first issue (for 1807) was printed by William Phillips, while all the subsequent issues (1808 to 1819) were published by Ellerton & Henderson.

The present reports are summarized as follows:

### [VOLUME I:]

**First Report (1807):** This inaugural report, presented July 15, 1807, features the well-meaning, but somewhat patronizing mission statement of the African Institution: "The committee expressed its view that the people of Africa were sunk in ignorance and barbarism and took for itself the task of introducing the blessings of civilisation to what they viewed as constituting a quarter of the habitable globe".

**Second Report (1808):** This report discusses a series of prizes of 50 Guineas each, to be awarded by the Institution to the first person to import from West Africa to Britain: 1 ton of marketable cotton; 100 weight of indigo; and 10 tons of white rice. The prizes were to encourage black entrepreneurs and farmers to learn to become self-sufficient, successful planters of cash crops.

## APPENDIX A.

51

signed by any British subject or person, resident in any part of his Majesty's dominions, to be paid on the conviction of the offender or offenders, by Thomas Harrison, Esq. the Secretary of this Institution, at the Society's Office, in Suffolk-Street, Charing Cross.

"Signed by order of the Board,

"ROBERT STOKES, Assistant Secretary."

### LIST OF PETITIONS PRESENTED TO THE HOUSE OF COMMONS, IN THE SPRING OF THE YEAR 1792, PRAYING FOR THE ABOLITION OF THE SLAVE TRADE.

When presented.	No.	Description.
Feb. 9.	1.	Leicester—mayor, aldermen, burgesses, common council, and other inhabitants.
	2.	Nottingham—several gentlemen, clergymen, and other inhabitants
	3.	Uxbridge—gentlemen, clergy, freeholders, and ditto
14.	4.	Royston—gentlemen, clergy, freeholders, and principal inhabitants
	5.	York—mayor and commonalty
15.	6.	Glasgow—vice-chancellor, principal, and professors of the university
	7.	Cardiff—principal inhabitants
	8.	Leeds—mayor, aldermen, and assistants
	9.	Plymouth—inhabitants of the town and neighbourhood
16.	10.	Lewes—inhabitants assembled in town hall
17.	11.	Cambridge—inhabitants
20.	12.	Barnard Castle—inhabitants, and of adjacent country
	13.	York—inhabitants
	14.	Birmingham—inhabitants of town & neighbourhood
	15.	Kingston-upon-Hull—mayor and burgesses
24.	16.	Kendal—gentlemen, clergy, manufacturers, and inhabitants
	17.	Bridgenorth—bailiffs, aldermen, burgesses, and inhabitants
	18.	Hertford—inhabitants
	19.	Great Yarmouth—inhabitants
	20.	Hedon—mayor, aldermen, bailiffs, and principal inhabitants



**Third Report (1808):** This issue, presented on March 25, 1809, contains a discussion of an additional 50 Guinea prize that the Institution agreed to award to the person who brought the most land in West Africa under coffee cultivation. It also features a relation about three African youths, who under the Duke of Gloucester's patronage, had been trained at the Duke of York's Royal Military School from techniques developed in India. After graduation, they went to Sierra Leone, where they served as teachers employed by the War Ministry. It was also hoped that they would help to introduce cotton cultivation to the country.

**Fourth Report (1810):** In this report, presented on March 28, 1810, the Institution's directors regret that British slave traders were finding ways to ply their craft by adopting Spanish and Swedish flags of convenience. There is also a review of British anti-slave trade legislation; 'Directions for the Cultivation of the Silk Worm' for introducing the industry to West Africa; and a traveler's account of his trip to the Gold Coast.

**Fifth Report (1811):** In this report, presented on March 27, 1811, the Institution's directors lament the ongoing participation of British and American ships in the slave trade, employing Portuguese and Spanish flags of convenience. British capital was still a major driver of the slave trade, and they discussed how Henry Brougham, MP had introduced bill to Parliament to prosecute, at the Vice-Admiralty courts of Sierra Leone, those using flags of convenience to illegally transport slaves. There is also coverage of a court case against a Nevis planter for cruelty to his slaves in; the testimonial of John Wise, a free black man from St. Vincent; slavery legislation in the Spanish Empire; and a list of the plants sent to Sierra Leone by Dr. Roxburgh, the Director of the Calcutta Botanical Gardens, for assisting agrarian development in that country.

#### [VOLUME II:]

**Sixth Report (1812):** This issue, presented at the Freemasons' Tavern, London, on March 25, 1812, notes with alacrity that the Transatlantic slave trade had grown to include 70-80,000 enslaved Africans in the year 1810, with the Portuguese colony of Bissau (Guiné / Guinea-Bissau) playing a major role. There are also reports on 6 named captured slave ships; the case of Catherine Richardson, a free black woman; 'Reports of the Committee of African Inquiry' on the slave trade, Sierra Leone, and indigo cultivation, etc.; as well as an account of the 'Kroomen' (Kru) people of Liberia.

**Seventh Report (1813):** This issue, presented at the Freemasons' Tavern, London, on March 14, 1813, has the directors rejoice in the news that the previous year has seen a decline in the slave trade, in part due to the efforts of the Royal Navy officers Commodore Frederick Paul Irby and Captain Edward Scobell, to whom the Institution expresses their gratitude. There are also sections on the illegal slave trade in the Cape of Good Hope and Mauritius; the slave registry in Trinidad; as well as on anti-slave trade measures concerning Sweden and Denmark.

**Eighth Report (1814):** In this report, tabled on March 23, 1814, the directors discuss the ongoing legal cases regarding the seizure of Portuguese slaving ships. They commend the effort of the Royal Navy's West Africa Squadron to suppress the slave trade, highlighting

their attacks against a slave factory at Cape Mesurado. There is also coverage of the Institution's lobbying efforts to get more of the "great Powers of Europe" to agree to anti-slave trade treaties; a report of all ships in the British Empire that have been condemned for slave trading; Foreign Secretary Viscount Castlereagh's instructions to the Admiralty for dealing with Portuguese slave traders; and the various anti-slave trade measures being undertaken in South America and the Netherlands.

**Ninth Report (1815):** This issue was presented on April 12, 1815, and here the directors express their continued horror at the "the desolation of Africa, the degradation of Europe and the afflicting scourge of humanity". They are disappointed that the Treaty of Paris (1814) did not include provisions for ending the slave trade, although subsequent accords at the Vienna Conference have brought hope, notably in the form of the Anglo-Portuguese anti-slave trade treaties of January 21-22, 1815. There are also accounts of slave trading in Mauritius and Réunion; slavery legislation in Jamaica; the story of the Falcon, a captured slave ship; a report on the health of freed slaves in Sierra Leone; as well as a discussion of cloth-dyeing and commerce in West Africa.

#### [VOLUME III:]

**Tenth Report (1816):** This report features letters to the Committee from French subjects on the slave trade. Of great interest, there is also the relation of Charles Hamilton, a free black man from Jamaica, who was illegally captured and made a slave, before regaining his freedom. There is also intelligence from Sierra Leone.

**Eleventh Report (1817):** This issue discusses the efforts to suppress the slave trade in the Indian Ocean; a list of the slave trading vessels captured by the HMS Tyne; a discussion of the progress towards abolition made in Java and Ceylon; efforts to make a census of the slave population of Barbados; and notes on the state of missionary activities in West Africa and schools in Freetown.

**Twelfth Report (1818):** In this report, tabled on April 9, 1818, the directors expressed their anxiety that the end of the Napoleonic Wars would lead to the diminishment of the West Africa Squadron, so allowing the Transatlantic slave trade to be revived. Moreover, slave traders, even when they were caught red-handed, were finding ways to evade condemnation in the Vice-Admiralty courts, due to legal technicalities, as was recently the case with the French slaver Le Lois.

**Thirteenth Report (1819):** This report features Answers to Queries on the slave trade posed by the Foreign Secretary Viscount Castlereagh; the Additional Abolition Act of the United States (1819); and documents regarding the French involvement in the slave trade.

#### Provenance

Inside the front cover of the first volume (containing the report for 1807-11) there features the manuscript annotation: "Hommage offert à la Société de la Morale chrétienne, Comité pour l'abolition de la Traite par M. de Staël". This refers to Germaine de Staël (1766 – 1817), the legendary French woman of letters and political philosopher, and a prominent abolitionist, while the 'Société de la Morale chrétienne, Comité pour l'abolition de la



*Monthly Return of the Female Colonial Free School.*

Freetown, 29th January, 1816.

No. of Classes.	No. in each Class, 1st January, 1816.	Total No. 1st January, 1816.	No. in each Class, 29th Jan. 1816.	Total No. 29th Jan. 1816.	Monthly Increase in each Class.	Total Monthly Increase.	STUDIES OF EACH CLASS.		
A. B. C. or 1	27	53	60	100	33	47	A. B. C.		
2	5		8				8	Read and spell words of two letters, and sew.	
3	4		9				9	3	Ditto ditto three ditto, ditto.
4	4		6				6	4	Ditto ditto four ditto, ditto.
5	4		6				6	2	Ditto ditto four ditto, ditto.
6	9		9				9	1	Read in Spelling-book Lessons, ditto.
						Read Testaments, write on slates, and sew.			

REMARKS.—At the commencement of the month only two pupils read in the Testament: that book is now used by the sixth class. Only five were then capable of making shirts, yet twenty-two have been already completed, and others are in hand. An entire new class has been formed.

M. TURNER, Governess.

*Monthly Return of the Free School for the Education of Female captured Negroes.*

Freetown, 29th January, 1816.

No. of Classes.	No. in each Class, 1st January, 1816.	Total No. 1st January, 1816.	No. in each Class, 29th Jan. 1816.	Total No. 29th Jan. 1816.	Monthly Increase in each Class.	Total Monthly Increase.	STUDIES IN EACH CLASS.		
Untaught	46	180	30	150	30	30	A. B. C.		
A. B. C. or 1	30		46				46	Read words of two letters, and sew.	
2	17		30				30	3	Ditto ditto three ditto, ditto.
3	15		17				17	4	Ditto ditto three ditto, ditto.
4	15		15				15	2	Ditto ditto two syllables, ditto.
5	12		12				12	1	Ditto ditto four ditto, ditto.

REMARKS.—The thirty untaught were only received on the date of this Return.—These interesting females are instructed under the Royal British System of Education, and taught to make shirts, &c. &c. &c.

WILLIAM DAVIES, Superintendent.



Traite' was a religious society formed in 1821 that was dedicated to abolishing the slave trade. This inscription is somewhat puzzling, as the present set of reports includes issues dated to 1819, two years after de Staël's death, while the Société de la Morale chrétienne was founded four years after her passing. Our best guess is that perhaps the books were acquired for the Société de la Morale chrétienne by a fund set up by Madame de de Staël's (financially significant) estate.

Also, the title of the 11th Report (1817) features the faded manuscript owner's signature of "Revd. Dr. Grindlay". This almost certainly refers to Reverend Dr. John Grindlay (1756-1818), a prominent cleric and abolitionist. He was the father of Captain Robert Melville Grindlay (1786-1877), the famous banker and artist of views in India.

It seems that the volumes were gathered and bound, likely sometime shortly after 1819, for the Société de la Morale chrétienne.

#### A Note on Rarity

All issues of the *Report of the Committee of the African Institution* are extremely rare on the market. The only sales record we can trace for any of the issues is for an example of the 1st Report of 1807, which appeared in a British bookdealer's catalogue in 2010. As such, the present collection of the first 13 issues is quite extraordinary.

Institutionally, all issues of the *Report of the Committee of the African Institution* are rare, with sets of several issues, located almost entirely in Britain, being very rare. We can trace only two complete sets of 21 issues (1807-27), held by the Bodleian Library, Oxford University and the Yale University Library; while assemblies of several volumes are held by the King's College Library; Cadbury Research Library, University of Birmingham; University of Leeds Library; Canterbury Cathedral Library; and the National Library of Scotland. Beyond that, some other libraries hold one or two isolated issues.

References: Bodleian Library - Oxford University (complete set of 21 issues): (RHO) 600.121 r. 25; Yale University Library (complete set): Ntf10 Af83; King's College Library (nos. 1-20): Foyle Special Collections: [FCDO Historical Collection 2]; Cadbury Research Library, University of Birmingham (nos. 1-11 and 16): DT1.A4I6; University of Leeds Library (nos. 1-4 and 7-21): Birkbeck Library 1098-1101; National Library of Scotland: 3.2800(4); National Library of Scotland: 3.2800(4)OCLC: 1180825636. Cf. Kenneth Wayne ACKERSON, *The African Institution (1807-1827) and the Antislavery Movement in Great Britain* (Lewiston, NY: E. Mellen Press, 2005).

5.800 EUR

stands first on the list in the Chief Judge's possession of reputed Slave-vessels belonging to Port Louis; is commanded by the same person who was Master of the Egremont when condemned with a cargo of Slaves; and besides having a crew of foreigners and Negroes, and being deficient in proper papers, has other suspicious circumstances connected with her present voyage to Madagascar, attached to her.

C.

*List of Vessels seized by H. M. Ship Tyne, for being engaged in the Slave Trade.*

Name.	Date.	Description.	Under what Colours.	Cause of Seizure.
Gustave	5th Aug. 1816.	Schooner	English.	Having Slaves on board.
Alligator	12th .....	Ditto	Ditto	Being engaged in the Slave Trade.
Petit Amie	16th .....	Ditto	Ditto	Ditto.
Eloise	16th .....	Ditto	Ditto	Ditto.
Eleonore	8th Sept ...	Ditto	French	Having Slaves on board.
St. Jacques	8th .....	Lugger	English	Having landed Slaves.
Circonstance	9th .....	Schooner	Ditto	Being engaged in the Slave Trade.
Carmela	9th .....	Brig	Ditto	Ditto.
Terenzia	22d .....	Schooner	French	Having Slaves on board.
Neptune	25th .....	Ditto	English	Ditto.
Lilly	26th .....	Brig	Ditto	On suspicion of being engaged in the Slave Trade.
Franklin	3d Dec. ....	Schooner	Spanish	An American vessel under Spanish colours engaged in the Slave Trade.

Total Number of Slaves seized, 361.

(Signed) J. B. CURRAN, Captain.



## 4. MOZAMBIQUE – ISLAM MIDDLE EAST-AFRICAN NEXUS / ORIGINS OF MILITANT ISLAMISM IN MOZAMBIQUE

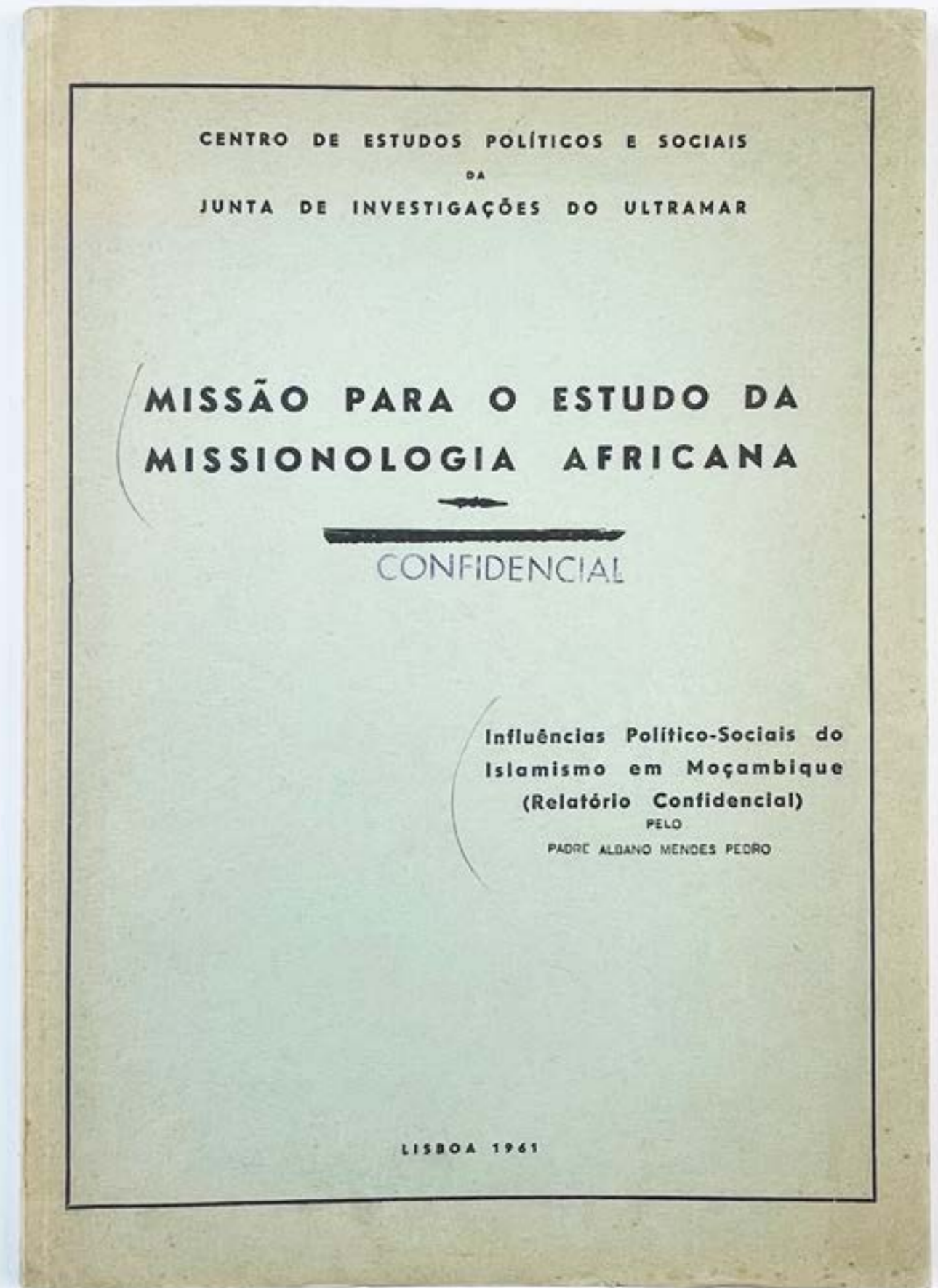
Albano Mendes PEDRO (1915 - 1989). / CENTRO DE ESTUDOS POLÍTICOS E SOCIAIS DA JUNTA DE INVESTIGAÇÕES DO ULTRAMAR.

Missão para o Estudo da Missionologia Africana / Influências Político-Sociais do Islamismo em Moçambique (Relatório Confidencial) pelo Padre Albano Mendes Pedro.

Lisbon: Centro de Estudos Políticos e Sociais da Junta de Investigações do Ultramar, May 31, 1961.

4° (29 x 20.5 cm): [1 f., title], 49 ff. typescript, bound in original green lithographed wrappers, handstamped 'Confidencial' to front cover and title and with the handstamp of the 'Centro de Estudos Políticos e Sociais do Ultramar' to title (Very Good, overall internally clean and crisp with just a few slight mainly marginal stains, small tears at gutter of first and last leaves due to original binding adhesive and staples, wrappers with light sunning and slight wear to margins).

*Exceedingly rare – 1 of only 3 known examples – a 'Confidential' report prepared exclusively for senior figures of Portugal's Estado Novo dictatorship that provides one of the earliest serious analyses of the origins and rise of radical, political Islam in northern Mozambique, a movement that would soon become a major factor in the Mozambican War of Independence (1964-4) and which would eventually lead to the ongoing Islamist Insurgency in Mozambique's Cabo Delgado Province (2017-Present), which backed by international jihadist organizations, seeks to create a fundamentalist Islamic State in the region; authored by the Portuguese priest-scholar Albano Mendes Pedro, who had extensive experience serving as a missionary and student of Islam in northern Mozambique, the 'Relatorio' brilliantly reveals the nexus between the Middle East and East Africa, that through personal connections, and propaganda spread by political Islamist literature and radio broadcasts the traditionally moderate, locally oriented and rather apolitical Islam of northern Mozambique was transformed into an increasingly radicalized political weapon against non-Muslim authorities, so threatening to unravel the 350-year old Portuguese presence in Mozambique; importantly, Pedro's work has a broader significance to understanding the rise of radical Islam that is currently underway in many places across Africa and Asia – an indispensable primary source, heavily cited in modern academic literature.*





Since October 2017, Cabo Delgado, Mozambique's most northwesterly province, has been rocked by a vicious insurgency mounted by Ansar al-Sunni, a radical Islamist group, motivated by jihadist extremism, which seeks to create an absolutist Islamic state in northern Mozambique. While developed locally, Ansar al-Sunni has connections to the Islamic State and other international jihadist groups. Ansar has mounted a guerrilla war against the Mozambican Army posts, while seizing control of many villages and even some large towns, before often being evicted by the army, only to return later. The conflict has attracted international attention over fears that it might spread, with the Mozambican military being supported by Western army and intelligence assets.

To be clear, many of the Muslims in the region do not support Ansar, which frequently targets uncooperative elements of their own communities. Yet, Islamists are today a deeply ingrained and seemingly permanent presence in northern Mozambique. However, this was not always preordained, as until the mid-20th century, northern Mozambique's large and ancient Muslim population was known for its moderation and tolerance. The question thus remains: *How did northern Mozambique give rise to a locally grown radical Islamist movement?*

The history of Islam in northern Mozambique is ancient and goes back as far as Sufi traders from Yemen who frequented its coasts from the 9th century. The Arab traders established permanent bases along the littoral and, over time, through intermarriage with the indigenous peoples (mainly of the Makua-Lomué, Ma-konde and Nguni-Suazi groups), many of the locals converted to Islam. This process continued, as most of the coast came under the influence of the Sultanate of Kilwa (957-1513), founded by a Persian dynasty.

Critically, unlike in many parts of the Middle East, Central Asia and North Africa, Islam arrived in Mozambique peacefully, and spread by natural social interaction and consent. Islam, both in belief system and way of life seemed to have a natural attraction to many of the locals, and it was often not difficult to convince people to join the faith. As a result, the Mozambican Muslim communities inherently lacked radical impulses, and tended to be moderate in their beliefs and tolerant of others. While there were violent altercations between Muslim and non-Muslim entities, these tended to be over territory or treasure, and were not usually religiously fueled contests.

While the ardently Catholic Portuguese arrived in Mozambique and founded their colonial capital at the Ilha de Moçambique, near the midpoint of the northern Mozambique coast, in 1507, they were more interested in the slave, gold and ivory trades, and showed only very limited interest in the religious beliefs of the locals. Moreover, the Portuguese did little to colonize the country beyond their coastal outposts, leaving most of region under the control of its traditional leaders.

The Omani Empire (founded 1696) established a vast archipelago trading posts along the coasts of East Africa from Mogadishu down to northern Mozambique, creating the so-called 'Swahili Coast', while forging trading links that extended deep into the interior. The Omanis' focus was on the slave trade, and, in this process, they forged close relations with tribal chiefs. This facilitated the conversion of many indigenous communities to Islam.

For generations, Portugal continued to do very little to develop northern Mozambique, nor did it much concern itself with the religious affairs of its people. While Christian missionaries in northern Mozambique had some modest success in converting non-Muslims to their faith, as was the case in most other parts of the world, converting Muslims proved completely futile.

In 1891, Portugal chartered the (largely British backed) Niassa Company to develop northern Mozambique, founding many new towns, mines and plantations, while building roads and railways. This facilitated the spread of Islam, as it allowed the construction of new mosques and madrasas in the interior, often near major transport junctures, leading to the conversion of the locals. This trend intensified after World War I, whereupon Islam came to grow rapidly, in both the number of the faithful and its geographical scope in northern Mozambique.

Of relevance to what would later transpire, the spread of madrasas ensured that the Muslims of northern Mozambique had one of the highest literacy rates in Sub-Saharan Africa, and even common laborers often possessed their own cheaply printed Islamic books.

As noted, the Portuguese attitude towards Islam in northern Mozambique traditionally ranged from totally disinterest to neglectful tolerance. However, that all changed upon the rise of Portugal's Estado Novo regime (1933-74), led by Dr. António de Oliveira Salazar, which had a pronounced conservative Catholic ideology. It moved to modernize and centralize the administration of Mozambique and considered Islam to be inherently inimical to its vision, a principal that was formally codified in a Concordat with the Vatican. The Estado Novo regime embarked upon a policy of harassing Muslims in northern Mozambique (as opposed to outright suppression), that sought obstruct the building of new mosques, while sending more missionaries to the region to pursue (futile) attempts to convert Muslims.

The Estado Novo regime's attempts to contain Islam in northern Mozambique coincided with dramatic changes in the outlook of the local Muslim communities, brought about by their exposure to ideas from Muslim clerics and organizations in the Middle East and British India (later Pakistan and India), through personal connections due to travel, as well as literature and radio programmes that promoted an assertive form of politically charged Islam that called for the creation of global Islamic community and the overthrow of infidel colonial masters. The effectiveness of this propaganda was greatly aided by the high literacy rate of the Muslims of northern Mozambique, and while its messages did (not yet) advocate outright violence, the direction of travel was unmistakable.

By the 1950s, major cracks were forming in the Estado Novo regime's authority in Mozambique. As independence movements broke out across Africa, most Mozambicans, who were long tired of colonial rule, came to believe that Portugal's days in their country were numbered. Many adopted powerful international ideologies as a pathway for liberation. While many Christian Mozambicans came to follow Socialist liberation movements, many of the Muslims of northern Mozambique adhered to a program of political Islam. Indeed, Portuguese officials came to notice that many Muslim communities were increasingly less cooperative towards their rule, with their relationships with local muftis becoming strained.



The Estado Novo leadership was deeply troubled by the new Islamic trends in northern Mozambique, but struggled to understand its origins and nature and were unsure how to confront what they saw as a potent threat to their rule.

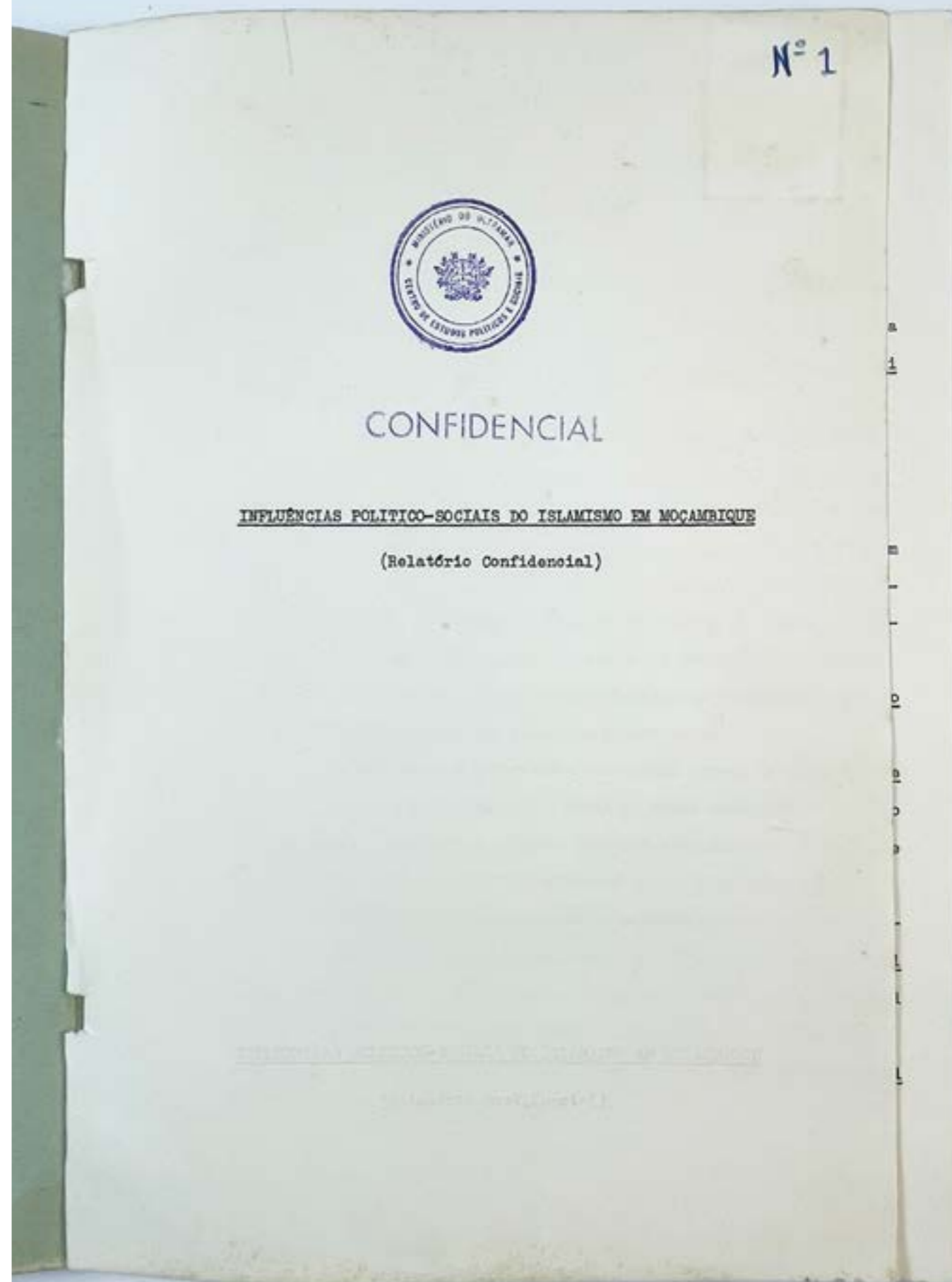
In 1956, the Junta de Investigações do Ultramar, the intellectual arm of the Portuguese Colonial Ministry, established the Centro de Estudos Políticos e Sociais do Ultramar, an organization to study socio-political movements in Portugal's colonies, led by Adriano Moreira, the future Colonial Minister. In 1959, the Centro created the Missão para o Estudo da Missionologia Africana, a body that sought to both promote Christianity in the colonies, while investigating the other religions that existed there.

In early 1960, the Missão commissioned Albano Mendes Pedro (1915 - 1989), a Catholic priest and scholar, to travel to northern Mozambique to undertake one of the first serious studies of the origins and nature of the new political Islam in East Africa. Pedro seemed highly qualified for such a mission, as he had served for many years as missionary in northern Mozambique and had cordial relations with many local Muslim leaders. He was also a longtime student of Islam and how it manifested itself in the region. From his writings, he comes across as a highly intelligent yet deeply flawed figure. His analysis of the nature of political Islam in East Africa is extremely astute, and he seems to have genuine respect for the way the Muslim faith had been able to expand, thrive and adapt in the region. Yet, at the same time, he possessed a radical and archaic (i.e. Crusader-like) zeal for spreading Christianity that comes across as entirely fantastical, especially compared to his measured and insightful treatment of the rise of political Islam.

#### **Albano Mendes Pedro's Relatório in Focus**

Upon his return from an intense two-month mission to investigate the nature of Islam in northern Mozambique, Albano Mendes Pedro wrote a 'Confidential' report, restricted for the review of senior Portuguese colonial officials. The secrecy was necessary, as Pedro made many unvarnished and controversial statements that, if made public, might anger stakeholders in Mozambique, as well as causing diplomatic problems with various Islamic countries, some of which with Portugal maintained cordial relations.

Pedro's *Relatório*, dated Lisbon, May 31, 1961, consists of two distinct halves. The first articulates a brilliant exploration of the history and current state of Islam in northern Mozambique. In generally measured terms, back up firsthand observations and statistics, Pedro describes how the traditionally peaceful, locally oriented and moderate Muslims of the region had been indoctrinated by foreign concepts of a new politically charged Islam that calls for the formation of a global Islamic community, throwing off the shackles of infidel colonizers. Specifically, he shows how Muslim communities in northern Mozambique have come to directly report to muftis in places such as Muscat, Baghdad and Cairo, whereupon they forged direct connections with proponents of an incendiary political Islam, while they read foreign books and listened to radio programmes that reinforced the same. Here Pedro is convincing, and his writing is important for being one of the first serious studies of the roots and rise of Islamism in East Africa and of the nexus that existed between the Middle East and Pakistan, etc. and that region. Moreover, his study has a broader significance, as it helps to explain the development of radical political Islam in various other parts of the world. The enduring importance of this part of Pedro's *Relatório* is borne out by the fact that it is heavily cited in modern academic literature, considered a seminal primary source.





By contrast, in the second half of the Relatorio, Pedro's tone seems to change as he proposes a plan for how to counteract the rise of political Islam in northern Mozambique. His solution is to ramp up Catholic missionary activities in the belief that they will succeed in converting Muslims to the 'true faith' (an almost totally absurd notion in this context). Especially when compared the sober and brilliant analysis in the first part of his work, his writing here seems vitriolic, intolerant and even a little 'kooky'. It is indicative of a complex personality confronting a complex issue.

Turning directly to the Relatorio, in its introduction (which is written in the third person), it is noted that the author is a missionary who had worked many years "in the north of Mozambique, has devoted some attention the study of Islam, as this religion has numerous followers there and plays an important role in the social life of those territories and their people".

Pedro continues that there is an urgent imperative to "study the problems that Islam poses to Catholic missionization, the Missão da Missionologia of the Ministry of the Colonies" and so "sent the aforementioned missionary to begin his study in loco. He left on September 12, 1960, and returned to Lisbon on November 21 of the same year. During this time, he launched an inquiry into the religious life of the Dioceses of Quelimane, from Nampula to Amélia, and worked personally on collecting information in Lourenço Marques. He dedicated time, especially in the Districts of Moçambique and Cabo Delgado... The materials and information collected serve as the basis for reflections of great importance, from a missionary point of view... At the same time, elements of a religious nature were collected, [and] also of political interest spontaneously appeared... [these observations are] not insignificant, [and will make a] ...modest contribution to the attitude that the Nation needs to take, in the face of the political-religious phenomenon of Islam in Mozambique" (p. 1).

In chapter 'I – The Arrival of Islam in Mozambique', it is recalled that Islam arrived in northern Mozambique with Arab traders in the 9th century. The region became very demographically diverse, featuring Arabs and indigenous tribes, as well as recently arrived Indian and European immigrants. Pedro remarks that "Of all the religions arriving from abroad, Islam is the one with the largest number of believers and the one that has most infiltrated the native peoples. The Arabs gave the north coast of Mozambique, with blood and miscegenation, a religion and a mysticism" (p. 2).

Moving on to 'II – The Expansion of Islam in Mozambique', Pedro writes that "Among the most prominent virtues of Islam, expansionist dynamism stands out. This virtue is congenital historically and became part of Islam as the specific nature of the religion of Allah". Despite the "warlike fury" of Islam during its early centuries, "in Portuguese East Africa, warlike undertakings did not have notable traces. Penetration took place, firmly and decisively through commercial, family and social relationships."

Historically, the Arabs in northern Mozambique were heavily involved in the slave trade, whereupon they "established extensive relations with native peoples. These relations resulted in prestige, thanks to goods, power, culture and of exoticism. The Muslim immigrants often took social relations to the point of marrying native women". The patriarchal family heads of the Muslim clans "although they were not very religious, imposed the widespread adoption, in the family, of the principles, uses and customs of Islam" (p. 3).

The expansion of Islam took place gradually though "commercial and family life... The native societies of the interior always took refuge in their own mentality and in its impenetrable spaces, Islam was content with penetrating the coastal strip where people of Arab descent dominated". Over time, Islam expanded into near inland areas, and in recent times the expansion was aided by the fact that the Portuguese had pacified the areas, as they allowed freedom of movement and religion, Muslim scholars "took the doctrine of the Koran further and further".

During the 19th century Islam was limited to secular centres, such as Quelimane, Angoche, Sangage, the littoral islands, Mossuril, Matibane, Lurio, Porto Amélia (Pemba), Quissanga, Mocímboa da Praia and Palma, plus, the "isolated nucleus" of the Mataka region on Lake Niassa [Malawi]. However, since World War I, Islam has spread throughout Niassa and Zambezia, forming notable pockets "parallel to the main centres" and "close to the largest junctions of communications routes".

In the 'III – Dimensions of Islam in Mozambique Today', Pedro notes that in the last 50 years or so, "Islam had made considerable progress with the district of Quelimane, Moçambique, Cabo Delgado and Niassa. There is no circumscription or administrative post that does not have some mosque and the beginnings, at least, of some Muslim community... all of them related to commercial centres and railway, road and pedestrian communication crossings".

The 1950 census recorded 612,335 Muslims in Mozambique (the 1960 census was not yet available but will surely show growth), of the 3.2 million people who live in Mozambique north the Zambezi River, 800,000 (25%) are Muslims. The percentage of Muslims in the northern districts are in: Quelimane (2.5 %), Mozambique (10%), Cabo Delgado (50%) and Niassa (70%). In the coastal towns of the Palma, Porto Amélia (Pemba), Mécufe and Mossuril the Muslim population is over 95%.

However, the prevalence of Muslims falls as one moves inland, as the faith "finds obstacles in the mentality of the natives, in their matriarchal regime and in Christianity, which is increasingly developed" (pp. 4-5).

Concerning 'IV – The Vitality of Islam in Mozambique Today', Pedro remarks that "A thousand years of permanence in the freshness and authenticity of Allah's name in Mozambique... The profession of faith had always been the same, moral have been invariable, and the pillars of religious life have also remained identical."

Regarding the rising 'Tensions' between Islam and Christianity in northern Mozambique, it is commented that "a) The fundamental imperative of Islam is the reduction of the entire world to the cult of Allah. For this purpose, there is the Africa Association, the World Federation of Islamic Missions, the International Union of Islamic Service, numerous editorials and vast literature, including several periodical publications... International Islam is currently possessed by impatience for the conquest of all of Africa. The Africa Association, the Africa League and the Pan-African Division of the Afro-Asian Group works towards this objective. At their disposal were capitals, peoples, editorials, Radio Islam of Cairo... there is no territory in Africa, even Angola, where there is not some Muslim explorer, acting as an advance guard, to carry out reconnaissance of the assets and collect the information that will allow the attack plan to be organized... Always with the aim of

expansion and total domination promoted, Festivals are held, reunions are convened, messages are distributed, prestigious chiefs are invited from far way, cars are rented, and large amounts of money are spent. The believers are confident in the certainty of Islam's final victory" while the non-Muslims "are impressed... by those who can triumph".

As for *b*) is "the nationalist sentiment [is] throbbing in the hearts of believers. Islam is a nation-religion. According to the principles of the Koran, the land is sanctified by the existence of mosque and an Islamic community cannot depend on outsiders. The Islam of the natives of Mozambique never accepted Portuguese rule as definitive". He continues that "The current African nationalist agitation makes the Muslim chiefs of Mozambique deliriously happy" and they look forward to taking power from their white overlords (pp. 8-9).

The local Muslim leaders are highly confident in their authority, such "that not even the highest powers of the white people can resist them. This becomes evident when they manage to reconstruct banned mosques, release prisoners or withdraw from announced government plans that are contrary to Muslim interests".

Pedro opines in *c*) that "Africa Muslims sigh in anguish for not having a developed culture", a very contentious point, by which he means that they have not yet developed a sophisticated "profane culture". Many are not satisfied with their local options, and they increasingly seek higher Islamic education abroad, going to Tanganyika or Arabia, before returning to Mozambique. While it is "not known" what "anti-Portuguese and anti-Christian" concepts they many have acquired, habits, attitudes, books, records and radio messages from abroad now form the core of their daily lives. Now many foreign Muslim books are sold in Mozambique (p. 10).

It is said that Islamic books follow four categories of classification, being schoolbooks, religious books, books for all people, and works of high doctrine only for preachers. All are based on extracts from the Koran, with or without commentaries.

Pedro recalls that, while in northern Mozambique, he personally encountered many books printed in Bombay, Lahore and Cairo between 1930 and 1960, ranging from very cheap to expensive. He estimates that there are over 400,000 Islamic books in Mozambique.

The Mozambican Muslims' "enthusiasm for literacy in Koranic Arabic" had led to the establishment of many "mobile courses" throughout the region, teaching the Koran and Arabic to men, women and children alike, filling a vacuum left by the shortage of Western schools. Even in rooms in "huts in which there is no furniture" there are Islamic books, while workers and servants always carry Islamic pamphlets in their pockets (p. 11).

Worryingly, many Muslim community leaders and students now travel to Moscow, Cairo and New Delhi. Radio Islam, broadcasted from Cairo in Arabic, Swahili and Gujarati, is eagerly listened to and its messages are spread further orally. Islamic books are also now published in Lourenço Marques. Mozambique is deeply "affected by Islamic propaganda... [and] it is in this sense that all these factors made for the creation of a unified Islamic community... beyond the existing political frontiers".

Cleverly, Muslims propagandists also produce catchy songs with Islamic messages (Mozambicans love music). Translations of the Koran are made in the vernacular, while traditionally discouraged, it is now promoted for practical reasons.

In *e*) it is noted that the "Means of information added to tradition, family teaching and the indoctrination of masters... a large part of the native portion of Mozambique is born, lives, feels and acts even at death in the Islamic way". He continues that "Mozambican Islam is...going through a phase of painstaking efforts to deepen and intellectualize" (pp. 12-4).

As for Mozambican Islam's "Dependency" on foreign entities, Pedro notes that "Islam, whether Sunni or Shiite, has no autonomous organization in Mozambique", as different communities are responsible to foreign leadership. The Muslims of the Ajuas in the Lake Niassa region is responsible to a mufti in Baghdad, via Nairobi, while Muslims along the coast of Northern Mozambique answer to Muscat, Oman. Moreover, there are less formal, but very important, links between various Mozambican Muslim communities and clerics in Dar es Salaam, Zanzibar, Nairobi, Mombasa, Cairo, Mecca, Baghdad, Lahore and New Delhi. As such, "Mozambican Islam owes it guidance to Egypt, Arabia, Iraq and Pakistan for most of its inspiration", playing "a decisive role in the spiritual life of a multitudes of Mozambicans" (pp. 14-5).

Regarding the political and social provisions facing Islam in Mozambique, Pedro relates that "The thinking of those responsible in Portugal still admits that it its possible and necessary to fight the Islam of the natives of Mozambique". However, there are "Bastards" in the Portuguese society who had forgotten their patriotism and have "already resigned in the face of the Portuguese-Islam duel taking place in Mozambique". For "agnostic mentalities", the rise in Islam amongst Mozambican youth will fade "upon the arrival, of culture, technology and wealth". Pedro asserts that "the superficiality of this attitude is regrettable".

He continues that Islam has thrived and grown for thirteen centuries, and so it not a passing fancy, such that "Nothing allows us to expect that the modernization of political and social structures underway in Muslim countries will provoke an internal crisis of this religion. On the contrary, it is possible that it will manage to find new stimuli for progress..." Pedro warns that Islam has given Mozambicans "the strength of unbreakable passive resistance to Portuguese domination... the spirits are prepared..." (pp. 15-6).

It is at this juncture that Pedro definitively moves onto vitriolic rhetoric, motivated by zealous Christianity, that in some places is somewhat 'kooky'. Pedro dramatically writes that "The Portuguese people carry in their soul, from the beginning, the spirit of the anti-Islamic Crusade... Portugal wants Mozambique to be Portuguese, Christian and Western. Islam wants Mozambique to be the land of Islam, Arabization and of the East."

He opines that the current Portuguese footprint in northern Mozambique is not adequate to contain Islam, as the "presence of only a few thousand Portuguese, so often depersonalized and indifferent to anything other than material profits, and the action of a handful of missionaries, poor in resources of all kinds, cannot be considered an appropriate reaction to Islam...". He asserts that "Discovering the ways of effective opposition to Islam can only be done through the study of Islam itself" (pp. 16-7).



Yet, Pedro observes that it is not possible to contain Islam by suppressing it legally. It is only possible to counteract it by offering “superior possibilities in parallel chapters”. In the latter half of the body of the report (pp. pp. 18-45), Pedro outlines his (absurd) plan to oppose Islam in Northern Mozambique by expanding Christian missionary and propagandist activities in the region, dividing his designs into these categories: I. Catholic Churches and the Mosque; II. Catholic and Islamic Worship; III. Catholic Schools and Islamic schools; IV. Means of Extracurricular culture in Catholicism and Islam; V. Catholic Morality and Koranic Morality; VI. Christian Socialism and Islamic Socialism; VII. Christian Mentality and Muslim Mentality.

In his ‘Conclusions’ (pp. 45-9), Pedro makes seven points: 1. “The Political-religious phenomenon of Islam in Northern Mozambique has a decisive importance to the conservation or loss of that territory... as Islam cannot be integrated into the national community because it encompasses all believers in the Arab nation-religion, it is important to neutralize its resistance through appropriate institutions. On the other hand, progressing every year 10 km into non-Islamized people, according to the opinions of Portuguese and foreigners already published, the press [producing Islamic books] must be stopped in its tracks, in Mozambique.”

In 2., it is said that “the State has in its hands a great means of justice and victory over Islam, lying in the administration, a justice system and a public force responsible for legality and freedom and respect for the lives of individuals.” While Islam intends to impose its own law everywhere, different from that of the common Portuguese, it is necessary to move towards a single legal status for the entire territory and all people.

In 3., it is noted that the Catholic Church has “the institutional imperative of bringing the doctrine of Christ to all people, especially the Muslims”. In 4., he remarks that “the State and Church had an alliance enshrined in the Concordat and a Missionary agreement. In the face of Islam in Mozambique, the position of both prevents one from being a friend of Islam”. Missionary schools should preach Christianity in local languages, even in Arabic, if necessary.

Pedro continues, with “5. Avoiding unnecessary friction with Islam is imperative. Once people are attracted to another experience, Islam is left to fade away. Provoking a fight with an insidious and bloodthirsty enemy would be foolish and reckless.” While, in 6., he notes that “a vigilant action by public authorities is needed to safeguard Christian morality is justified”, as immoral behavior discredit Christianity.

Finally, in 7., Pedro writes that “in defense of the infiltration of foreign mentalities, it is necessary to limit the circulation of [Islamic] Indian films among black people... [as well as] all other means of transmitting ideas. Overflowing Asianism and orientalism has an unfavorable influence on the spirit of the of those to whom we strive to give a very different vision of the world”.

## Epilogue

Pedro’s *Relatorio* was taken up very seriously by the colonial ministry in the runup to the Mozambican War of Independence (1964-74). In good part due to his urgings, the ministry agreed to expand Christian missionary activities in northern Mozambique, although these efforts utterly failed to convert any Muslims, or to improve the level of cooperation between the Muslim communities and the Estado Novo regime. During the war, northern Mozambique, especially the Cabo Delgado district, became one of the epicentres of resistance to the colonial regime. The Muslim communities were desperate to be rid of the Portuguese, and so formed an uneasy alliance with the FRELIMO (Frente de Libertação de Moçambique), the country’s main armed resistance group, which espoused a Socialist ideology that was supposedly against everything the Muslims stood for.

During the latter part of the war, the Portuguese made a concerted effort to ‘turn’ the Muslims of northern Mozambique, attempting to convince them that they would be better off with a new autonomy deal under continued Portuguese rule, instead of being controlled by the ‘Godless’ FRELIMO. While some clerics were initially curious about the proposal, the great majority of Muslims wanted the Portuguese to leave their country – period.

In the wake of Mozambican Independence, the country fell into a period of chaos during the Mozambican Civil War (1977-92). The Muslim communities of northern Mozambique had trouble with the FRELIMO government, which tried to restrict (but not ban) Muslim activities, echoing the harassment policies of the former colonial regime. This only led to the strengthening and radicalization of Islamist sentiment amongst some sectors of the Muslim communities of northern Mozambique.

In the period following the civil war, the central government in faraway Maputo neglected affairs in northern Mozambique, creating a vacuum filled by locally formed radical Islamist movements, notably Ansar al-Sunni, which has spearheaded today’s insurgency in the Cabo Delgado province.

## A Note on Rarity

Albano Mendes Pedro’s *Relatorio* is today exceedingly rare, which is not surprising, as it was a confidential document issued in only a handful of examples for high-level official use. We can trace only 2 other examples in institutions, held by the Biblioteca Central do Ministério das Finanças (Lisbon) and the Michigan State University, while we are not aware of any sales records for any other examples of the report.

References: Biblioteca Central do Ministério das Finanças (Lisbon): MO/12/00279; Michigan State University: BP64.M57 P4; OCLC: 20305303; Edward A. ALPERS, ‘Islam in the Service of Colonialism?: Portuguese Strategy during the Armed Liberation Struggle in Mozambique’, *Lusotopie* 1999, pp. 165-184, esp. p. 170; Joseph Abraham LEVI, ‘Islam in Mozambique: A Not So Silent Presence’, in Jonathan White and I-Chun Wang (eds.), *The City and the Ocean: Urbanity, (Im)migration, Memory, and Imagination. Proceedings of the 2010 International Conference on the Humanities and Social Sciences, Kaohsiung 2010 (Newcastle-upon-Tyne, 2012)*, pp. 96-121; Mário MACHAQUEIRO, ‘The Islamic Policy of Portuguese Colonial Mozambique, 1960—1973’, *The Historical Journal*, vol. 55, no. 4 (2012), pp. 1097–116, esp. p. 1098; Amaro MONTEIRO, *O Islão, o poder e a guerra Moçambique, 1964-1974* (1993), p. 300. Cf. Liazzat J. K. BONATE, ‘Muslims of northern Mozambique and the liberation movements’, *Social Dynamics*, vol. 35, no. 2 (September 2009), pp. 280–294; S. von SICARD, ‘Islam in Mozambique: Some Historical and Cultural Perspectives’, *Journal of Muslim Minority Affairs*, vol. 28, no. 3 (2008), pp. 473-490; Ana Cláudia VICENTE, ‘As semanas nacionais de estudos missionários (1962-1978)’, *Lusitania Sacra*, 2a série, 19-20 (2007-2008), pp. 302-28.

3.600 EUR

## 5. COLOMBIA – EARLY PROVINCIAL (TUNJA) IMPRINT / RELIGION & POLITICS INTELLECTUAL PROPAGANDA

José Maria COGOLLOS Luque.

**Catecismo ortodoxo de relijion por principios, colectado por el Doctor José M. Cogollos Luque, cura vicario de la villa de Zapatoca par instruccion de la juventud. Al Ilustrasimo Señor Arzobispo de la Iglesia Metropolitana de Bogota.**

**Tunja (Boyacá, Colombia): Imp. por Vicente de Baños, 1840.**

Large 8° (21 x 14 cm): 84 pp., bound in modern half calf over marbled boards with gilt title to spine (Very Good, a lovely wide margined example with mostly uncut lower margins, overall clean and bright, just the odd light spot especially on final couple of leaves, slight restoration to gutter of first and final leaves and a small repair to blank outer margin of leaf of pp. 81/2; binding in stellar condition) (# 70617).

*An exceedingly rare early provincial Colombian imprint, being a Catechism published in Tunja, Boyacá, written by the scholarly village vicar Dr. José Maria Cogollos Luque; such works, while superficially innocuous, conventional religious tomes were, in the context of 19th century Colombia's explosive conflict between the Conservative and Liberal parties, potent works of political propaganda that encouraged young Colombians to follow traditional customs and authority systems (i.e., the Conservative line) against the secular constitutionalism advanced by the Liberals; a very attractive book with charmingly crude printing executed by the boutique publisher Vicente de Baños.*

A catechism (from the Ancient Greek: κατηχέω, 'to teach orally') was traditionally a summary of Christian doctrine used in teaching young people or adult converts, although in modern times it has assumed broader forms of ideological indoctrination. Developed in the 1st century, catechisms experienced a great revival during the Reformation and the Tridentine Reforms, which saw dueling forms of Protestant and Catholic catechisms.

In the New World, catechisms used to evangelize Christianity to the native peoples. What was perhaps the earliest such catechism created in what would become Colombia was the Franciscan Luis Zapata de Cárdenas' 'Catecismo' (1576), employed to indoctrinate the Muisca people.

During the Enlightenment, the catechism format was adapted to teaching secular subjects (ex. sciences, grammar, history, etc.), as well as political (often liberal anti-church) ideologies, the latter being sharpened by the French Revolution. French Enlightenment trends in secular or politically liberal catechisms eventually spread to Latin America.

CATECISMO

ortodoxo

DE RELIJION

por principios,

colectado por el Doctor José M.

Cogollos Luque,

CURA VICARIO DE LA VILLA DE ZAPATOCÁ

PARA INSTRUCCION DE LA JUVENTUD,

AL ILUSTRÍSIMO SEÑOR ARZOBISPO DE LA IGLESIA

METROPOLITANA DE BOGOTÁ



TUNJA: Imp. por Vicente de Baños. Año de 1840



reparar su desacato, que una infinidad de tormentos.  
 Los incredulos dicen, que no hay proporcion entre los tormentos eternos, y los limites de la perversidad humana. Que el hombre no puede ser infinitamente malo, y por lo mismo no debe ser infinitamente castigado. Estos racionios les parecen victoriosos, y sin replica; pero este error nace de que no tienen una idéa bastante clara de la constitucion humana: ni de la malicia, y gravedad de la ofensa: ni del plân y designios de Dios. El premio, y la pena, eternos son, proporcionados al estado de elevacion, y orden sobrenatural en que está constituido el hombre. El que muere enemistado con Dios por el pecado mortal y se condena, conserva siempre el odio en que muere y nunca se arrepiente de su obstinacion: y por lo mismo, que su malignidad continúa sin fin, su castigo tampoco tiene fin, pues el pecado en razon de ofensa contra un Dios infinito está revestido de una malicia infinita.

La felicidad que el hombre goza por su salvacion, es infinita y si la pierde, su privacion es infinita. La felicidad consiste en la union eterna con Dios, y sino se une con el (por la gracia) su separacion es eterna.

No es precisamente el pecado el que la justicia divina condena sino la ingratitude, el defecto de arrepentimiento, y la obstinacion ó falta de confianza en su divina misericordia.

Dice el impio ¡Que! Por un momento, de flaqueza, una eternidad de tormentos! ¿Esta impio no considera que las leyes humanas, no son injustas por castigar la culpa de un momento con la perdida irreparable de la vida? Como pues se atreve á culpar á Dios, cuando despues de haber amenazado á los pecadores impenitentes con una venganza eterna, con el objeto de que no pequen, los vé desde su trono burlandose de sus amenazas? Nos basta saber para nuestro sosiego, que bajo el imperio de un Dios de infinita misericordia, ninguno sufrirá tan horrible destino, que no sea por culpa suya, y sin haber en cierta manera forzado á su justicia.

Los ojos de los impios ciegos por sus cataratas, no ven la luz del sol, y por eso la niegan; pero no por eso

el sol deja de existir y resplandecer.

Villa de Zapatoca setiembre 7 de 1838.

DR. JOSE M. COLOLLOS LUQUE.

O. S. C. S. R. E. C. A.

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### *Gènealogia de la impiedad.*

*El Protestantismo dice:* No debemos creer, sino lo que está expresamente revelado en la escritura, y solo pertenece á la razon determinar su verdadero sentido.

*El Socinianismo expone, como por ilacion:* Luego no debemos creer revelado sino lo que es conforme á la razon.

*El Deismo:* Luego la razon basta para conocer la verdad, sin la revelacion; y por esto, esta es inutil.

*El Ateismo, o Materialismo:* Lo que se dice de Dios, y de los espíritus, es contrario á la razon, y así, no se ha de admitir sino materia.

*El Pirronismo:* El Materialismo contiene mas absurdos, y contradicciones, que todos los sistemas, y así no se ha de admitir ninguno de ellos.

*El Esceptismo: ó desesperado:* Lo duda.

*El Benthamismo: ó Maniqueismo,* es la coleccion de todos los errores.

El genio del Mono destructor, aunque destruya grandes obras, no tiene comparacion con la sabiduria del que las hizo: ni el impio aunque alucine seduzca y corrompa la religion, la tiene con el autor de la misma religion.



The Spanish American Wars of Independence (1810 to mid-1820s) saw the creation of political catechisms in various countries. The first such work in Colombia was Juan Fernández de Sotomayor y Pincón's *Catecismo o instrucción popular* (Cartagena, 1814), that while not exactly liberal, argued that Spanish rule should be overthrown, and that this would strengthen Roman Catholicism in Nueva Granada.

As Colombia/Nueva Grenada gained its independence, catechisms, both religious and political, became propagandist tools in the conflicts between the Liberal and the Conservative parties that was to dominate Colombia's destiny for generations (responsible numerous coups and wars). At the risk of being simplistic, the Liberals advocated for Colombia to have a strong secular constitution that enshrined democratic rights and circumscribed the powers of the Church. The Conservatives hewed to the traditional values of strong-man government and no real division between Church and state.

On the Liberalizing side, José Grau's *Catecismo político arreglado e la Constitución de la República de Colombia* (Bogotá: N. Lora, 1824) was issued to teach young students about the tenets of the 1821 Colombian constitution. While acknowledging Catholicism as the state religion, it explicitly respected the practice of other faiths, while promoting very liberal concepts of individual freedom and the banishing of traditional social hierarchies. This was followed by Juan José Nieto's, *Derecho y deberes del hombre en sociedad* (Cartagena, 1834), a political catechism that advocated for liberal freedoms, while showing less reverence to the Church's traditional central role in society. In the succeeding years, Colombian political catechisms become progressively liberal, leading eventually to Santiago Pérez's *Manual del ciudadano* (Bogotá, 1872/3), which was known as the 'Olimpo radical' for its boldly unapologetic liberalism.

Additionally, secular catechisms on various subjects, such as geography, history, mathematics and women's education, etc., were also produced in Colombia, starting with the anonymously written *Catecismo de geografía de la República de Nueva Granada* (Bogotá: J. Cualla, 1842).

As of for the Conservative reprise to the Liberal political catechisms, religious catechisms were produced that promoted traditional values, such as the central role of Catholicism in society and respect for established institutions and authority figures, implicitly transcending the socio-political systems that were mandated by the new liberal constitutions.

While, on the surface, the early Independence Era Colombian religious catechisms seemed like innocent recapitulations of a time-honoured art of the Catholic faith, in their heated political context, they were potent rhetorical devices that aimed to indoctrinate Colombia's youth to support the traditional, conservative order against the new liberalism (by asking and answering leading questions).

When comparing the conservative religious and liberal political catechisms of the era, as observed by Leonardo Tovar González ('Catecismos políticos del siglo XIX', p. 127), "... we can schematize the ideological debate developed in the 19th century. The catechetical instruction of children, young people and all the faithful on sacred doctrine served as a device to preserve the traditional morals and religious values of the Colombian population, against the sinful modernist attacks of liberalism. For Catholic spokesmen, the

United States of Colombia was just another of the territories where the struggle was waged between the good, oriented in the name of Jesus Christ by the clergy with the Pope at its head, and the perverse secularizing theses derived from the Reformation and the French Revolution."

### **The Present *Catecismo* in Focus**

This *Catecismo ortodoxo* was created by Dr. José María Cogollos Luque, the vicar of the village of Zapatoca, in the Santander Department of northeastern Colombia, to instruct youth on Roman Catholic religious principles. It was published by the small printing house of Vicente de Baños in Tunja, the capital of Boyacá Department and an important regional centre in the Altiplano Cundiboyacense, around 130 km northeast of Bogotá.

While superficially Cogollos' catechism seems innocuous enough, following a time-honoured form of Catholic writing, in its contemporary context, it sent a powerful message to the youth of the country to respect established religious orthodoxy and authority systems. In thinly veiled terms, it defends the union of Church and state, implicitly placing it on a collision course with liberal constitutionalism.

The work commences with an essay, 'Compendium of the Plan of Religion' (pp. 3-11), a brief overview of religious events from Genesis to the foundation of Christianity and its tenets.

The bulk of the text is comprised of 'On the Foundations of Faith' (p. 11-83), comprised of 22 chapters of Q & A on defined topics, and which is dated, Villa de Zapatoca, September 7, 1838. Most of the chapters follow a conventional form and content, although the overarching message is clear: 'One must obey the Roman Catholic Church and its leaderships and faithfully follow its spiritual precepts.'

They chapters are as follows: Chapter 1 - On the Existence of God; Chapter 2 - On the Existence of Good and of Moral Evil; or the Freedom and Free Will of Man; Chapter 3 - On the Necessity and Existence of Religion (with God as the "Supreme Being"); Chapter 4 - On the Necessity of Revelation; Chapter - On the Divinity of the Books of the Old Testament; Chapter 7 - The Enduring Nature of the Laws of Moses; Chapter 8 - On the Promise, and the Coming of the Messiah; Chapter 9 - It is demonstrated that Jesus Christ is the Messiah as predicted by the Prophets; Chapter 10 - On the Authenticity, Truth and Divinity of the Evangelical Books; Chapter 11 - On the Wisdom and Holiness of Jesus Christ; Chapter 12 - On the Beauty, Excellence and Holiness of the Law of Jesus Christ; Chapter 13 - On the Divinity of Jesus Christ proven by his Miracles; Chapter 14 - On the Resurrection of Jesus Christ; Chapter 15 - On the Marvelous Establishment of the Christian Religion in the World; Chapter 16 - On the Marvelous Conservation of the Christian Religion; Chapter 17 - On the Amazing Revolution that the Christian Religion has made in the World; and Chapter 21 - Where it its manifested that the Roman Catholic Church is the true church of Jesus Christ because it has all the characteristics of a true church that are indicated in the Gospels and the Symbol of Nicaea; and Chapter 22 - On the Truth of the Eternal Punishments of Hell.

A few chapters are blatantly political. Chapter 18 - On the Necessity, and Existence of a



me pasma és, que esta revolucion es obra de un solo hombre nacido en un establo y muerto en una cruz; pero aun hay todavia alguna otra cosa mas admirable, y es, que este mismo hombre que es Jesu-cristo, se haya elevado al colmo de la gloria, y se haya hecho el Dios del universo por el oprobio de la cruz: és, que despues de tantos siglos haya visto el mundo el cumplimiento de este oraculo de Jesu-cristo á saber: *Quando me hazan elevado de la tierra, lo atraherè todo á mi: y de esto otro oraculo de san Pablo. El mismo se humiliò, haciendose obediente hasta la muerte, y muerte de cruz.*

### Capitulo 18

#### *Sobre la necesidad, y existencia de una sociedad de cristianos que es la verdadera iglesia de Jesu-cristo.*

P. Entre todas las religiones del mundo ¿cual es la que Dios quiere que obrasen los hombres para obrar su salvacion?

R. La religion cristiana que es la única revelada y la única verdadera fuera de la cual nadie puede salvarse y por lo mismo es que Dios llama á todos los hombres á ella.

En el mundo hay varias sociedades de cristianos unos son católicos apóstolicos romanos; otros luteranos; otros calvinistas; otros de entre los griegos coptos surianos armenios &c. &c. pero ninguno puede salvarse en ellas, sino únicamente en la verdadera que es la ortodoxa que llamamos la verdadera iglesia de Jesu-cristo, y esta es la que crea todo lo que Dios ha revelado por Jesu-cristo á los mismos hombres.

P. Entre todas estas sociedades de cristianos; pueden haber lagunas de ellas que crean todo lo que Dios ha re-

velado á los hombres por Jesu-cristo?

R. No puede haber ni hay mas que una sola, que sea verdadera; por que todas las sociedades de cristianos que hay en el mundo, tienen doctrinas opuestas de suerte que lo que la una recibe, la otra lo desecha, y por consiguiente no puede haber sino una sola, que crea todo lo que Dios ha revelado; por que Dios no puede haber revelado doctrinas opuestas y esta sola es, la que se llama verdadera iglesia de Jesu-cristo.

P. Como se prueba que hay en el mundo esa sociedad de cristianos, que es la verdadera iglesia de Jesu-cristo?

R. Se prueba 1.º: por las palabras que Jesu-cristo dijo á san Pedro: *tu eres Pedro y sobre esta piedra edificaré mi iglesia: y las puertas del infierno, no prevalecerán contra ella, tambien por estas otras: yo estoy con vosotros hasta la consumacion de los siglos.*

P. Cuales son las señales por las cuales podemos conocer que esta sociedad de cristianos es la verdadera iglesia de Jesu-cristo?

R. Estas cuatro, 1.º: la verdadera iglesia de Jesu-cristo es la que ha sido establecida por los apóstoles, 2.º: la que ha durado sin interrupcion desde los apóstoles hasta nosotros, 3.º: la que desde los apóstoles ha conservado en toda su pureza la fé: que recibió de ellos, 4.º: la que en todos tiempos ha enseñado á todas las Naciones por medio de sus pastores.

P. De donde sabes que estas son las señales de la verdadera iglesia de Jesu-cristo?

R. Lo sé y lo saco 1.º: del nuevo Testamento, 2.º: de las palabras de las Sinodo Nicena, que dicen: *Creo la iglesia que es una &c.*

### Capitulo 19

#### *Sobre la autoridad de la iglesia.*

P. Ha establecido Jesu-cristo autoridad en la iglesia?



Society of Christians is the True Church of Jesus (pp. 72-3) advocates religious totalitarianism (very much against Liberal principles) by opining that, while there are other Christian Churches (Lutherans, Calvinists, Coptic Greeks, etc.), “no one can be saved... except only in the true one [the Roman Catholic Church], which is the orthodox church that we call the true Church of Jesus Christ”.

In Chapter 19 - On the Authority of the Church (pp. 73-7) makes clear that the people should obey the leaders of the Catholic Church who maintain great power over society as ordained by the Saviour. Here it is variously written that “Jesus Christ established the authority of the Church” and that “Jesus Christ gave government power to the apostles and their successors” and that “Jesus Christ has told the apostles that the Pope and the bishops are the successors to him”. It then goes on to express disapproval of the Protestants and the flawed 1824 Bible which they distributed in Latin America. Chapter 20 - On the Invisible Head of the Church (pp. 77-8), notes that the “invisible head” is the “Redeemer” but under him is the “primacy of the Pope”.

In a short section ‘Genealogy of Impiety’ (pp. 83), Cogollos advocates an intolerant spiritual totalitarianism, by deploying quick ‘one-liners’ to refute competing belief systems (or a lack thereof), including Protestantism, Deism, Atheism (Materialism); Pyrrhonism; Skepticism; and Benthamism.

On the final page, it is noted that the catechism was approved by the censor on December 1, 1838, while a small section entitled ‘Documento’, features a letter of appreciation for the work from Manuel José Mosquera-Figueroa y Arboleda-Salazar (1800 – 1853), the Metropolitan Archbishop of Bogotá (in office, 1835-53), a great defender of the Church’s traditional privileges in Colombia against Liberal opposition.

Early Printing in Tunja

This history of printing in Tunja began in 1813, during the New Granada Civil War (1812-4), on offshoot of the Colombian War of Independence, when Tunja was a major centre of the ultimately victorious Federalist cause. That year José Joaquín Justo Camacho y Rodríguez de Lago (1766 - 1816), the prominent journalist, lawyer, and future President of Nueva Granada (1814-5), founded Tunja’s first press, La Imprenta el sol del sabio caldas. Camacho’s press was followed, later in 1813, by the Imprenta del Congreso de la Nueva Granada, which issued important Federalist periodicals, such as the Boletín de Tunja and El Argos de la Nueva Granada.

The official local government press, the Imprenta del departamento de Boyacá, was created in Tunja in 1825, and not only issued official documents and decrees, but also executed private commissions.

Vicente de Baños, who printed the present catechism, was a boutique Tunja publisher who specialized in religious works. He started out in the late 1820s subcontracting his titles to the Imprenta del departamento, but by 1835 had established his own printing house.

All printing in Tunja remained a on small scale, with a very limited quantity of titles issued in small print runs, until the 1850s. Henceforth, there was a relative proliferation

of printing, with an increased number of printing houses issuing several newspapers, as well a healthy selection of pamphlets and official documents. Not many examples of these works remain today, especially those from before the 1850s.

#### **A Note on Rarity**

The present catechism is exceedingly rare, in line with most provincial Colombian imprints of the first half of the 19th century. It would have had a very limited print run and a low survival rate. We cannot trace the current location of any other examples, although the work is cited, with no institutional reference given, in Leonardo Tovar González’s article, suggesting that there must be at least one example in a Colombian library. Moreover, we cannot trace any sales records for any other examples, nor can we find any bibliographic citations beyond the Tovar González article.

References: No examples located; however, an example is cited (with no institutional location reference given) in: Leonardo TOVAR GONZÁLEZ, ‘Catecismos políticos del siglo XIX’, in Rubén Sierra (ed.), *El Radicalismo colombiano del siglo XIX* (Bogotá: Unibiblos, 2006), 119-146, esp. p. 125.

**2.500 EUR**



## 6. SAPPORO - EARLY CITY PLAN & VIEWS MODERN PLANNED CITIES EARLY AMERICAN-JAPANESE NEXUS

川瀬善一 [Zenichi Kawase], Principal Creator; 根岸一郎 [Ichiro Negishi]; and 館道策 [Dosaku Tate].

札幌區實地明細繪圖 [Sapporoku jitchi meisai ezu / Detailed Map of the Sapporo Area].

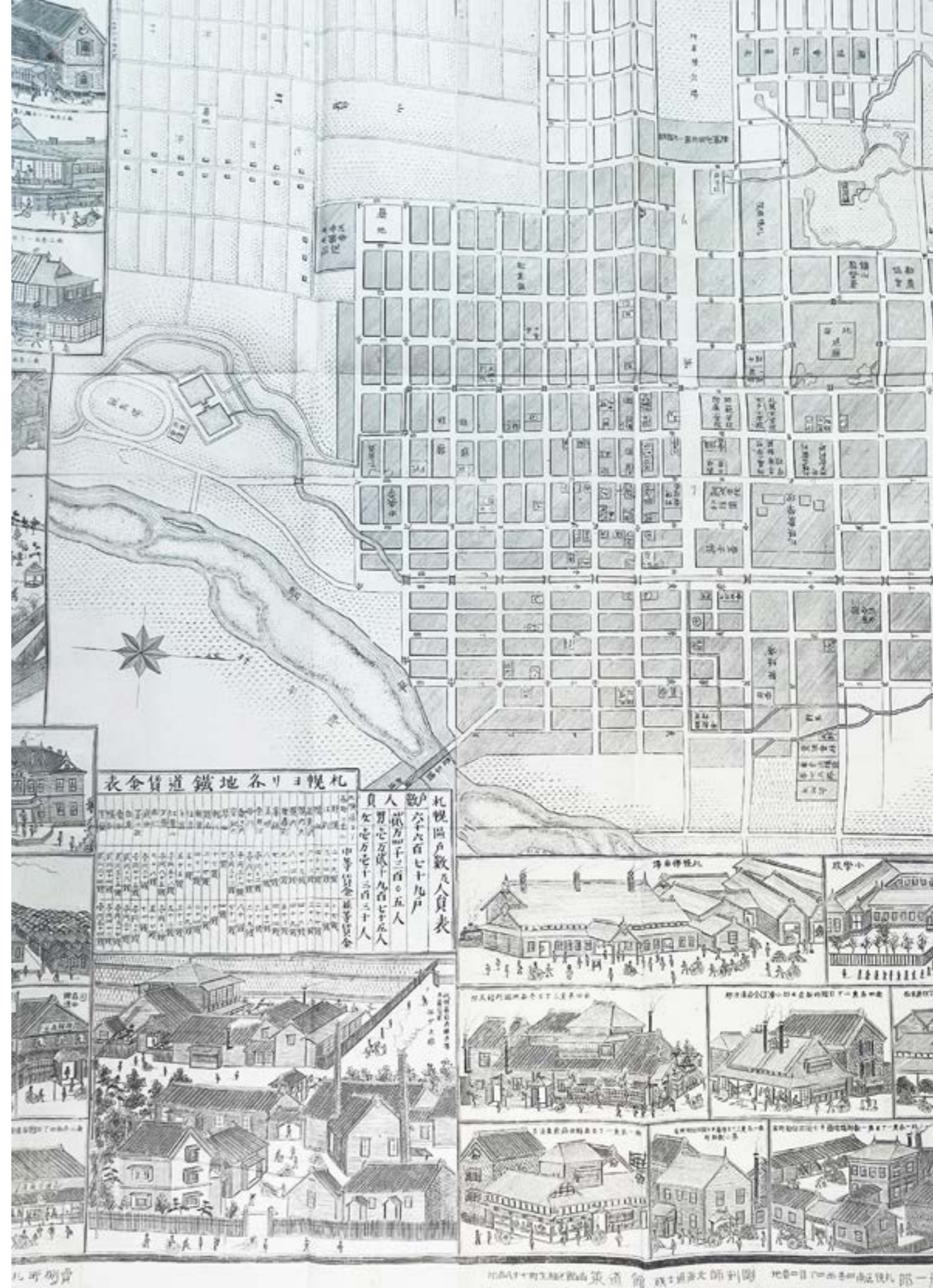
Hakodate: 北島社 [Kitajimasha], February Meiji 26 [1893].

Engraving, folding into original decorative cloth binding with printed pastedown title label (Excellent condition, with minor staining, but otherwise remarkably clean and bright; covers in a stellar state of preservation), 72 x 120 cm (28.3 x 47.2 inches) (# 70685).

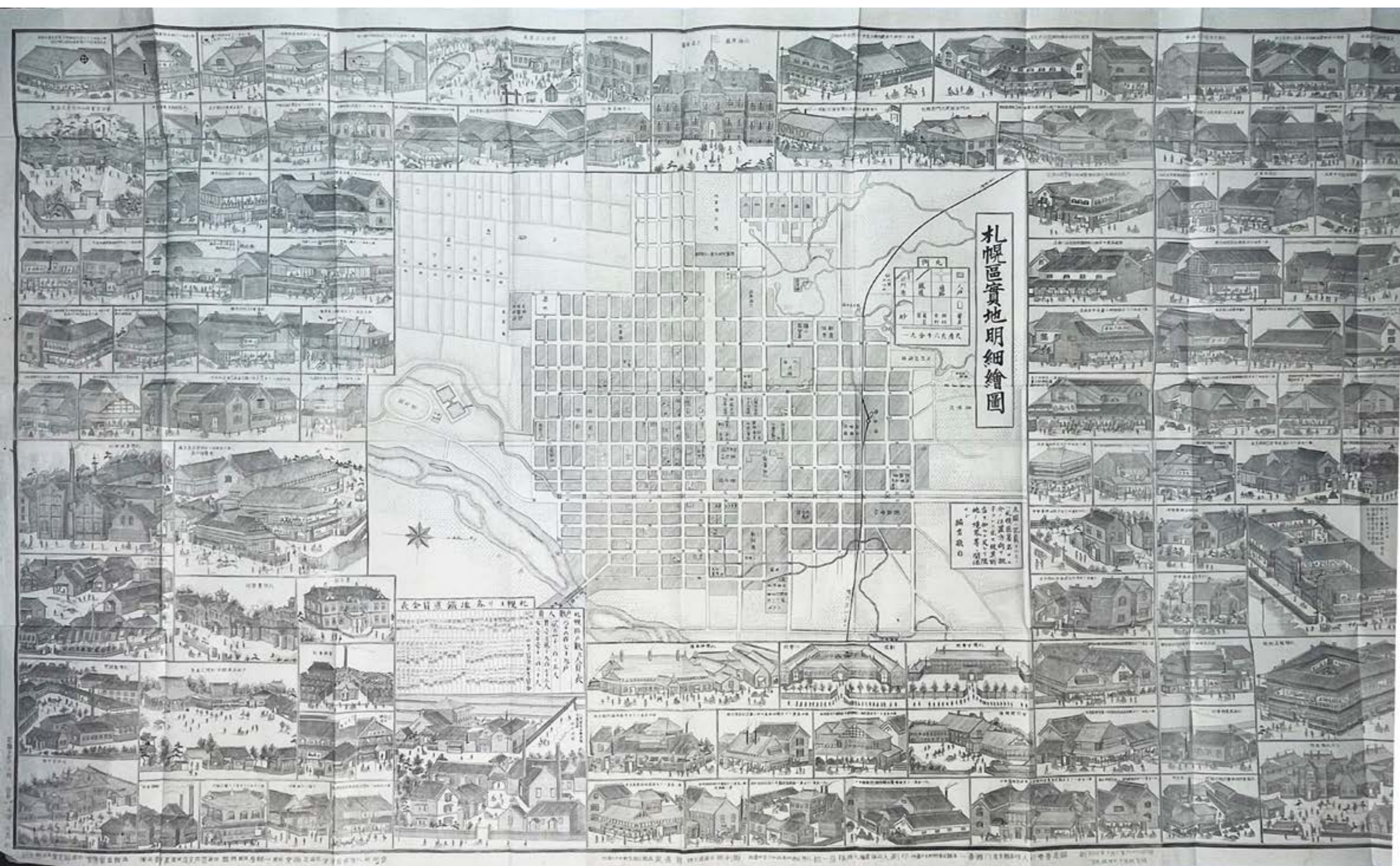
*An extremely rare, grand format composition that is the most impressive early printed map of Sapporo, then northern Japan's boomtown; it faithfully showcases the modern 'ideal city' urban masterplan of the new capital of Hokkaido as conceived in 1871 by the visiting American advisor and former U.S. Agriculture Secretary Horace Capron and the brilliant Meiji official Iwamura Michitoshi, with the city composed of an even grid of wide streets with ample greenspaces, fine public edifices and designated zones for commercial-government, residential and industrial use; the city plan is surrounded by an amazing 104 pictorial vignettes depicting virtually every important public building and business in Sapporo, in meticulous detail, providing an invaluable record of the city from an exciting bygone era; the map was designed by the exceptionally skilled boutique Hakodate mapmaker Zenichi Kawase, assisted by an expert team, and published in that city – one of only 4 known examples – very few 19th century maps of Sapporo of any kind survive today.*

Hokkaido, Japan's second largest and most northern major island, was for centuries known to be rich in natural resources, with a cool but healthy climate, although traditionally most of its landmass remained little known to Japan. While the Japanese had long colonized the island's most southernly point, the Oshima Peninsula, and its fishermen had frequented its coasts elsewhere, up the late 1860s most of Hokkaido was still under the control of the indigenous Ainu people, who had, for the most part, successfully resisted encroachment upon their territories.

Upon the advent of the Meiji regime (1868 - 1912), Japan underwent the most rapid and extreme socio-economic transition ever seen in the world before or since. In only a very short time, what was an isolationist, agrarian society transformed itself into an









outward-looking, expansionist military-industrial superpower. A key element of Meiji Japan's transformation was the conquest of Hokkaido and its colonization by Japanese settlers.

In 1869, the imperial government formed the Hokkaidō Development Commission (the Kaitakushi / 開拓使) to oversee the momentous task of colonizing the island. It was given a budget of tens of millions of yen to encourage Japanese settlers to migrate to Hokkaido, and to construct roads, railways, mines, grand agricultural schemes, and new cities.

An urgent priority was selecting a new capital city for Hokkaido, as Hakodate, the long-established main centre, being a seaport near the far southern tip of the island, was seen as unsuitable due to its peripheral location and its vulnerability to naval attack. In 1869, the senior magistrate Shima Yositake selected the tiny village of Sapporo, in western Hokkaido, to be the island's new chief city.

While Sapporo (from the Ainuic Satporopet, meaning 'Dry, Great River'), founded as a village by Japanese settlers in 1866, was then an insignificant place, it was located upon the broad and fertile Ishikari Plain, just a short way inland from the Sea of Japan, making it easily accessible to the outside world, yet relatively safe from attack. Its location was also quite central with relation to the Kaitakushi's major anticipated areas of agrarian and industrial development.

The Kaitakushi's plan was to quickly develop Sapporo into Japan's most modern and efficient industrial, commercial and government centre, or the ideal planned city. Like many Meiji Era innovations, the city plan of Sapporo was a hybrid of Western and Japanese concepts that were blended to create something unique and magnificent.

To enable the development of Sapporo, and indeed all Hokkaido, the Kaitakushi recruited foreign advisors, called O-yatoi Gaikokujin ('hired foreigners'), often highly respected professionals in various technical fields who came to Japan in return for very large salaries. The O-yatoi tended to be treated with great esteem by Japanese officials and their advice was usually followed by Japanese professionals who proved highly skilled at adapting Western technologies and systems. Key O-yatoi who were instrumental in developing Sapporo were Horace Capron, an agronomist and businessman who served as the U.S. Agriculture Secretary (in office, 1867-71), the educator and agronomist William S. Clark and the rancher and brewer Edwin Dun.

Notably, it was Capron, who resided in Sapporo between 1871 and 1875 as a senior advisor to the Kaitakushi, who provided the genesis for Sapporo's modern urban plan. In contrast to the traditional Japanese urbanscapes which were comprised of dense, irregular warrens of narrow streets with low wooden buildings, Capron envisaged that Sapporo should be built upon an even grid of wide streets, interspersed with ample greenspace, designated zones for certain land uses, and buildings of a more modern (often Western-influenced) design.

Capron's vision was adopted as the blueprint for Sapporo's development on the orders of Kuroda Kiyotaka, the Vice-Chairman of the Kaitakushi and a future Japanese prime

minister. The city's construction was overseen and modified along the way by Iwamura Michitoshi, an exceptionally brilliant and energetic administrator.

During the first two decades of Sapporo's development, the city grew steadily, following the Capron-Iwamura urban plan. Tragically, however, the Japanese breakneck development of the city, and more broadly of Hokkaido, largely destroyed the traditionalist society of the Ainu, who quickly lost possession of their lands, variously being killed, displaced or assimilated.

### The Map in Focus

This grand, very large format composition is the most impressive of all early printed maps of Sapporo, as well a valuable record of its original 19th century brick and wooden architecture, most of which does not survive today. As explained in the note along the bottom margin, the work was designed by the boutique Hakodate cartographer Zenichi Kawase [川瀬善一], with the assistance of the Sapporo printer Ichiro Negishi [根岸一郎] (Sapporo) and the Hakodate engraver Dosaku Tate [館道策], while it was published in Hakodate by the house of 北島社 [Kitajimasha]. Hakodate then had the most developed printing industry in northern Japan, so could easily handle the production of such a large and complex work.

The map was issued only 22 years after Sapporo was established as proper town, and it is one of only very few maps of the city from before 1900, which were all issued in small print runs. Despite Sapporo's importance as the capital of Hokkaido, in 1893 it only had a population of 27,694 (although the city was fast-growing, it would have 55,304 residents by 1903), and so the commercial map market there was quite limited.

The centre of the composition is comprised of the map proper, which is orientated with the west at the top. It shows Sapporo to precisely follow the Capron-Iwamura Plan, occupying the flats of the Ishikari Plain, with the Toyahira River running to the southeast. The city, which is composed of even blocks of broad named streets, is bisected longitudinally by the manmade, perfectly straight Sōsei River. The wide, 1.5 km-long register of space, which divides the western side of the city into northern and southern sections, is Odori Park, that while originally designated to be a street, came to be developed into a greenspace, while also acting as a firebreak in the event of a major conflagration.

The map is quite detailed, as all streets are labelled, along with the locations of key buildings and properties, most of which are outlined with their cadastral plans. Given the placement of these sites, one will notice that, as called for in the Capron-Iwamura Plan, that the land east of the Sōsei River is designated for industrial development, while the southern part of the city (below Odori Park) was to be mainly residential, while the northwestern quadrant was to be the government and commercial sector. The Horonai Railway, the first railroad in Hokkaido, inaugurated in 1880, is shown to run by the north of the city, connecting Sapporo with the coast and the interior.

However, the highlight of the composition is the series of 104 pictorial vignettes that surround the map, and which provide detailed images of virtually all Sapporo's key public



buildings (government offices, schools, temples, hospitals, theatres, etc.), and businesses (ex. banks, companies, factories and stores). These small, but meticulously rendered views are historically important, as most of these places do not survive today, while few good photographs or drawings remain of some sites. One will also notice that Sapporo had many edifices of brick and wood, of a curious *mélange* of Western (often American style) and Japanese architecture, owing to the city's unusual genesis.

The images of the buildings are so detailed all aspects the architecture are visible, and, for example, in the case of the stores, one can clearly read their name signs and can often distinguish the goods displayed in their front windows (ex. the butcher's shop, the third vignette from top left, has pork legs hanging in the window). The views are a fascinating and comprehensive record of early Sapporo, that grants a meaningful impression of what Japan's boomtown of the north then looked like on the ground. Ichiro Negishi, the Sapporo based printer would have been instrumental in acquiring and drafting the views, which were all surely taken from life.

While an listing of the views exceeds the mandate of our catalogue entry, highlights include the Hokkaidō Government Office Building (which survives today), pictured prominently top centre, being a remarkable American-style red brick edifice (completed in 1888) that hosted the island's government. Also pictured is the Sapporo Beer Brewery (founded in 1876), the oldest branded brewery in Japan. It was born out of the efforts of two O-yatoi, the American Edwin Dun and the German Louis Boehmer; today the Sapporo Beer brand is a global icon.

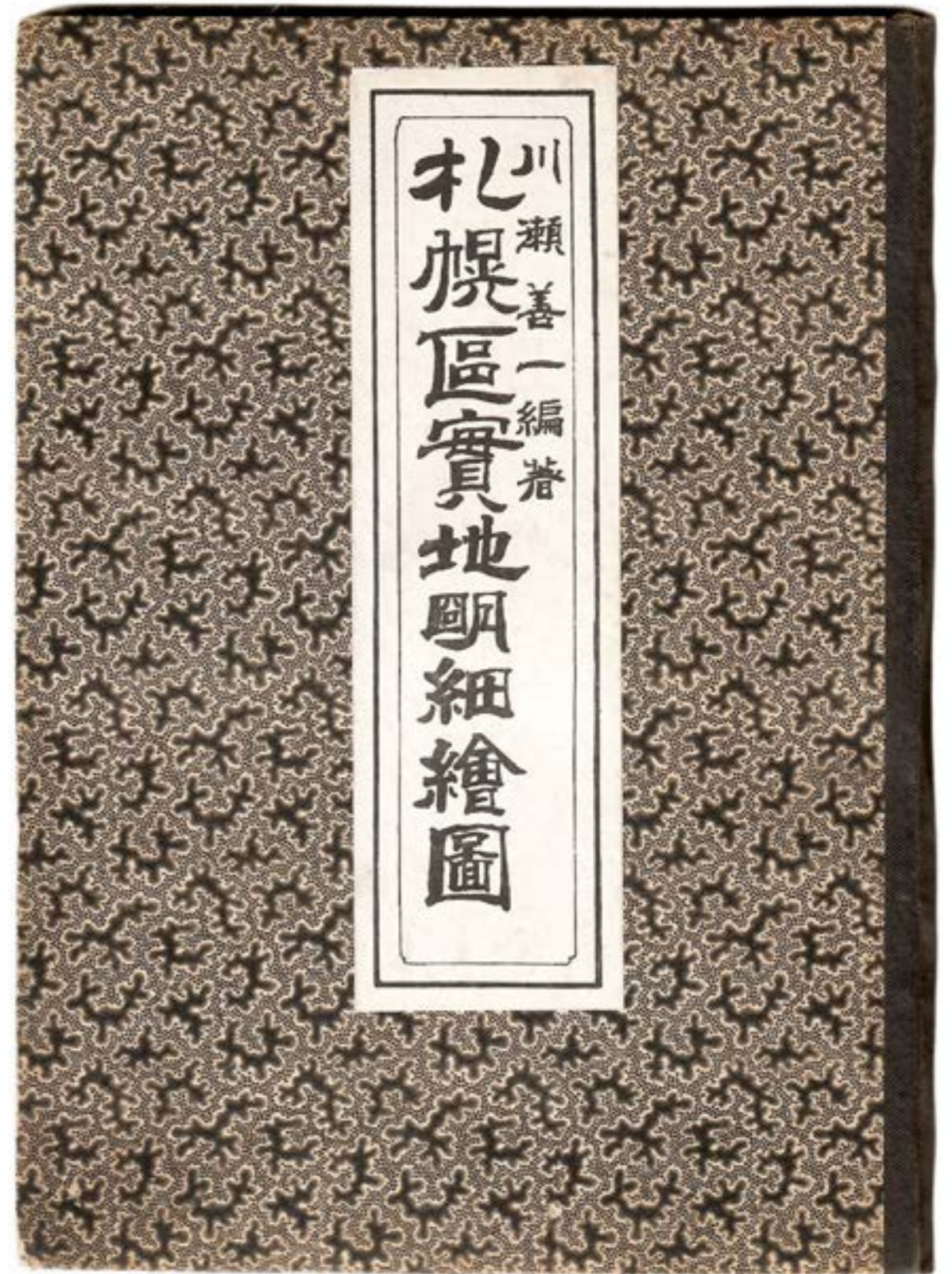
Throughout the 20th century, Sapporo would see tremendous growth, although several of its main 19th century Western-style edifices survive, as do the basic elements of the original Capron-Iwamura city plan. Today, Sapporo has a population of over 2 million, making it the fifth-largest city in Japan and the largest north of Tokyo. It is an internationally significant cultural and commercial centre, having hosted the 1972 Winter Olympics. Zenichi Kawase:

Zenichi Kawase [川瀬善一] (fl. 1879 - 1908) was a boutique commercial cartographer who specialized in plans of Japanese cities. Originally from Gifu, near Nagoya, he spent most of the 1890s working in Hakodate, perhaps moving to take advantage of Hokkaido's booming economy, before returning to his hometown.

Kawase was an unusually talented mapmaker, who often went to tremendous effort to adorn his works with fine views of various key building and sites, creating grand tableaux, as here. His map of Sapporo is his most impressive creation, while his maps of Hakodate [函館実地明細繪圖] (1892), Muroran [室蘭港実地繪圖] (1892) and Otauro [小樽港實地明細圖] (1893), follow a similar lavishly illustrated format.

Amongst Kawase's other maps are 實地測量美濃國地理明細全 [Complete Geological Survey of Mino-kuni] (1879); 名古屋明細全圖 [Complete Map of Nagoya] (1886); and 岐阜市實測新地圖 [New Gifu City Land Map] (1908).

The plans made by Kawase during his time in Hokkaido tended to have been expensive productions, issued in small print turns, and are thus today very rare.



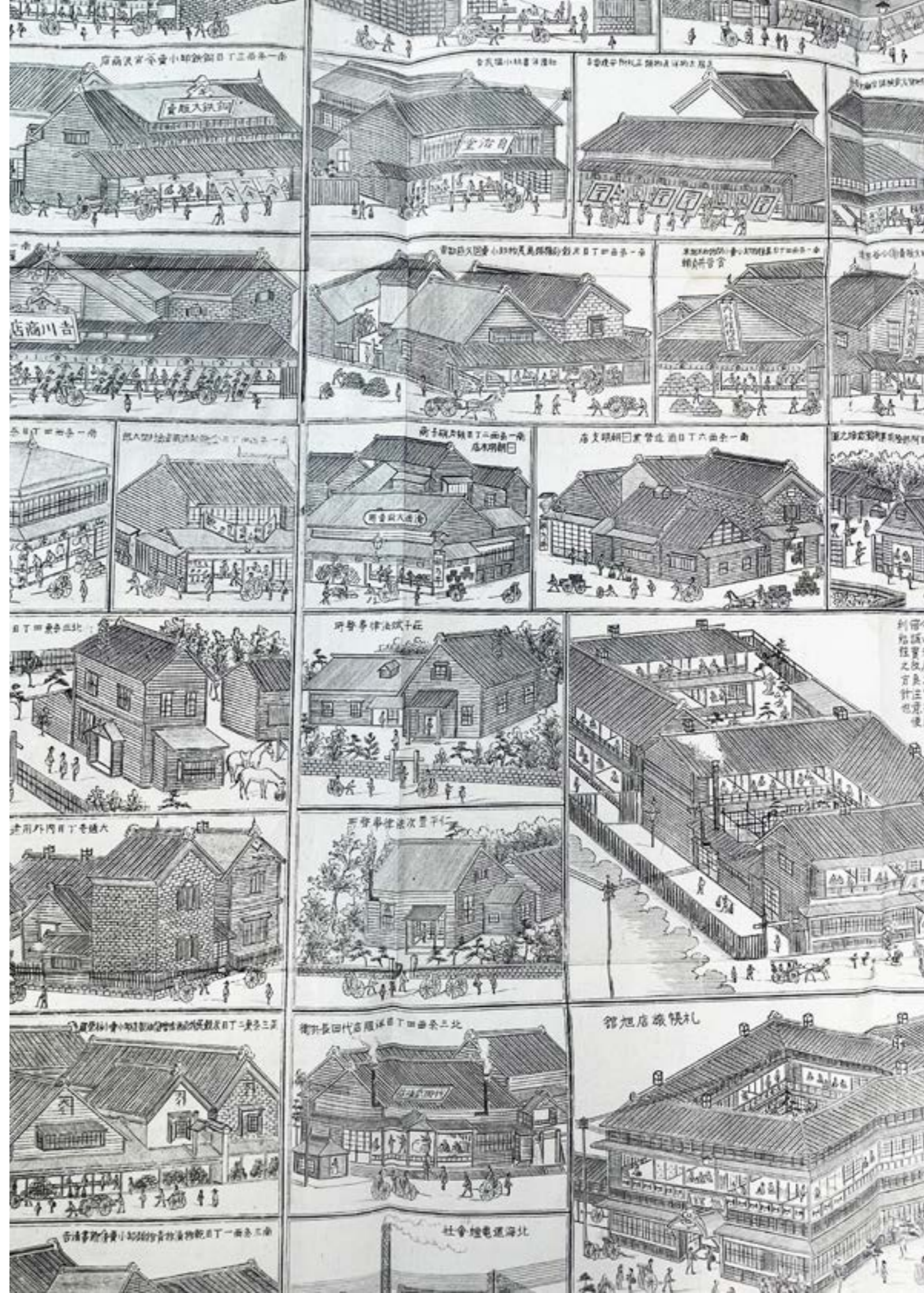


### A Note on Rarity

The work is extremely rare, as tends to be the case with all 19th century maps of Sapporo. We can trace only 3 institutional examples of the map, all in Japan, held by the National Diet Library; Sapporo Central Library; and the Hokkaido University Library, Northern Studies Collection. Moreover, we are not aware of any sales records for any other examples.

References: National Diet Library: YG913-2217; Sapporo Municipal Central Library: KR291.038/C51/; Hokkaido University Library, Northern Studies Collection: 図類708 [Figure 708]; OCLC: 675425906.

3.200 EUR





## 7. TAIWAN / JAPANESE OCCUPATION / HEADQUARTERS MAP' – MASTERPLAN FOR JAPANESE CONTROL

臺灣總督府警務局 [TAIWAN GOVERNOR'S OFFICE OF THE POLICE BUREAU].

臺灣全圖 三十萬分一 [Complete Map of Taiwan 1: 3,000].

Taihoku (Taipei): 臺灣日々新報社 [Taiwan Daily News], February 20, Taishō 13, 1924.

Colour photolithograph on 4 joined sheets of thick paper, with contemporary manuscript additions in wash colour and hand painted military symbols (Very Good, some toning and light stains), 153 x 106 cm (60 x 41.5 inches).

*A unique example of an extremely rare, highly important and very large format map of Taiwan, that was used as a masterplan by the Japanese occupational regime to suppress dissent on the restless island by imposing its 'Hoko' system of control from the village/neighbourhood level upwards; one of the earliest complete and scientifically accurate renderings of all Taiwan, predicated upon fresh trigonometrical surveys, in unusually great detail it depicts the locations all transport and communications infrastructure; cultural and social service institutions; as well as the locations of all police stations and dispatch posts (critical to maintaining the Hoko system); published in Taipei for the Taiwan Governor's Office of the Police Bureau, the entity that enforced the occupation of the island, it was the most important and highest quality geographic tool used by the Japanese regime during the 'Assimilation' (doka) Period (1915-37), whereupon the occupational regime attempted to forcibly integrate the Taiwanese people into Japanese culture and institutions – the present example features important manuscript additions depicting the locations of major Imperial Japanese Army (IJA) bases, as well as highlighting urban areas and the 'Savage District', a region dominated by Taiwan's native peoples, making it a 'Headquarters Map' used as a strategic aid by senior IJA officers.*

Taiwan (traditionally known in the West as 'Formosa'), is an ultra-strategically located island 180 km off the southeastern coast of China. With a land area of 35,808 sq. km, its rugged interior rises to great heights, with its tallest peak being Yu Shan, at 3,952 m (12,966 ft). The indigenous peoples of Taiwan are Austronesian tribes, and it was not until the 17th century that the island was dramatically altered by colonialism (by Spain and the Netherlands), followed by the first of many waves of Han Chinese migration from the mainland.





During the rule of the Qing Dynasty (1683 – 1895), the fertile plains that occupied the west coast and northern tip of the Taiwan became densely populated with Han Chinese residents and were heavily developed for agriculture. The indigenous Taiwanese were relegated to living in the island's extremely mountainous and forested interior and along its rugged east coast, regions that collectively became known to outsiders as the 'Savage District'. Indeed, even throughout the 19th century very few Chinese or Europeans ventured into this zone, which was still essentially controlled by its indigenous peoples, while its immense natural wonders largely remained an enigma to science.

Japan had long coveted Taiwan, due to its incomparable location guarding the southern approaches to Japan and the entrance to the South China Sea, as well as its ability to grow tropical produce, and to potentially host Japanese immigrant colonies.

During the early Tokugawa Shogunate, Japan deployed a few attempts to conquer Taiwan, but these endeavours were unsuccessful, placing Japan's ambitions 'on ice' for generations.

In 1874, Japan mounted a punitive expedition to Taiwan, in reaction to the 'Mudan Incident' (1871), whereby a group of native Taiwanese Paiwan people slaughtered a party of Ryukyuan sailors (whom the Japanese considered to be their subjects). While the Japanese did not conquer the island, they made a strong show of force which compelled China to renounce its claims to the disputed Ryukyu Islands, which became Japanese sovereign territory in 1879.

Up to the mid-1890s, only about 45 % of Taiwan's landmass was effectively under Chinese control, home to around 2.3 million ethnic Han residents. The remainder of the island, being the 'Savage District', was inhabited by about 200,000 aboriginal peoples. While some aspects of the northern and west coasts had been scientifically surveyed, most of Taiwan was very poorly mapped, such that the island might be considered one of the least geographically understood regions of coastal Asia.

Japan throttled China during the First Sino-Japanese War (1894-5), and at the Treaty of Shimonoseki (April 17, 1895) that ended the conflict, the Qing Court was compelled to cede Taiwan and the nearby Penghu Islands to Japan, even though Tokyo never mounted a significant military operation on the islands. This concession was specifically demanded by the Japanese prime minister, Prince Itō Hirobumi, as it formed the cornerstone of his 'Southern Strategy', whereby Japan would extend its control south to guard much of the maritime space of China, assuming dominance over the Pacific littoral of Asia from the Tropic of Cancer all the way up to the southern tip of Kamchatka. Control of Taiwan was formally transferred to Japan on June 2, 1895.

The Japanese occupation of Taiwan (1895-1945), followed three distinct stages, being Military Suppression (1895-1915), Assimilation (1915-37) and Japanization (1937-45), while separate and very repressive policies were enacted towards the indigenous peoples.

During the first stage, the Imperial Japanese Army came in heavy to mercilessly suppress all unrest. While the Taiwanese continued to mount guerrilla actions for some years after the takeover, the Japanese deployed over 100,000 troops, which succeeded in extinguishing

all continuous major armed resistance by 1902. However, the Japanese had to permanently maintain large garrisons on the island to stop rebellious outbreaks, such as the Beipu Uprising (1907), mounted by Hakka and Saisiyat people; the Luo Fuxing Uprising, a Chinese nationalist endeavour (1913); and the Tapani Incident, a significant Han-Indigenous revolt (1915).

During the first generation of the Japanese occupation of Taiwan the geographic conception of the island underwent a revolutionary transformation. As most of the island had never been properly surveyed prior to 1895, many maps issued by the best Japanese publishers incorrectly showed Taiwan to assume one of many various permutations of a bulbous shape, with conjectural impression of the 'Savage District'.

The occupation regime moved with alacrity to create more accurate maps of the island, a desperate necessity, as the Japanese forces needed to plan where to deploy resources to suppress local dissent, in addition to overseeing civil governance. The Japanese gathered the best existing local survey maps from Taiwanese archives, while dispatching military engineers to make systematic scientific surveys of the island (a grueling endeavour that would take some years). This information gathering process led the Japanese to publish an everchanging succession of progressively more accurate maps of Taiwan, produced until the complete scientific rendering of the island was completed by around 1920.

Of direct relevance to the present map, the Japanese cabinet minister Count Gotō Shinpei, developed the Hoko system (保甲制度/ほこうせいど), an ingenious (and insidious) system to maintain iron control over Taiwan from the ground upwards, while the Imperial Japanese Army suppressing the country from the top to down. Under this system, each rural village and urban neighbourhood was placed under the control of a reliable 'headman' who reported to the Japanese and could dole out both punishments and awards to the people under their charge. In turn, the headmen reported to district leaders, who were themselves to report to a chain of command that ran all the way up to the Japanese Governor-General of Taiwan. The Hoko system worked hand-in-glove with the very extensive and well-organized police network that seemed to have a presence everywhere, as well as being integrated with the occupation's highly sophisticated intelligence apparatus. The Hoko chain of command was very tight and disciplined, such that the Japanese regime often had word of planned unrest well before the 'troublemakers' were able to make their first move.

By the beginning of the period of 'Assimilation' (同化, dōka) (1915-37), Japan had succeeded in stamping out all violent unrest in Taiwan. Employing the Hoko system, it moved towards a policy of 'carrot and stick' (with an emphasis on 'stick') to cajole or coerce the Taiwanese to progressively adhere to Japanese social and economic structures, with the eventual goal of making Taiwan an integral part of Japan, with a citizenry that spoke Japanese and was loyal to the Emperor. In 1920, many place names were 'Japanized' and the prefectural boundaries were altered to better accommodate the occupation's priorities. In 1922, the policy segregation of Japanese and Han people in Taiwan that had prevailed since 1895, was greatly relaxed to encourage the Taiwanese to interact with those from the 'mother country' and to learn their customs. The Japanese were under no illusions that the assimilation process would be long and difficult, so they established Japanese-style institutions that would reward 'cooperative' Han subjects for their participation, while indoctrinating them in the Japanese way of life.



Japan heavily industrialized Taiwan, providing hundreds of thousands of new, well-paying jobs for Han Taiwanese. Thus, it was not long before a large percentage the Taiwanese, especially in the cities, were totally reliant upon the occupational regime for their livelihoods. However, this prosperity came at the expense of their culture and self-determination.

During a brief relaxation of the Japanese occupation during the early 1920s, some Taiwanese community leaders and intellectuals mounted explicitly non-violent movements, such as the those organized by the Taiwanese Cultural Association and the New People Society, to call for the democratic representation for the Taiwanese people within the Japanese imperial system. While the Japanese initially made modest concessions to appease these stakeholders, by the mid-1920s, the Japanese regime, under pressure from militarist diehards in Tokyo, cracked down on the civil society movements, pushing all resistance underground.

Meanwhile, the indigenous people were often classified as ‘subhuman’ and unfit for assimilation. They were routinely marginalized and brutalized.

During the final stage of occupation, Japanization (1937–45), the regime attempted to destroy the island’s Han and indigenous cultures, replacing the use of Mandarin and Chinese dialects with Japanese, as well as imposing the mother country’s way of life. However, this agenda met with very limited success, as the Taiwanese stubbornly maintained their languages and cultures at home, even as they were banned in public.

During World War II, Taiwan became Japan’s main staging base for its military operations in the South China Sea theatre, while the war distracted the regime from fully implementing its Japanization designs. In September 1945, Japan lost the war and was forced to vacate Taiwan. The island came under the rule of the Chinese Nationalists (Kuomintang) and remained under their control for decades. Today Taiwan is a democracy and de facto independent country.

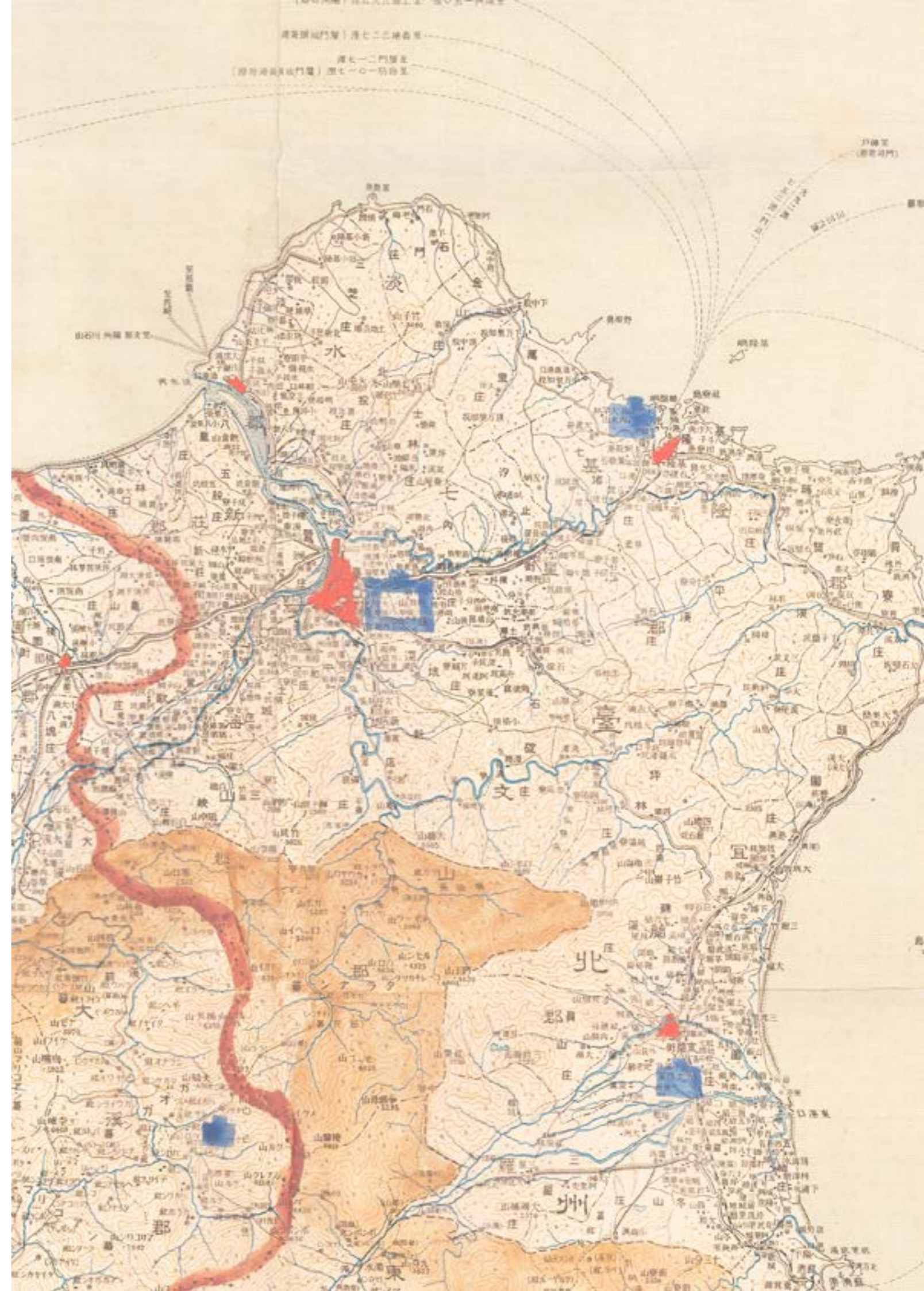
### The Map in Focus

This is a unique example of a grand format, separately issued map that was the most important and highest quality geographic tool used by the Japanese regime during the ‘Assimilation’ (doka) Period (1915-37), literally being a masterplan for how to implement the Hoko system on the ground. One of the first scientifically accurate and complete maps of Taiwan, predicated upon recent Japanese trigonometric surveys, it was published by the Taiwan Governor’s Office of the Police Bureau, the agency that maintained the Hoko system.

The highly advanced map was painstakingly composed over period of almost two years, during which the manuscript upon which it was based was drafted in 1922, with some revisions made the following year. It was published in Taihoku (Taipei) by the press of the Taiwan Daily News, on February 20, 1924, just as the Japanese regime was clamping down on Taiwan’s civil society movements, after a very brief period of relative tolerance.

Importantly, the map was made as a ‘Headquarters Map’, exclusively for high-level official use by Japanese police and army commanders and political leaders, to be mounted on the walls, or unfurled upon board tables of HQs and ministerial offices.

The astoundingly detailed map is built upon an extremely accurate topographic template, including one of the earliest precise depictions of the ‘Savage District’. Areas of elevation are expressed by contour lines, giving the spot heights of major peaks, while the coasts, rivers, valleys, and





other physical features are precisely charted. Notably, the map is one of the first to feature many of the newly 'Japanized' place names and the new prefectural boundaries, as imposed in 1920. The transportation routes are precisely delineated, showing all levels of roads and trails, as well as railways (in service, under construction and planned).

The legend, lower left, explains the symbols used throughout to identify the locations of all manner of facilities and resources needed to maintain total socio-economic control of Taiwan. These include communications stations; hospitals; airfields; shrines and temples; cemeteries; mines; hot springs; ports; lighthouses; telegraph cables; shipping routes; prefecture capitals and all levels of regions administrative offices; police stations and dispatch posts (critical to maintaining the Hoko system); the Imperial Japanese Army Taiwan High Command HQ (Taihoku / Taipei); the IJA Taiwan Southern Command HQ (Tainan); court houses; post offices; schools and prisons.

Importantly, the present example of the map is unique, as it features manuscript additions indicating the current distribution of the forces of the Imperial Japanese Army in Taiwan, thus rendering it as a device of control from both the bottom up (the Hoko system) and the top down (military suppression). The blue boxes, placed in major centres or at key strategic places, identify the locations of major army bases. The Taiwan High Command of the IJA in Taipei is identified by large blue hollow box, as is the army's Southern Command in Tainan, both of which were home to divisions or brigades. The smaller bold blue boxes indicate the locations of other major bases, hosting battalions or companies of troops. Additionally, the Savage District is shaded in orange manuscript wash (where distinct laws and military operational procedures applied). Prefecture boundaries are heightened in a deep red manuscript, while urban areas are shaded in orange manuscript, to provide sharper definition.

The present example of the map was evidently used as a Headquarters Map, or definitive strategic aid at an army HQ, and quite likely one of those identified on the map.

The present example of the map is of the first edition, issued in February 1924, while subsequent updated editions were issued regularly, with the fifth and final issue being printed in 1939.

### A Note on Rarity

The present example of the map is unique, owing to its manuscript additions. Otherwise, the map is extremely rare, as it would have been issued in only a very limited print run for high-level official use, while the survival rate of such large fragile maps is very low. We can trace only 3 institutional examples of the 1924 edition of the map, held by the National Diet Library; National Museum of Taiwan History; and the National Library of Australia. Moreover, we cannot trace any sales records for any other examples. Furthermore, all issues of the map are today great rarities.

References: National Diet Library: YG913-2281; National Museum of Taiwan History: 2004.017.0001; National Library of Australia: MAP G7910 1924; OCLC: 675461442.

2.400 EUR





## 8. NASSAU, BAHAMAS – ORIGINAL MANUSCRIPT ARTWORK / HISTORY / TOURISM

Hal HENNESEY (active c. late 1950s – mid-1980s), Artist.

“Being a pictorial chart of Nassau in the Bahama Is. (shewing points of interest in a romantic country whose history still lives).”

Manuscript, “By the hand of Hal Hennesey - in Nassau”, [late 1960s - 1970s].

Manuscript, black pen and ink and watercolour on professional art paper (Very Good, vibrant colours, clean and bright), 44 x 57 cm (17.5 x 22.5 inches) (#70686).

*A playful, yet well executed original manuscript artwork (pen and ink and watercolour), featuring a pageant of imagery celebrating the storied history of Nassau and New Providence Island, Bahamas, including pirates, emancipated slaves, movie history, blockade runners, architecture and archeology, etc., made by Hal Hennesey, a Canadian artist, author, yachtsman and long-time Bahamas resident; as best as we are aware, the artwork has never been reproduced making this a unique artifact of Nassau’s golden age of tourism.*

Nassau, on New Providence Island, Bahamas, was enduringly established in 1695 by the English Governor of Bahamas, Nicholas Trott, the town being named after the royal house of King William III.

From 1713 to 1718, New Providence Island came under the control of corsairs, and was informally known as the ‘Pirate Republic’. It was home to over 1,000 pirates, including the likes of Blackbeard, Charles Vane, Charles Jennings, Benjamin Hornigold and Calico Jack. This brief but dramatic era came to an end when law and order was restored following the arrival of the new British governor Woodes Rogers.

Nassau returned to prominence during the U.S. Civil War, when New Providence served as the main base for Confederate blockade runners.

During the early 20th century, Nassau became a favoured tropical vacation spot, mainly for British, Americans and Canadians. Its golden age of tourism commenced in 1959, when the U.S. embargo on Cuba channeled much of Havana’s business to Nassau. Showcased by cultural and media works, such as the James Bond movie *Thunderball* (1965), Nassau was one of the most glamorous locales in the Americas through the 1970s, until it was diminished by low-grade mass tourism.









Present here is an original manuscript artwork, executed in pen and ink and watercolour on professional art stock, by Hal Hennesey, a Canadian artist, author, yachtsman and longtime resident of the Bahamas. As best as we are aware, the work was never reproduced, rendering it a unique artifact.

The work is a playful, yet well executed pageant of imagery celebrating the storied history of Nassau and New Providence Island. It is centred upon a map of New Providence, coloured in bright yellow, while the work's borders features Neptune, sea nymphs, mermaids, sea devils and pirates. Within the composition, amidst and surrounding the map, are a series of attractive pictorial vignettes, accompanied by captions that showcase Nassau and New Providence's main attractions.

The captions and vignettes, running clockwise from upper left, and from outward to inward, include:

*“Sea Gardens – locale of an early underwater movie, ‘20,000 Leagues Under the Sea’, which used the 1st ‘Photosphere’ to film realist action beneath the ocean surface...”*  
*The film 20,000 Leagues Under the Sea (1954) starred Kirk Douglas, James Mason, Paul Lukas and Peter Lorre, and won the Academy Award for Special Effects.*

*“Blackbeard’s tower – Legend has it that this old tower – E. of Nassau – was used by Blackbeard as a lookout post...”*

*“Fox Hill Ruin – E. of Fox Hills Village – fine area for amateur archaeologists; for the study of Colonial plantation relics and architecture...”*

*“Yamacraw Beach – Here the enthusiastic beachcomber may find genuine artifacts and bits of treasure dating from the pirate and Colonial days – many wrecks lie offshore...”*

*“Library – this unique octagonal structure was once the city prison...”*

*“Ft. Fincastle and Water Tower – Fort built by Lord Dunmore – tower is the highest pt. [216'] on N.P.”*

*“Fort Charlotte – Nassau’s most popular attraction, built in 1790s, never fired a shot in anger...”*

*“Oakes Field – from 1930-’57, Center of Bahamas aviation, now a shopping center.”*

*“Fox Hill – Judge Sandilands gives his slaves their freedom in 1838; he also gave them his huge plantation...”*

*“Royal Victoria Hotel – H.Q. of the Civil War’s Union blockade runners, center for historical romance...”*

*“Adelaide, The village forgotten by time, sleeps on the S.W. shore, as it did 200 years ago...”*

*“Queen’s Staircase - It’s 60 odd steps were carved from living rock by slaves...”*

Hal Hennesey was a Canadian artist, author and yachtsman who lived for many years (at least part-time) in the Bahamas, and seems to have been professionally active from the late 1950s until the mid-1980s. In addition to drafting attractive artworks, Hennesey was a prolific author of Bahamas-themed articles in such publications as *The Nassau Guardian*, and the magazines *Boating* and *The Rotarian*. He also wrote a book, *Highway to Heaven: The Inspiring Story of Bishop Alvin S. Moss* (Nassau: Progressive Communications, 1984).

The work is signed, lower left, “By the hand of Hal Hennesey - in Nassau”. While undated, it was probably executed in the late 1960s or 1970s, during the heyday of Hennesey’s career in the Bahamas. We know that it must date from 1966 or after, as the Oakes Field Shopping Centre, alluded to in one of the captions, was not completed until that year. Moreover, there is no sign of the garish overdevelopment that began to disfigure New Providence from the 1980s.

References: N/A – An original artwork, seemingly unrecorded.

**2.200 EUR**



## 9. QATAR HISTORY OF THE DIPLOMACY OF THE MIDDLE EAST

**Fahreddin Reşad Bey ( Rumbeyoğlu Fahreddin Bey also Rumbeyoglu Fahr al-Din Bey,1867–1943) - Mehmed Nâbi Bey (1868-1924).**

باب عالی  
خارجیه نظارتی

القطر سواحلی مسئلہ سی

[Sublime Port. Foreign Reports. Problem of Qatar Coasts]

**Fakhr al-Din Rum Beyoglu and Muhammad Nabi.**

**Istanbul: Matbaa-i Âmire 1334 [1918].**

8°, 16 pp., original brown wrappers with title (Very Good) (#70701).

*This rare pamphlet, issued by the Ottoman government in Ottoman and French languages at the end of World war I, gathers documents concerning the interests of the British in the coast of Qatar since the late 19th century, based on the peace treaty between the Arab Sheikhs, which lead to the development of Qatar as a sheikhdom.*

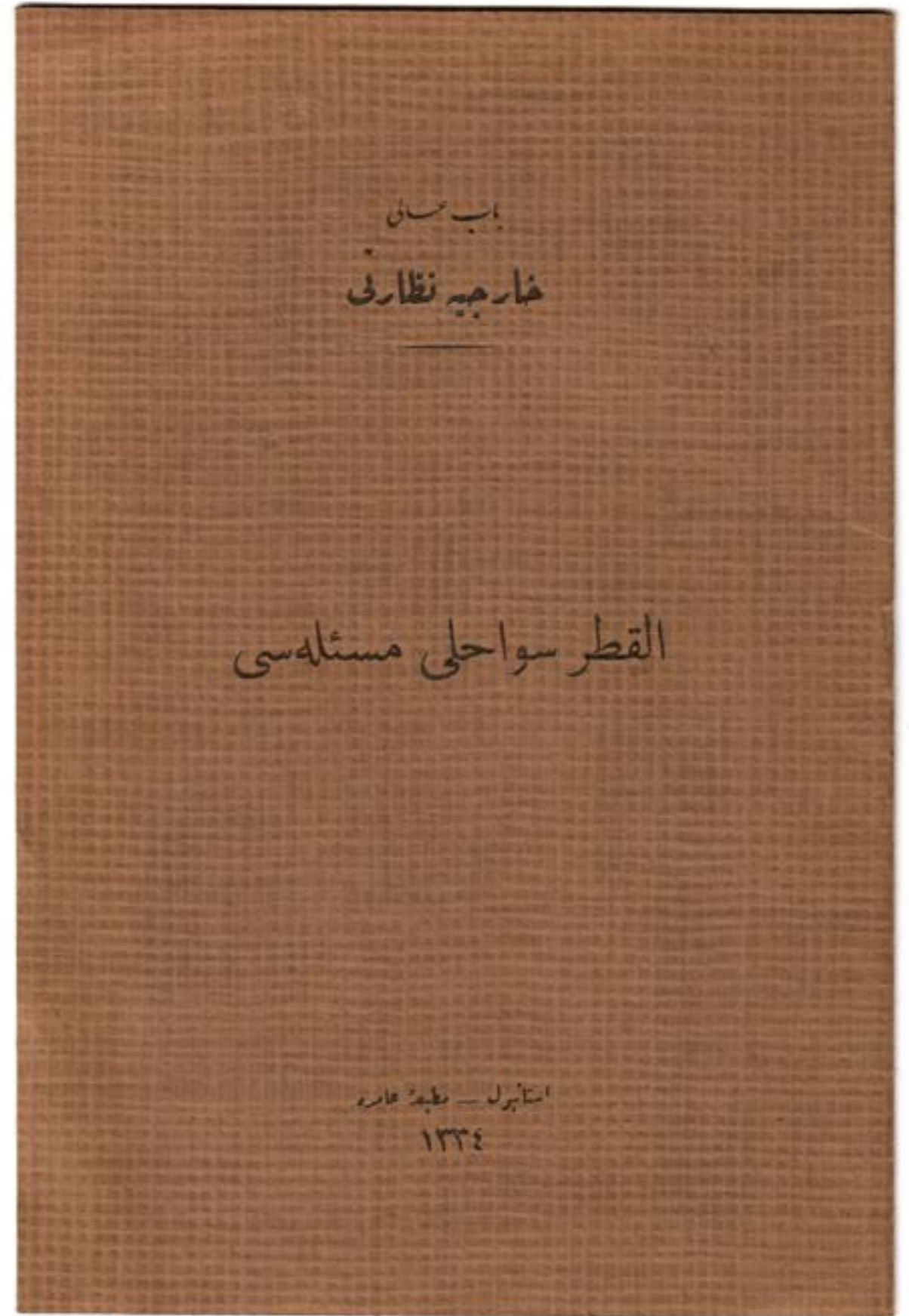
A rare pamphlet, issued at the end of World War I gathers archival documents from the Ottoman governmental archive, showcasing the correspondence between the British and Ottoman diplomats from 1890 until 1903 regarding the British interest in the coast of Qatar, at the time de facto under the Ottoman rule, but locally governed by Arab Sheiks, whose rebellion against the Ottomans was supported by the British.

Qatar became a British protectorate on 3 November 1916.

The reports were gathered in 1917 (issued a year later) in a series of governmental publications on managing of foreign affairs at the end of World War I by a diplomat Fahreddin Reşad Bey ( Rumbeyoğlu Fahreddin Bey also Rumbeyoglu Fahr al-Din Bey,1867–1943) and a statesman Mehmed Nâbi Bey (1868-1924), from October 1918 a minister of foreign affairs, and contain the following transcriptions in French and Ottoman.

**December 9, 1890.**

A *Note Verbale* between the British ambassador in Istanbul, Sir William Arthur White (1824 –1891) to the Ottoman Imperial Ministry for Foreign Affairs regarding the military posts Zubarah and Khawr al Udayd on the coast of “El-Katr” in the Persian Gulf.





**March 22, 1891.**

A letter by the British ambassador in Istanbul to the Ottoman minister, reminding him, that they have not responded the letter about two new Ottoman military posts in Zubarah and Khawr al Udayd on the coast of Qatar. Mentioned is also a signature of the Sheikh of Abu Dhabi (Abuthabi) on a peace treaty (Maritime Fruce).

**July 11, 1891.**

A Note Verbale is a response by the Ottoman Foreign Ministry to the British ambassador, regarding the two military posts on the coast of Qatar, which are in the limits of the Vilayet of Basra. The minister states he knows nothing about the document, signed by the Sheikh of Abu Dhabi.

**August 29, 1891.**

Respond of the British ambassador to the Ottoman foreign minister regarding the posts in Qatar. The ambassador also mentions that the peace treaty (Maritime Fruce) was signed on May 4 1853 between the Sheikhs of Ras Al Khaimah (today Saudi Arabia), Abu Dhabi, Dubai, Ajman and Umm al-Qaiwain.

The letter is followed by a transcription of the peace treaty, signed by five Arab Sheikhs.

**January 2, 1892.**

A respond of the Ottoman foreign minister to the British ambassador regarding the previous letter. He acknowledges no previous notion on the Arab treaty but stands behind the statement, that the Zubarah and Khawr al Udayd are under the Ottoman rule.

**April 1903.**

A letter by the Secretary of State for Foreign Affairs, Henry Charles Keith Petty-Fitzmaurice, 5th Marquess of Lansdowne, (1845 – 1927), probably to the Ottoman Ambassador in England, regarding the coast of Qatar and the news, that the Ottoman Empire will not send any further Mudirs (governors) to Qatar.

**May 13, 1903.**

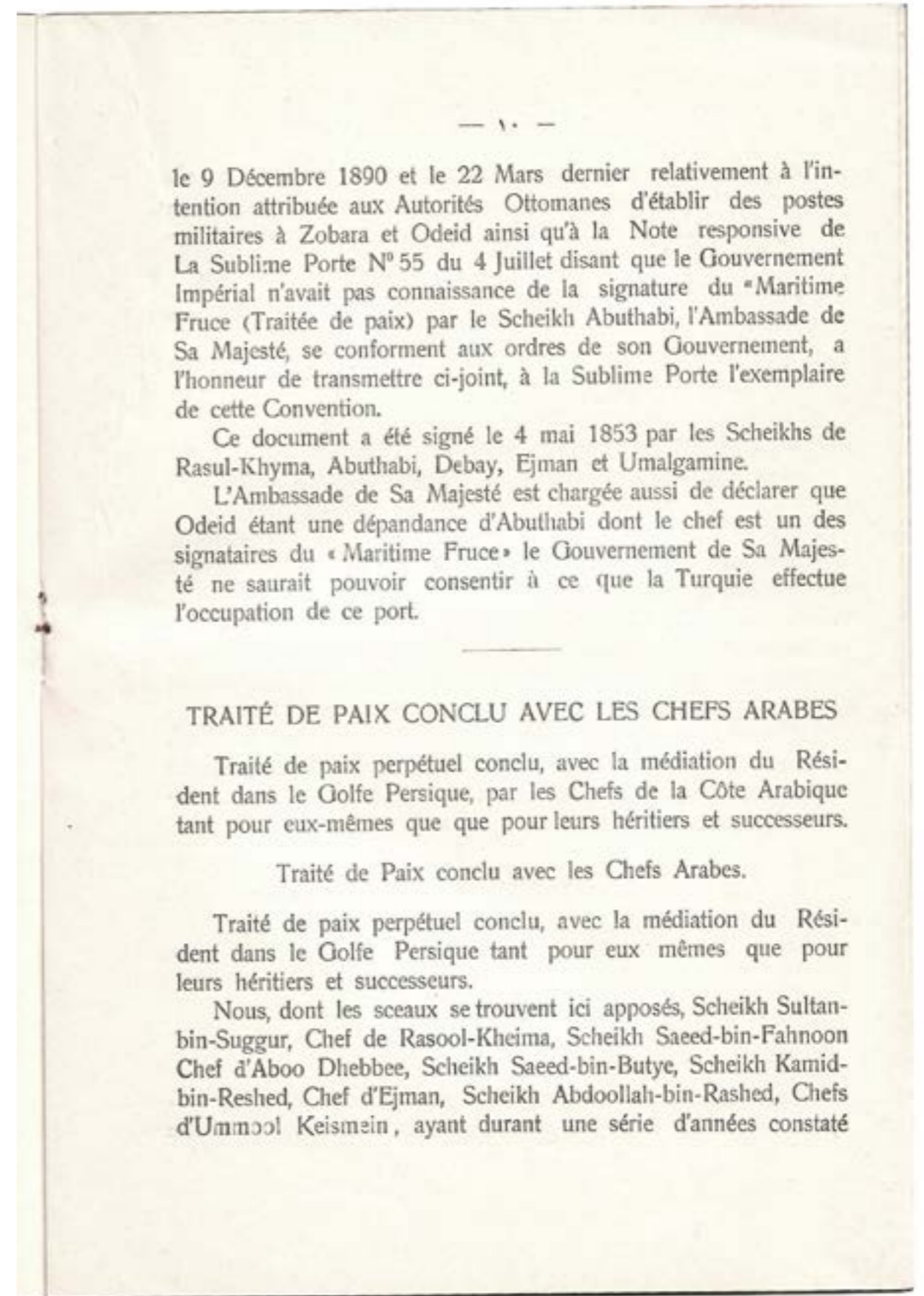
A letter by the Ottoman Ambassador in England to Lord Lansdowne, confirming, that a Mudir had been appointed to Al Wakrah and had already met with Sheikh Ahmed.

Please click here for a full scan of the book: [255017.pdf \(isamveri.org\)](https://www.isamveri.org/255017.pdf)

We could trace a single example on Worldcat (University of Haifa).

References: OCLC 745133464.

**4.500 EUR**





# 10. ECONOMIC HISTORY NAZI GERMANY BANKING

SPAR- UND DARLEHENS KasSENVEREIN [Association of Saving and Loan Banks].

München: Kaut-Bullinger

33 maps (of 82?):

Bezirkskarte [...Name...] der Spar. U. Darlehenskassen (Dorfkassen)  
Spare! Bringe Dein Geld zur Spar- und Darlehenskasse!

[District Map [Name] of Saving and Loan Banks (Village Banks)  
Save! Bring Your Money to the Savings and Loan Banks!]

1. **Straubing-Bogen**, stamp of the Library of the Chief Financial President Office in Munich with an empty inventory stamp below.
2. **Mallersdorf**, stamp of the Library of the Chief Financial President Office in Munich.
3. **Neu-Ulm – Weißenhorn**, stamp of the Library of the Chief Financial President Office in Munich.
4. **Friedberg**, stamp of the Library of the Chief Financial President Office in Munich.
5. **Kelheim – Rottenburg – Mainburg**, stamp of the Library of the Chief Financial President Office in Munich.
6. **Fürstentfeldbrück**, stamp of the Library of the Chief Financial President Office in Munich.
7. **Illertissen**, stamp of the Library of the Chief Financial President Office in Munich with an empty inventory stamp below.
8. **Laufen**, stamp of the Library of the Chief Financial President Office in Munich.
9. **Augsburg**, stamp of the Library of the Chief Financial President Office in Munich.
10. **Deggendorf-Vilshofen**, stamp of the Library of the Chief Financial President Office in Munich, light staining and water-staining.
11. **Ingolstadt**.
12. **Dillingen**, stamp of the Library of the Chief Financial President Office in Munich.#
13. **Aichach**, stamp of the Library of the Chief Financial President Office in Munich.
14. **Günzburg**, stamp of the Library of the Chief Financial President Office in Munich with an empty inventory stamp below.
15. **Schongau**, stamp of the Library of the Chief Financial President Office in Munich.
16. **Schrobenhausen**, stamp of the Library of the Chief Financial President Office in Munich.
17. **Schwabmünchen**, stamp of the Library of the Chief Financial President Office in Munich.
18. **Starnberg**, stamp of the Library of the Chief Financial President Office in Munich.









19. **Donauwörth**, stamp of the Library of the Chief Financial President Office in Munich with an empty inventory stamp below.
20. **Wertingen**, stamp of the Library of the Chief Financial President Office in Munich.
21. **Pfaffenhofen**, stamp of the Library of the Chief Financial President Office in Munich with an empty inventory stamp below.
22. **Krumbach**, stamp of the Library of the Chief Financial President Office in Munich with an empty inventory stamp below.
23. **Lindau**, stamp of the Library of the Chief Financial President Office in Munich with an empty inventory stamp below.
24. **Nördlingen**, stamp of the Library of the Chief Financial President Office in Munich, a corrected list of banks contemporarily mounted over an older list.
25. **Landshut**, stamp of the Library of the Chief Financial President Office in Munich.
26. **Memmingen**, stamp of the Library of the Chief Financial President Office in Munich.
27. **Neuburg a. d. Donau**, stamp of the Library of the Chief Financial President Office in Munich.
28. **Viechtach – Kötzing – Regen**, stamp of the Library of the Chief Financial President Office in Munich with an empty inventory stamp below.
29. **Eggenfelden**, stamp of the Baywa-Lagerhaus Eggenfelden (state warehouse for agriculture equipment) in the lower right part.
30. **Wolfratshausen**, stamp of the Library of the Chief Financial President Office in Munich.
31. **Krumbach**, original title folded and mounted with a hand-written, probably post-war title, annotations on the map and new boundaries in thick blue pen, old list of banks mounted with a white piece of paper with later hand-written annotations, stamp of Finanzamt Krumbach (Tax Office Krumbach) in the upper left corner.
32. **Passau-Wolfstein-Grafenau-Wegscheid**, verso dusty, tears in margins.
33. **Dinkelsbühl**, verso slightly stained, small tears in margins.

Colour lithographs with printed titles verso, originally folded, various sizes, but all small poster-size, such as circa 62 x 45 cm (24.4 x 17.7 inches). Condition report: all maps with soft folds, sporadic tiny tears. Please see separate titles for detailed descriptions.

*A series of 33 broadside maps of various districts of Bavaria with marked banks, printed for practical use of local inhabitants of showcased areas, was issued by a Nazi-controlled enterprise, who invented a carefully supervised banking system for financing the country in the preparation of war.*

Exceedingly detailed maps of Bavarian districts were printed for local inhabitants in attractive chromolithographed colours and were easily understandable also for people without map-reading skills.

Each map is marked with two large swastikas, covered with a sword and an ear of wheat on each side of the title, a sign, which was a part of propaganda slogan “Blood and Soil” (Blut und Boden). This was a Nazi agricultural policy, idealizing the rural life with strong racist and anti-Semitic tones. The policy supported traditional German farming and family values, with a contrast to the lifestyle of Jews, who were known for travelling and earning money with international trade.

Marked are towns, villages and settlements (red), railroads with stations, state roads, district roads with specially marked smaller roads, accessible with car (red crosslines), local roads, footpaths, elevations of hills, rivers and creeks, woods, meadows, loan banks, warehouses with agriculture equipment (WayWa) and counseling centers of village banks (blue, half-coloured circles).

The adjoining list names locations of banks in the district.

The new banking system, which appeared organized and appealing even to simple provincial people, was carefully invented by the Third Reich.

By pretending to help people from various economic and geographic backgrounds with a new bank organization with easily accessible loans and savings, the new German government, ready to enter the war, was supervising the credits and new money sources from various parts of the country. The cooperate banks from the pre-Third-Reich period were joined together under the organization Spar- und Darlehenskassen (Saving and Loan Banks), represented on present maps.

The maps were sold separately for local purposes. Present maps come from a privately assembled collection. Most of the maps bear a stamp of a Library of the Chief Financial President Office in Munich (without inventory numbers in the round space).

The State Library of Bavaria, which probably holds the complete collection, lists about 82 examples from the series. Maps appear in other libraries only sporadically.

References: Cf.: Otto Nathan, The Banking System in the Nazi Military and War Economy, Nazi War Finance and Banking, 1944, pp. 5-24.

**4.200 EUR**



## II. GERMAN NAZI PROPAGANDA MAP

Fritz KREDEL, Author of Woodcuts - Richard BENDER, Colourist - Berthold WOLPE, Author of the Legend and Windrose - Rudolf KOCH, Calligraphy.

Deutschland und angrenzende Gebiete  
[Germany and Neighbouring Areas]

Leipzig: Insel Verlag, Publisher - H. F. Jütte, Printer, [1937].

Lithography, printed in 6 colours on thick paper and originally varnished with original rollers, 155 x 112 cm (61 x 44 inches), (varnish little age-toned, minor folds and small partly repaired cracks verso) (#70510).

*A large German nationalistic wall map, issued on the eve of World War II, showcasing Germany with its claimed territories.*

A large propaganda pictorial wall map was made in the Nazi Germany on the eve of World War II. What on the first glance appears to me a map of Germany with representations of recognizable monuments, and tourist attractions, hides many nationalistic messages.

As the contemporary borders of Germany are drawn correctly, the represented area, marked with woods and further monuments, embrace the claimed territories, which would soon be invaded to become a part of Greater Germany: Poland, parts of Bohemia and Moravia, north Austria, parts of Belgium and Alsace-Lorraine.

The Germanic note is emphasized with thick black lines of the map, resembling the traditional „German“ style of woodcuts, going back to 15th and mostly 16th centuries. The verses on the map are recognizable passages from works by prolific German authors Johann Wolfgang von Goethe (1749 – 1832), Heinrich von Kleist (1777 – 1811) and Friedrich Hölderlin (1770 –1843).

The map does not include any Nazi symbols, except of the swastika in the coat of arms of Thüringen, which was changed in 1933 with the new government, as the seven silver stars in the previous arms allegedly resembled the star of David.

This is a second state of the map, which was first published in 1934. The first state differs on the first glance by an additional large eagle above the title, which is more compact and has an additional imprint in the lower line.









The map was issued printed on two separate sheets and originally joined and mounted on rollers, like the present example.

References: OCLC: 247351286, 1079759824, 1105814734. Heinz Sarkowski, Der Insel-Verlag, Eine Bibliographie 1899–1969, 380 A. - Sarkowski, »Rudolf Kochs Deutschlandkarte als Politikum«, in: Philobiblon 43 (1999), Heft 1, S. 27-34.

2.200 EUR





# 12. TIME CHART

Joseph PRIESTLEY (1733-1804).

A Chart of Biography

London: J. Johnson, St. Paul's Church Yard, May 1, 1805

Copper engravings and lithography, originally dissected to 21 segments and mounted on linen with green silk edges, 64 x 97cm (25.2 x 38.2 inches), housed in an original green mottled papered card slipcase (slipcase slightly rubbed, little foxed and stained).

*A time chart, composed by one of the pioneers of the mapping of time, Joseph Priestley, lists over 2000 names from the history in categories.*

The chart, expanding from over 1000 BC to the beginning of the 19th century, with years and names of rulers, marked on the bottom, sorts important men and women from the history by categories listed on the left-hand side: Statesmen and Warriors, Divines and Metaphysicians etc, Mathematicians and Physicians, Artists, Poets, Orators and Critics etc, Lawyers, Historians and Antiquaries.

Joseph Priestley (1733-1804) was a British scholar, historian, natural philosopher, separatist theologian and grammarian, who authored over 150 works, including important time charts. In 1794, he arrived to New York and eventually moved to Pennsylvania.

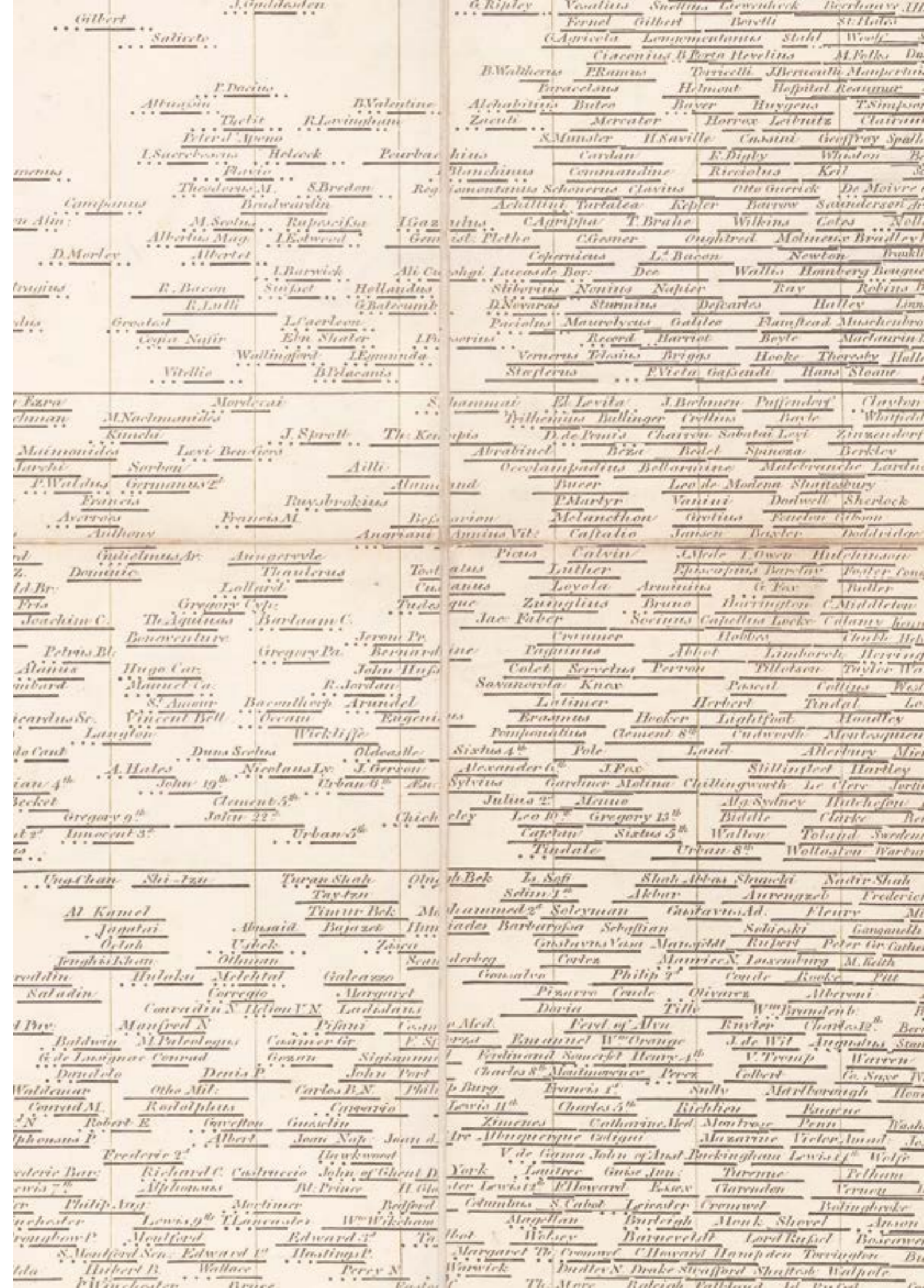
The present time chart A Chart of Biography, first published in 1765, was “the most influential timeline of the eighteenth century” (Rosenberg – Grafton, 2010, p. 118) and was reprinted in various editions. The present print was made in 1805, a year after Priestley’s death and it is possibly the last edition.

Priestley also published separately a pamphlet with an explanation of the time chart, with bound-in smaller versions of the chart.

We could trace three institutional examples of this edition, housed by University of Birmingham, Yale University Library and The British Library.

References: Cf: Daniel Rosenberg - Anthony Grafton, Cartographies of Time: A History of the Timeline, 2010: David Rumsey Map Collection, 1765 edition, A Chart of Biography - David Rumsey Historical Map Collection.

2.200 EUR







HIGH LORDS OF PARLIAM



Table with columns for professions: STATESMEN and WARRIORS, DIVINES and METAPHYSICIANS, MATHEMATICIANS, PHYSICIANS, ARTISTS, POETS, DRAMATISTS and CURIOUS, HISTORIANS and ANTIQUARIANS, LAWYERS. Each column contains a list of names and dates.



## 13. CONGO FREE STATE MATADI-LÉOPOLDVILLE RAILWAY

**Alphonse-Jules WAUTERS (1845 – 1916).**

**Carte du Bas-Congo donnant le tracé du chemin de fer de Matadi au Stanley Pool par A.-J. Wauters, rédacteur en chef du Mouvement Géographique.**

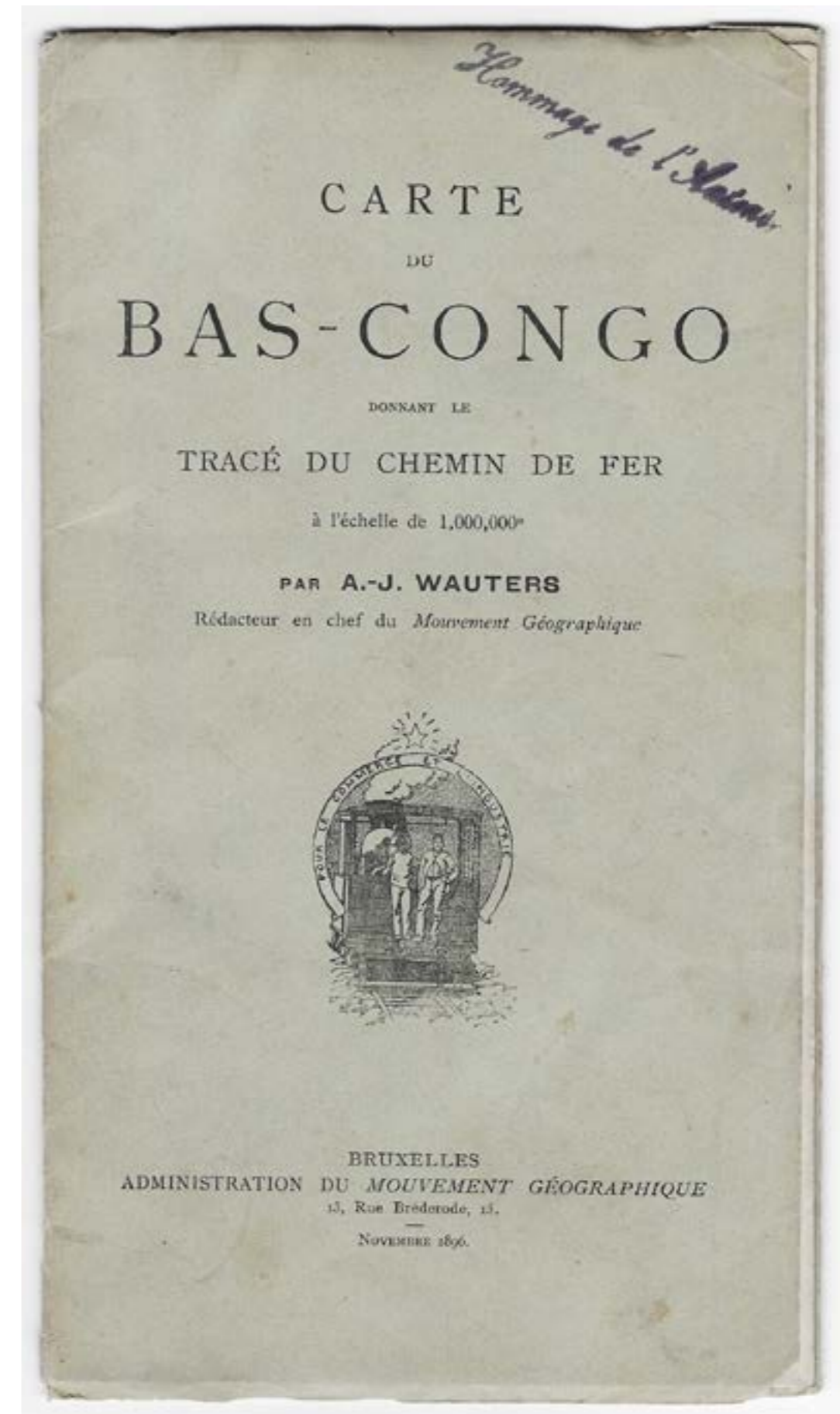
**Brussels: Administration du mouvement géographique, Novembre 1896.**

Colour lithograph, folding into original green printed paper wrappers, bearing handstamp of 'Hommage a l'Auteur' to lower left blank corner of map and on front wrapper (Very Good, overall clean and bright, just some light toning, wrappers with slight wear), 40 x 65.5 cm.

*A rare and early official map of the Matadi-Léopoldville Railway, the 366 km-long railway that connected the capital of the Congo Free State, the colonial domain of the Belgian King Léopold II, to the nearest sea-going port, so bypassing Livingstone Falls, the 350 km-long series of rapids on the Congo River; built between 1890 and 1898, the project was accomplished at an unexpectedly large cost in blood and treasure, but succeeded in revolutionizing the colony's economy and solidifying the Belgian king's oppressive rule; made by Alphonse-Jules Wauters, a skilled geographer who was the editor of 'Le Mouvement Géographique', a magazine dedicated to promoting Belgian colonialism in Africa.*

At the Berlin Conference (1884-5), the Belgian King Léopold II was awarded most of the Congo Basin, including a significant part of the Lower Congo, straddling the Congo River's estuarine reaches, which together formed the Congo Free State under the king's personal dominion. However, this vast, mostly inland empire was very difficult to access owing to the 'Livingstone Falls' a series of rapids and cataracts that blocked all navigation on the Congo River for 350 km between Matadi (which had shipping access to the sea) and the colonial capital, Léopoldville (Kinshasa), above which the river was navigable. The consequence was that the trip from Matadi to Léopoldville was a days-long overland trek that was so gruelling that porters often died, while Europeans were exposed to deadly diseases.

Moreover, the horrific overland march between Matadi and Léopoldville added greatly to the costs of business in the colony and severely hindered the Europeans' ability to exploit its immense natural resources. Moreover, the Congo Free State's borders were not yet defined, and its territory was covered by rival powers.



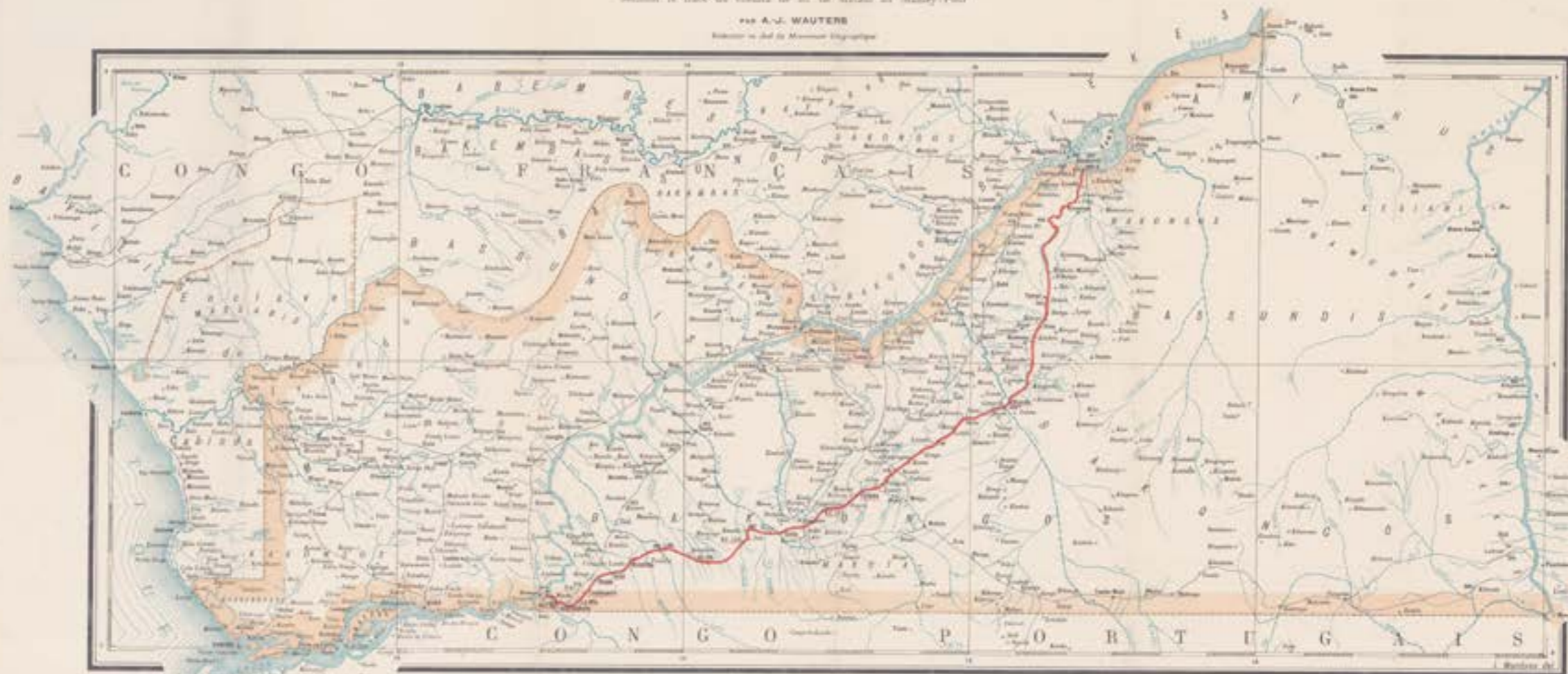


# CARTE DU BAS CONGO

Montrant le tracé du chemin de fer de Matadi au Stanley-Pool

par A.-J. WALTERS

Revue de l'Institut Géographique



Echelle -- 1 : 1,000,000

Legend for the map, including symbols for the railway line and other geographical features.

*Carte de A. Walters*



Albert Thys (1849 - 1915) was the man who essentially ran the Congo Free State on Léopold II's behalf, in his capacity as the incoming head of the newly created *Compagnie du Congo pour le Commerce et l'Industrie* (CCCI), the conglomerate which had its hand in all aspects of the colony's business, which was created on July 31, 1887. He realized that the colony was doomed if a railway connection was not made from the head of seaward navigation on the Congo River to Léopoldville.

On the same day as the CCCI was inaugurated, Thys also created the *Chemin de Fer du Congo* (CCFC), as one of its subsidiaries, for the purpose of building the Matadi-Léopoldville Railway.

Constructing the railway promised to be a massively challenging endeavor, as the line was to run 366 kms across rugged jungle-covered terrain that was notorious for its tropical diseases. The most technically difficult aspect of the project was the stretch leaving the Congo River, travelling up the chasm of the M'pozo River and subsequently through the Monts de Cristal.

The construction of the Matadi-Léopoldville Railway commenced in 1890 and was completed in 1898. The mega-project engaged to 60,000 labourers at any one time, and by its conclusion its workforce had suffered the horrible death toll of 1,932 people (1,800 Africans and 132 Europeans), mainly from disease and exhaustion. The project had such a bad reputation for misery that many of the Congolese workers deserted, compelling Thys to bring in labour from the Barbados and China, although many of these workers also soon wanted to take their leave (Thys had to force some of them to stay by gunpoint!). Constructing the tight curves through the M'pozo Gorge and the Monts de Cristal proved to be almost prohibitively challenging. The enterprise also suffered from huge cost overruns that strained the project's investors.

After a great cost in blood and treasure the railway commenced full operations on March 15, 1898. Unlike most African railroads, it soon turned a profit, due to the enormous revenues gained from commodity freight charges. The railway solidified Léopold II's authority over the colony, as he could move troops and police up into the interior in short order, while trade and industry flourished, as goods could be cheaply imported and exported.

As a testament to the vital significance of the line, the Matadi-Kinshasa Railway, as it is now known, was one of the few major Congolese infrastructure works that was well maintained after independence. Today it remains one of the economic lifelines of the Democratic Republic of Congo.

### The Map in Focus

The present work is an official early map of the Matadi-Léopoldville Railway, having been commissioned by the Chemin de Fer du Congo, and published in November 1896, about 16 months before the railway's completion, but after its final route had been fully determined.

The map was made by Alphonse-Jules Wauters (1845-1916), a prominent Belgian art historian, geographer, and magazine editor, who was Albert Thys's long-time PR man. Wauters was a professor of Art History at the Académie Royale des Beaux-Arts in Brussels, and a member of the Royal Academy of Science, although his true passion was geography.

Wauters established and edited two geographical journals, *Le Mouvement Géographique* (1884-1922) and *Le Congo illustré* (1891-5), both of which were dedicated to promoting Belgian colonial interests in Africa, giving Intellectual heft and entertainment value to Thys's PR campaigns.

The present map was drafted by Wauters, a highly skilled cartographer, and was published by the press of the *Le Mouvement Géographique*. Its purpose was to inform the public of the revolutionary Matadi-Léopoldville Railway, as well as to serve as a gift for the project's long-suffering investors. The present example of the map is a presentation copy, featuring the handstamp, 'Hommage à l'Auteur', meaning that it was personally bequeathed by Wauters to a deserving party.

The map embraces all the Congo Valley from just above Stanley Pool (Pool Malebo), near Léopoldville, all the way down to the Atlantic. The geographic depiction is quite good for the time, although the level of detail and accuracy declines as one heads away from the Congo River or the railway's route (in the hinterland, the conjectural courses of some rivers are shown as dashed lines), while all towns and villages of any note are marked, the roads are delineated, and the territories of the various tribal nations are labelled. The map shows the series of rapids and cataracts on the Congo that run from Matadi up the near Léopoldville, making up the impassible barrier of Livingstone Falls.

Importantly the route of the Matadi-Léopoldville Railway is shown as a red line, snaking in a roughly east-northeasterly direction from the port of Matadi to the capital, with the distances marked along the way.

### A Note on Rarity

The map is rare. There seems to be around 10 or so examples in institutions worldwide, although it is truly uncommon on the market, as we have not been able to trace a sales record for another example.

References: Koninklijke Bibliotheek van België / Bibliothèque Royale de Belgique: II 65.198 B VII 239; OCLC: 49330132, 141555998, 79698467.

750 EUR



## 14. CONGO (LOWER) START OF THE 'SCRAMBLE FOR AFRICA' KING LÉOPOLD'S COLONIAL AMBITIONS

Joseph CHAVANNE (1846 - 1902).

**Carte de l'Afrique Équatoriale entre le Congo & l'Ogooué dressée d'après l'état des dernières explorations" à l'échelle de 1/2.000.000; par le Dr. Joseph Chavanne.**

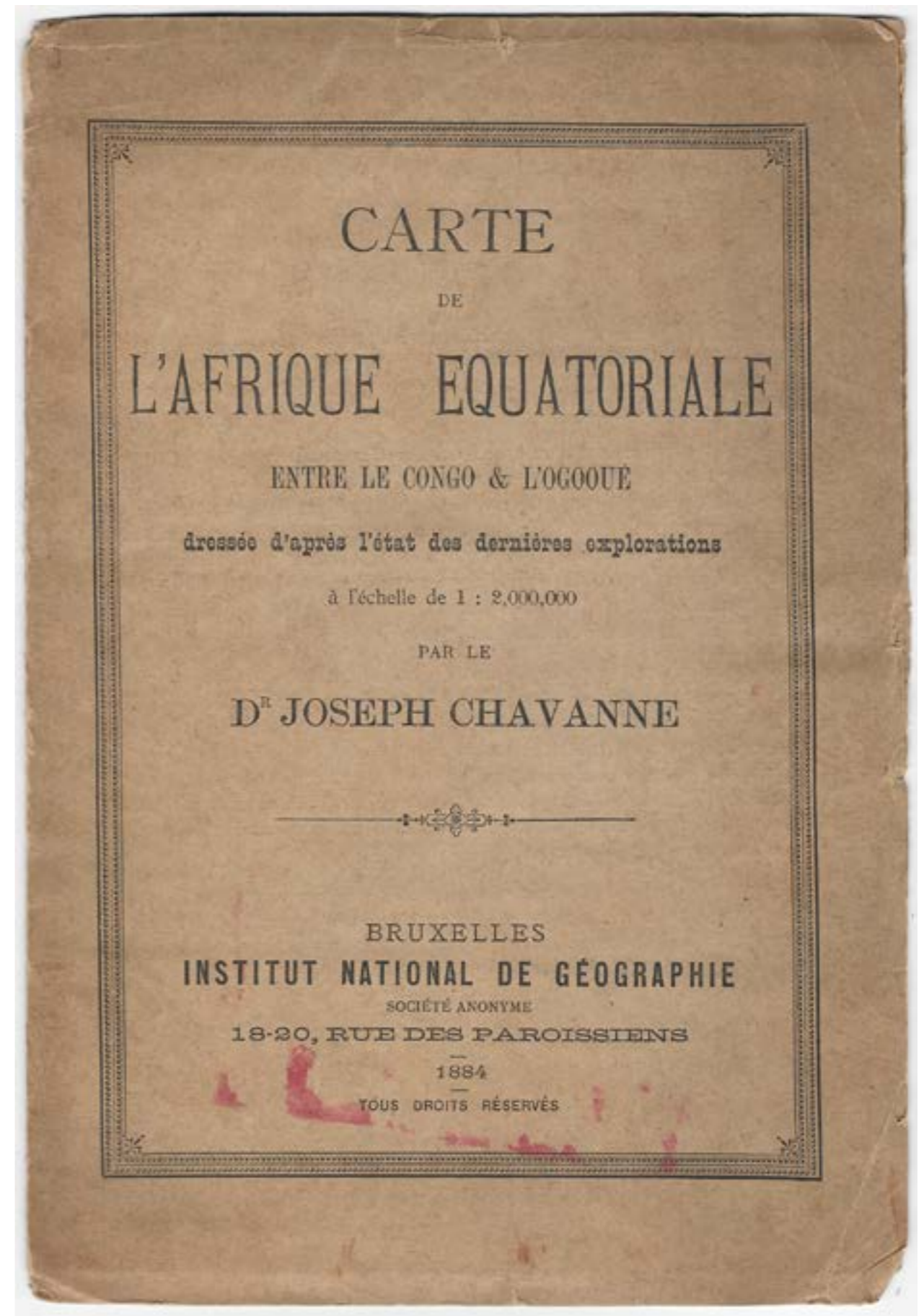
**Brussels: Institut National de Géographie, 1884.**

Colour lithograph, folding into original tan card printed wrappers (Very Good, overall clean and bright, some short clean partial splits along old folds archivally closed from verso, wrappers with slight edge-wear and light staining), 50.5 x 57.5 cm.

*A rare and intriguing map of west-central Africa, focusing upon the Lower Congo region, the locus of intense European exploration and commercial activity; predicated upon the recent sources, the map was drafted by the Austrian cartographer Joseph Chavanne, under the sponsorship of the Belgian Institut National de Géographie, and was published in 1884, just before the Berlin Conference, whereupon the European powers divided Africa amongst themselves; the map would have helped to jumpstart the 'Scramble For Africa', as it shows the routes of numerous explorers, the locations of Christian missions and trading posts, as well as, importantly, the stations of the 'Association Internationale Africaine', a curious organization that masqueraded as a scientific-humanitarian society but was actually a front for commercial colonialism primarily supporting the ambitions of the Belgian King Léopold II to make the Congo his personal domain for imperial exploitation (the future Congo Free State).*

The area covered by the present map, centred upon the Lower Congo, was traditionally a zone of Portuguese interest. However, from the mid-19th century, various entities representing several different European powers had established a series of commercial outposts ('comptoirs' in French) along the coast of the Congo, from Ambriz, Angola up to Pointe-Noire (today Congo-Brazzaville). Meanwhile, in the interior, numerous exploring expeditions had been mounted to progressively map what was hitherto an enigma to Europeans.

While many powers had competing ambitions in the Lower Congo and the heart of Africa, in the 1870s, nobody really held a decisive edge. A key development was the creation of the *Association Internationale Africaine* (AIA, in full: *Association Internationale pour l'Exploration et la Civilisation de l'Afrique Centrale*), a pan-national entity that masqueraded as a scientific-humanitarian organization but was in reality a front for unadulterated





## NOTICE

Cette notice que le monde entier accorde à cette partie de l'Afrique équatoriale, comprise entre l'Equateur et le Congo, à l'Ouest du 17° degré de longitude Est de Greenwich, occasionne la publication d'une carte indiquant le résultat des dernières explorations.

Grâce au dévouement d'un grand nombre d'hommes intrépides et vaillants, grâce surtout à la noble et constante protection que S. M. le Roi des Belges accorde à l'exploration et à la civilisation de l'Afrique, la tâche blanche qui restait à accomplir, devient de plus en plus. Après les exploits des Du Chastel, de Brazza, Cambon, Glénié, ces hommes ont agité de l'Association internationale du Congo : à MM. les Capitaines Genty, Ellis et Hamoux, à MM. les Lieutenants Verdooren, Haris, Maki et Olyan, à M. Ansoy, qui ont été les premiers à se rendre sur ces terres.

Bien que les détails topographiques de cette carte ne soient encore que préliminaires, puisque la plus grande partie des terres d'ouest qui se trouvent à l'ouest de la frontière de poche, l'usage cartographique de cette partie de l'Afrique équatoriale occidentale a été précédemment inutile. Là où il y a eu des Européens se rencontre encore que des tribus hostiles ou opposées au progrès, beaucoup d'habitants à l'exploration, le voyageur trouve souvent une chaîne de plus de 20 lieues hospitalières lui offrent, non seulement un refuge sûr, mais aussi un bon point de vue de l'ensemble politique.

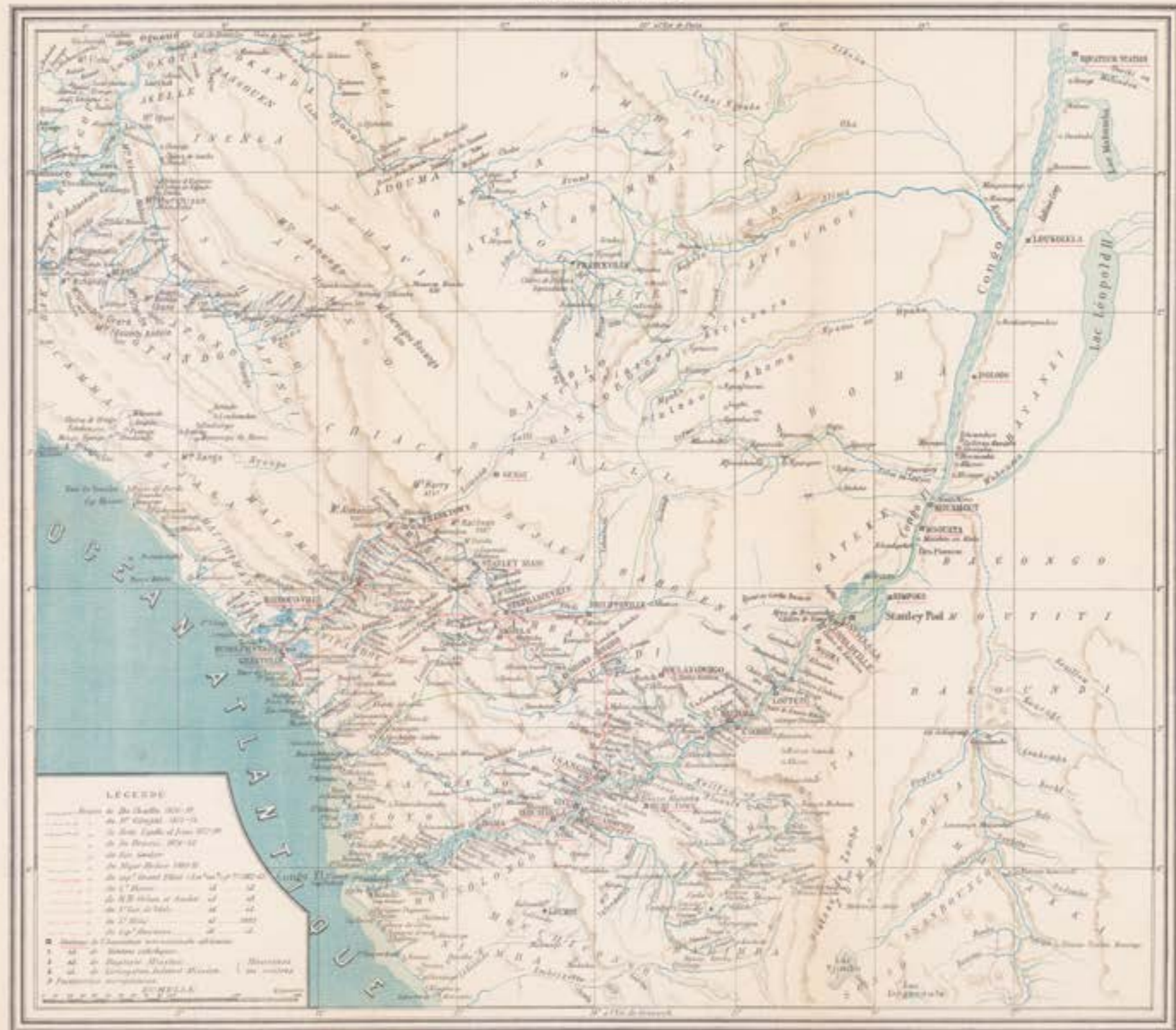
Le grand nombre de découvertes européennes sur la rive et le long du bas Congo, cette nouvelle route ouverte au commerce du monde, prouvent en outre que ces pays jouissent, dans un avenir très prochain, un rôle important au point de vue de l'économie politique.

D. J. CHAVANNE.

## CARTE DE L'AFRIQUE ÉQUATORIALE ENTRE LE CONGO ET L'OGOUÉ.

dressée d'après les données exploratoires à l'échelle de 1:2,000,000

PAR  
D<sup>r</sup> JOSEPH CHAVANNE.



BRUXELLES - INSTITUT NATIONAL DE GÉOGRAPHIE

(Paris - Belgique)



commercial colonialism, especially supporting the Belgian King Léopold II's ambition of gaining personal domain over the Congo Basin. It was established by the attendees of the Brussels Geographical Conference of 1876, and its backers included luminaries, such as members of the Rothschild family; Ferdinand de Lesseps, the creator of the Suez Canal; as well as several royal and noble houses. With offices in several contributing European countries, it was generously backed by the Belgian crown.

The AIA's official mandate was to explore Central Africa and "civilize" its indigenous peoples. For a time, it was one of the most socially fashionable philanthropic causes in Europe. However, its true colours were soon revealed. The various member nations sponsored their own missions to Central Africa to further their own narrow political and economic interests. Generally, they cared little for the welfare of the native peoples and were disinclined to share their findings with the other European powers. The rapaciousness of these missions caused Joseph Conrad, in the *Heart of Darkness*, to wryly refer to the organization as the "the International Society for the Suppression of Savage Customs".

Most notably, it was under the guise of the Association Internationale Africaine that the legendary explorer Henry Morton Stanley charted the Congo from 1879 to 1884 for the benefit of Leopold II's claim to the region.

The rival national claims in Africa and the exposure of the AIA as a fraud, caused the organization's disintegration, leading to the convening of the Berlin Conference (1884-5), whereby the European powers divided Africa amongst themselves.

To shore up his claims over the Congo, Léopold II folded the AIA into the *Association internationale du Congo* (AIC, founded in 1879), an entity which unapologetically promoted Belgian commercial colonialism, such that that Leopold morphed the organization's "ideology from an international philanthropic association to that of a private commercial enterprise...[and] the change from a commercial plan to a political reality: the Congo Free State" (H.L. Wesseling and Arnold J. Pomerans, *Divide and Rule: The Partition of Africa, 1880-1914* (1996), p. 89).

The conference gave Léopold II control over most of the Congo, which became the Congo Free State (from 1908, the Belgian Congo), which imposed a regime that was famous for its sadistic treatment of the indigenous peoples and its amazingly effective exploitation of Congo's vast natural resources.

### **The Map in Focus**

The present map was made by the prominent Austrian cartographer Joseph Chavanne and was sponsored by the Belgian Institut National de Géographie. Issued in 1884, on the eve of the Berlin Conference, its purpose was to show the state of play in the parts of Central-West Africa that extended up the Congo River as far as 'Equateur Station' (later Coquilhatville / Mbandaka), and from the Ogooué River (Gabon) in the north, down to just above Ambrizette, on the coast of Angola, in the south, with the focus being upon the Lower Congo region. In particular, it is meant to show the ubiquitous presence of the Association Internationale Africaine, which would supposedly buttress Leopold II's claims in Berlin.

The geographic detail of the map is quite advanced for the time, as Chavanne employed several very good recent sources, although the level of detail and accuracy declines as one moves away from the coasts and the Congo River.

Per the 'Légende', lower left corner, black squares, with the associated names underlined in red, identify the locations of the many stations of the Association Internationale Africaine, while the locations of various types of Christian missions are marked by different types of crosses. The locations of European comptoirs are marked by dots surmounted by flags.

The legend also distinguishes the different types of lines employed to mark the routes of numerous explorers, some of whom produced source material for the present map. These include the itineraries of Du Chaillu (1856-59); Dr. Güssfeld (1873-74); Brito Capello and Ivens (1877-80); De Brazza (1878-82); Rév. Comber; Major Mechow (1880-81); Capt. Grant Elliot; Lt. Harou; M.M. Orban et Amelot; Lt. Van de Velde; Lt. Mikic; and Capt. Hanssens (representing the Association internationale africaine, 1882-3).

### **Joseph Chavanne: Eventful Austrian Explorer, Cartographer and Writer**

Joseph (Josef) Chavanne (1846 – 1902) was an Austrian explorer, cartographer and writer of Walloon ancestry. A native of Graz, he studied at the city's university before touring North America, Mexico and the West Indies (1867-9). He then returned to Europe to gain his doctorate in philosophy at the University of Prague. He worked for some time at the *entranstalt für Meteorologie und Erdmagnetismus* in Vienna, where he became an internationally recognized authority on polar magnetic fields. During this period, he published an important work on climatology, *Beiträge zur Klimatologie von Oesterreich-Ungarn* (1872). He subsequently became the head of the editorial office of the Vienna Geographical Society.

Chavanne was a highly skilled a cartographer, responsible for 60 published maps, of which, in addition the present work, his most notable titles were *Central-Afrika nach den neuesten Forschungen bearbeitet von Joseph Chavanne* (Vienna, [1876]) and *Die Sahara und die ihr angrenzenden Gebiete...* (1879).

He also wrote full-feature books, such as (with Franz von Le Monnier und Alois Karpf), *Die Literatur über die Polar-Regionen der Erde* (1878); *Die Sahara, oder: Von Oase zu Oase* (Wien 1879), and a Congo travel account, *Reisen und Forschungen im alten und neuen Kongostaate in den Jahren 1884 und 1885* (1887), which was later revealed to have been largely plagiarized.

In 1885, Chavanne emigrated to Argentina, where he held a senior role at the Hydrographic Office in Buenos Aires. He authored articles for the local German-language newspaper, the *Argentinische Tageblatt*, and continued to publish in European geographical periodicals, while being member of several learned societies.

### **A Note on Rarity**

The map is rare. While can trace around 10 institutional examples, held almost exclusively by European libraries, it is truly uncommon in commerce, as we cannot trace any sales records for any other examples.

References: Bibliothèque nationale de France: SGE SG Y F-31; OCLC: 755866678; 901667525, 1107780542, 1405488795, 1415308475, 635303879.

**1.200 EUR**



15. CONGO (BELGIAN / DRC)  
POLITICS & DE-COLONIZATION  
MILITARY INTELLIGENCE  
ORIGINAL TYPESCRIPT

**Hélio Augusto Esteves FELGAS (1920 - 2008).**

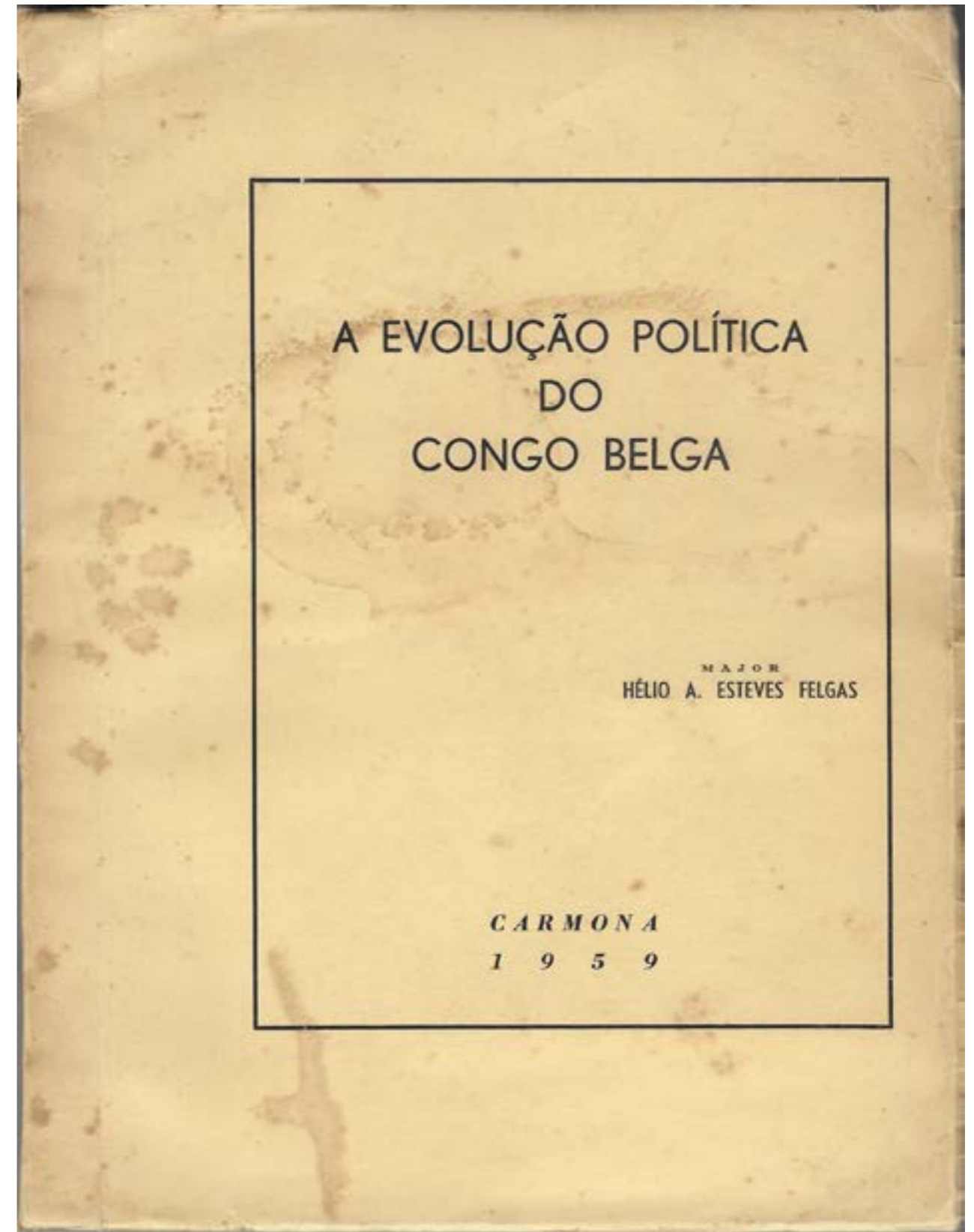
**A Evolução Política do Congo Belga.**

**Carmona [today Uíge], Angola: [Privately Published by the Author], 1959.**

Large 8° (16.5 x 22 cm): 188 pp. typescript, with 2 folding maps, the first, Divisão administrativa do actual Congo Belga (between pp. 36 & 37) printed on tracing paper (21 x 20 cm) and the second, Baixo e Medio Congo Belga (between pp. 129 & 130) printed on rag paper (14 x 17.5 cm), bound in original lithographed yellow card wrappers, inscribed in mss. by the Author, on title, to Vasco Marinho Falcão Nunes da Ponte, the Governor of Moçâmedes District, Angola (Very Good, internally clean and crisp but covers stained with some edge-wear and repairs to head of spine).

*An important book – being a fascinating and highly insightful analysis of the state of play in the Belgian Congo in the tumultuous period before its independence, written by Major (later Major General) Hélio Esteves Felgas, one of Portugal's greatest and most widely read soldier-scholars, while serving as the district army commander of Uíge in northern Angola; unlike many of his books which were issued in sizeable print runs for popular consumption, the present typescript work, which would have been implicitly considered classified, was privately published by the author in only a handful of examples in Carmona (today Uíge), Angola, for restricted circulation to senior Portuguese colonial elites; predicated upon the author's unparalleled knowledge gleaned from his own first-hand experience operating near the Angolan-Congolese border, as well as a wide array of scholarly and clandestine sources, it is one of the most thoughtful and, in some respects prophetic, works on the Belgian Congo on the eve of its independence; the present example bearing the author's signed contemporary manuscript dedication to Vasco Marinho Falcão Nunes da Ponte, the Governor of Angola's Moçâmedes District.*

This engaging and important work, written in 1959, is one of the most insightful analyses of the state of play in the Belgian Congo on the eve of its independence (which occurred on May 30, 1960). It was written by Major (later Major General) Hélio Augusto Esteves Felgas, a Portuguese army officer who was one of the period's most respected and popular academic authorities on African affairs, while he served as the military commander of the Uíge District of Angola, which bordered the Belgian Congo.





Privately published by the author as typescript, in Carmona, Angola (today the city of Uíge), it is predicated upon Felgas's own extensive first-hand experience, as well as a wide array of scholarly and clandestine sources (Felgas was plugged into a massive spy network). The work was issued in only a handful of examples (it is one of only 5 known surviving copies today), restricted for circulation to senior Portuguese colonial officials, and would have been implicitly considered 'Confidential,' as while no Portuguese state secrets are revealed, it contains sensitive information that Lisbon would perhaps prefer not to be discussed publicly.

Here Felgas provides a very detailed and balanced analysis of the extremely complex and combustible environment in the Belgian Congo, which would soon explode into one of the era's most chaotic and high profile diplomatic, political and social disasters.

In his *Prefacio* (pp. 4-7), Felgas notes that the book comes on the heels of his other related publicly-disseminated works, *O Congo Belga – Ameaça ou Proteção para a Defesa de Angola*; *Riqueza Hidroelétrica da Africa*; *As Forças Armadas do Congo Belga*; and *A Ocupação militar do Congo Português*; however, he notes that "We now present a study on the Belgian Congo, something more developed and specialized than the previous" works.

Felgas points out that the Belgian Congo shared a 700 km-plus border with Angola, such that it deserves "our best attention". The frontier artificially divided ethnic groups, and the people of the Congo had more loyalty to their own tribe than to either Belgium or Portugal. Moreover, "the border, as a line of effective separation, is non-existent", as it is guarded by only a handful of posts, with many people migrating across it every day unnoticed. In the Belgian Congo, especially in Léopoldville, there are many thousands of migrants from the Portuguese Congo, attracted by "higher wages and better working conditions".

It is remarked that "it is very easy for the Congolese indigenous people of the Belgian Congo to influence our indigenous people" and, as such, Portuguese officials must understand what is going on there as best as possible.

Felgas observes that "It also happens that the political evolution of the Belgian Congo has reached a speed that no one would have believed just three years ago". The objectives of the present work are to understand what the major indigenous powers intend to do, and how the Belgian colonial authorities will react.

In the *Introdução* (pp. 8-22), Felgas commences by noting that 1958 marked the 50th anniversary of the establishment of the Belgian Congo as a crown colony, it having been converted from being the Congo Free State, the personal property of the King Léopold II.

Curiously, in 1908, 54 out of the 137 Belgian members of parliament voted against the state takeover of the Congo, with many preferring to sell the colony to another European power. Belgium proceeded to make the Congo a crown colony and, in the opinion of Felgas, "developed it in a model way", making great profits such that many forgot their "initial repudiation".

World War II caused profound upheaval throughout Africa, including in the Belgian

Congo. The Belgian government conducted talks with the various major indigenous stakeholders to agree upon a new arrangement for the country, perhaps being some form of self-rule. Notably, the influential Belgian Professor Jef van Bilsen, in his pamphlet, *Un plan de trente ans pour l'émancipation politique de l'Afrique belge* (Brussels, 1956), called for the eventual liberation of the Congo from colonialism, a charge taken up by the Congolese journal *Conscience Africaine*.

However, a leading indigenous group, ABAKO (Alliance des Bakongo), criticized the Bilsen plan for subordinating both Belgium and the Congo to the Belgian king, with Felgas writing that "it can be said that the animosity, the mutual distrust between blacks and whites in the Belgian Congo began after the blunt manifesto of ABAKO, an ethnic association already led by the now famous [Joseph] Kasavubu".

The word 'autonomy' in connection to the Congo "only appeared for the first time at the congress of the Belgian Socialist Party, towards the end of 1956". The Congolese "accepted" this term, "starting a series of demands... some of which are unreasonable".

A watershed moment occurred in 1958, when ABAKO demanded "immediate independence" for the Congo. Thereafter, "several circumstances contributed to the speed" of the political evolution of the country. Social issues "appeared prominently" with Belgian politicians admitting that the colonial regime was one of "racism" but "without the rigidity of South African 'Apartheid'". At this time, Congolese leaders were left "feeling confident on the ground", although the colony's economy was very vulnerable, as it was entirely dependent on commodity exports, controlled by monopolies. This system retarded development, the Congo suffered weak investment due to security fears, while most of the indigenous peoples endured poor living conditions.

A point not to be underestimated, the period saw the rise of spiritual movements in the Congo, like Kitawala, which called for "Africa for Africans", and that were naively tolerated by the Belgian colonial authorities.

There are major ethnic cleavages within the Belgian Congo, leading the formation of numerous different tribal associations, many of which do not much like each other. This was a bad omen for Congolese unity.

Felgas continues, remarking that ABAKO had the "most pernicious and extremist actions, that forged itself into a political party and even a terrorist sect". Yet, the Belgian government behaved with "complacency" towards the tribal associations and religious sects. It was also naive about the objectives of the professional associations and indigenous labour unions. The troublesome leaders of the various factions were often given "immunity", which "encouraged all the Congolese to put aside the old respect for the white people and to forget the...disciplined Belgian colonial plan".

Felgas opines that "the benevolence of the Government of the Belgian Congo was taken for granted. Furthermore, the Congolese felt left alone throughout Africa, which had become independent or was about to become so, as well as especially their brethren in French Equatorial Africa."



The September 1958 independence referenda in the French African colonies proved to be a major motivator for the Belgian Congolese self-determination movements. They intended to ask King Baudouin to grant their country its independence when he visited Léopoldville to celebrate the 50th anniversary of the Belgian Congo. However, the king declined, while the Belgian prime minister cancelled a planned trip to the colony.

Felgas observes that “unrest grew” in the “until recently peaceful Belgian Congo”, as indigenous “demands increased”. The Belgian colonial authorities introduced reforms and vaguely promised the Congolese that they would be given their independence someday, but this was “not sufficient” for the indigenous leaders.

Felgas remarks that “the seriousness of the situation did not go unnoticed by Europeans living in the Congo”, who believed that “danger was up close”, as “the threats of African leaders [in the Congo] even had an identical flavour to the xenophobia unleashed in other European colonies on the Dark Continent”. A White ‘self-defense’ force was even formed in Katanga, the “region where Belgian interests are greatest”.

At this point, the Belgian government did try to push back a bit. The upcoming Accra Conference (December 1958) was supposed to be the international ‘coming out’ event for the Belgian Congo independence movement, but the Belgians allowed only 3 of the 20 registered attendees to go, a trio which notably excluded an enraged Joseph Kasa-Vubu.

At end of 1958, “Léopoldville’s environment was the worst possible”, as one fifth of the population suffered from either vagrancy, illness or unemployment. These people were stirred up by Kasa-Vubu to mount the Léopoldville Riots (January 4-13, 1959), which left hundreds dead and large parts of the indigenous quarter of the city in flames, while “Europeans everywhere feared for their lives”.

On January 13, 1959, King Baudouin made a Declaration that conceded that the Belgian Congo should become independent; however, he was vague on the timing and terms. This move backfired, as the Belgians came across as weak, such that the Congolese indigenous leaders smelled blood, and “they would no longer retreat”.

The Belgian prime minister visited the Congo on a listening tour with major indigenous and European stakeholders. He returned the Brussels “convinced that the Congo, as a Belgian colony, had its days numbered”, a point of view that soon came to be shared throughout the Belgian firmament.

However, “the tension was far from abating”, as a curfew was imposed in Léopoldville, and in the Lower Congo, where the unemployed and dispossessed instigated multiple riots that “threw the entire region into disarray”. Only the arrival fresh troops from Belgium quieted the Lower Congo, while the curfew remained in the capital until March.

Belgium then moved to speed up the process towards Congolese independence. Wage rises were enacted, anti-racism laws were passed and the headquarters of many companies that primarily operated in the colony were transferred from Belgium to the Congo.

tremos, a granada defensiva. Os desordeiros mortos pelas balas da Policia ou de Force Publique resultaram de combates e legitimo defe



undos de outros pontos do Congo. Inumeros camions e os caminhos de ferro foram empregues nesse transporte de "indesejaveis". Mas estes indesejaveis - muitos deles vivendo no meio dos



The First Consultative College was called, which elevated many Congolese figures to senior government positions, while large sums were given by the Belgian government to shore up the Congo's beleaguered public balance sheet. Moreover, huge Belgian and international investments were made in agrarian production and infrastructure.

Felgas writes that "There was no doubt in everyone's mind that the Belgian Congo had definitely given in, although it did so in a way that was internationally considered to be very honourable". Amazingly, the Belgian government was praised by many African leaders and it wanted to be seen as acting in "good faith in giving the Congolese everything they asked for".

The Belgian colonial authorities released the ABAKO leaders who had been arrested for starting the Léopoldville Riots and brought the heads of the various Congolese independence groups to Brussels as the honoured guests of the Belgian state, to conduct negotiations.

Felgas remarks that "it seems that so much clemency and good faith on the part of the Belgians should leave the Congolese satisfied because not only do they have their independence guaranteed, but everything is being done so that their independence is built upon a political, social and economic structure as strong as possible. This structure, however, required time to establish itself, it therefore requires evolution and not precipitation".

It is observed that "now the current Congolese leaders want to be the ones who pass into History. Therefore, delay does not please them". They want to be the next Kwame Nkrumah of Ghana or Ahmed Sékou Touré of Guinea, regardless of the consequences. Felgas writes that "It seems it natural to us that the vanity and precipitation of the Congolese leaders are intent on leading the country to independence in a very short time – Even if this leads to new and even more violent riots". Indeed, "nothing can be predicted" in the wake of the "aggressive speeches performed by the likes of Lumumba and Ngalulu, who only a few months ago were considered moderate...the fever took hold of them... it will [likewise] take possession of the Congolese people".

The Belgian government agreed to convene a meeting of all the interested parties in Luluabourg (Kananga) in January 1961, supposedly for the purpose of declaring Congo's independence.

Felgas remarks that "To many people, this resolution will seem impossible to become a reality in such a short period of time. To us, however, who have been studying the political evolution taking place in all the former European colonies in Africa and Asia, it does not seem so unrealizable".

The main body of the work fills out the themes articulated within the Introduction. The 'Parte Primera' features the chapters: 1 - *Problemas fundamentais do Congo Belga* [Fundamental Problems of the Belgian Congo] (pp. 27-36); II - *A Situação económico-financeira* [The Economic and Financial Situation] (pp. 39-46); III - *As seitas Religiosas* [Religious Sects] (pp. 49-53); IV - *Os antagonismos étnicos* [Ethnic Antagonisms] (pp. 57-69); and V. *Os partidos políticos* [The Political Parties] (pp. 73-80).

The 'Parte Segunda': *O futuro político do Congo Belga*, contains the chapters I - Política e ideias belgas [Belgian Politics and Ideas] (pp. 87-96); II- As reformas política introduzidas em 1958 [The Political Reforms Requested in 1958] (pp. 99-104); III – As crescentes exigências do Congolese [The Growing Demands of the Congolese] (pp. 107-25); IV – Os tumultos de Janeiro de 1959 [The Riots of January 1959] (pp. 128-32); and V - A democratização do Congo Belga [The Democratization of the Belgian Congo] (pp. 136-52).

The Annexes at the end of the work include I. *Associações, federações e partidos políticos congolese* [List of Congolese Associations, Federations and Political Parties] (pp. 155-6), including around two dozen entries. Annex II. *Programas dos diversos partidos* [Description of the Programs of the Various Parties] (pp. 157-72), details the manifestos of 12 major parties, spanning the political spectrum and dominated by many different ethnic groups, being the *Alliance des Bakongo* (ABAKO), *Mouvement National Congolaise* (MNC), led by the leftist Patrice Lumumba; *Union Progressive Congolaise* (UPC) ; *Partie Union Congolaise* (PUC), *Union Katangaise* (UK), *Partie Socialiste Congolaise* (PSC), *Partie Démocratique Congolaise* (PSA) ; *Union Congolaise de Léopoldville* ; *Partie de Solidarité Africaine* (PSA); *Mouvement Pour la Progresse National Congolaise* (MPNC); *Mouvement Pour le Rassemblement des Peuples Congolaises* (MRPC) ; and the *Partie de Unité Congolaise* (also PUC).

Annex III. *Relação nominal dos principais leaders congolese* [Nominal List of the Main Congolese Leaders] (pp. 173-9) lists dozens of key players in the country, including party leaders like Patrice Lumumba and Joseph Kasa-Vubu, etc.; the heads of professional federations; union bosses; editors of the major newspapers; indigenous mayors; and regional leaders, etc.

Annex IV. *Alguns dados curiosos* [Some Curious Data] (pp. 181-3) features interesting statistics on the country, for example, the Belgian Congo had more the 200 ethnic groups; 400,000 people listened to the radio daily, while 7,000 people in Léopoldville read the newspaper; Belgian Congo's public debt rose from 3.7 million Belgian Francs in 1950 to 37.4 in 1958; only 43 companies control almost the entire Congolese economy; the daily minimum wage in Léopoldville was 40.7 Belgian Francs, that while not great, was had risen by 120% since 1950 and was the highest in Central Africa. Annex V. *Indicação dos principais jornais, livros e revistas consultadas para o presente trabalho* [Indication of the Main Newspapers, Books and Magazines Consulted for this Work] (pp. 185-6), features a bibliography of ephemeral works.

Notably, the text is illustrated by two maps, the first of which is the *Divisão administrativa do actual Congo Belga* (21 x 20 cm, placed between pp. 36 - 37), printed on tracing paper, it shows the administrative divisions of the Belgian Congo, along with the railway lines. The second map is the *Baixo e Medio Congo Belga* (14 x 17.5 cm, placed between pp. 129 -130), which depicts the Lower and Middle Belgian Congo.

The present example of the work possesses a fine provenance, coming from the library of Dr. Vasco Marinho Falcão Nunes da Ponte, the Visconde de Roriz, the incumbent Governor of the Moçâmedes District of Angola (in office, 1956-60), a highly influential figure in the Portuguese colonial firmament, being an intellectual, author and bibliophile. The title bears Felgas's manuscript dedication to Falcão Nunes da Ponte, "Ao Ex[celsíssimo] Sr. Dr. Vasco Marinho Falcão Nunes da Ponte, c[on] sincera amizade Esteves Felgas 1959".



## Epilogue

Under intense pressure from the Congolese indigenous parties, Belgium accelerated its intended timetable, granting its colony full independence on May 30, 1960, creating a country known as the République du Congo, confusingly with the same name as its neighbour, the former French Congo, such that it was popularly known as “Congo-Léopoldville”, while the other was known as “Congo-Brazzaville”.

Following the country's first elections, Joseph Kasa-Vubu was elected president, while Patrice Lumumba, the leftist head of the *Mouvement national Congolais* (MNC), was chosen to be prime minister. However, the country's political system began to collapse almost as soon as it was established, in part due to the competing ambitions of its leaders, and part due to the mendacious meddling of Belgium and various world powers in the context of the Cold War. Basically, Kasa-Vubu and Lumumba despised each other, while the Western powers distrusted Lumumba due to his ties to Moscow. To make matters worse, less than two weeks after Congo-Léopoldville declared its independence, the mineral rich province of Katanga declared its desire to secede, with the thinly veiled support of Belgium (who hoped to retain control of its mines). Soon Lumumba and Kasa-Vubu came into open conflict, causing a constitutional crisis.

On January 17, 1961, Colonel Joseph-Désiré Mobutu removed Lumumba from power, whereupon he was turned over to be murdered by Belgian-backed Katangan separatists. Mobutu, now known as Mobutu Sese Seko deposed Kasa-Vubu in 1965, making himself the president-dictator. He presided over an ultra-kleptocratic and extremely oppressive regime until he was deposed in 1997.

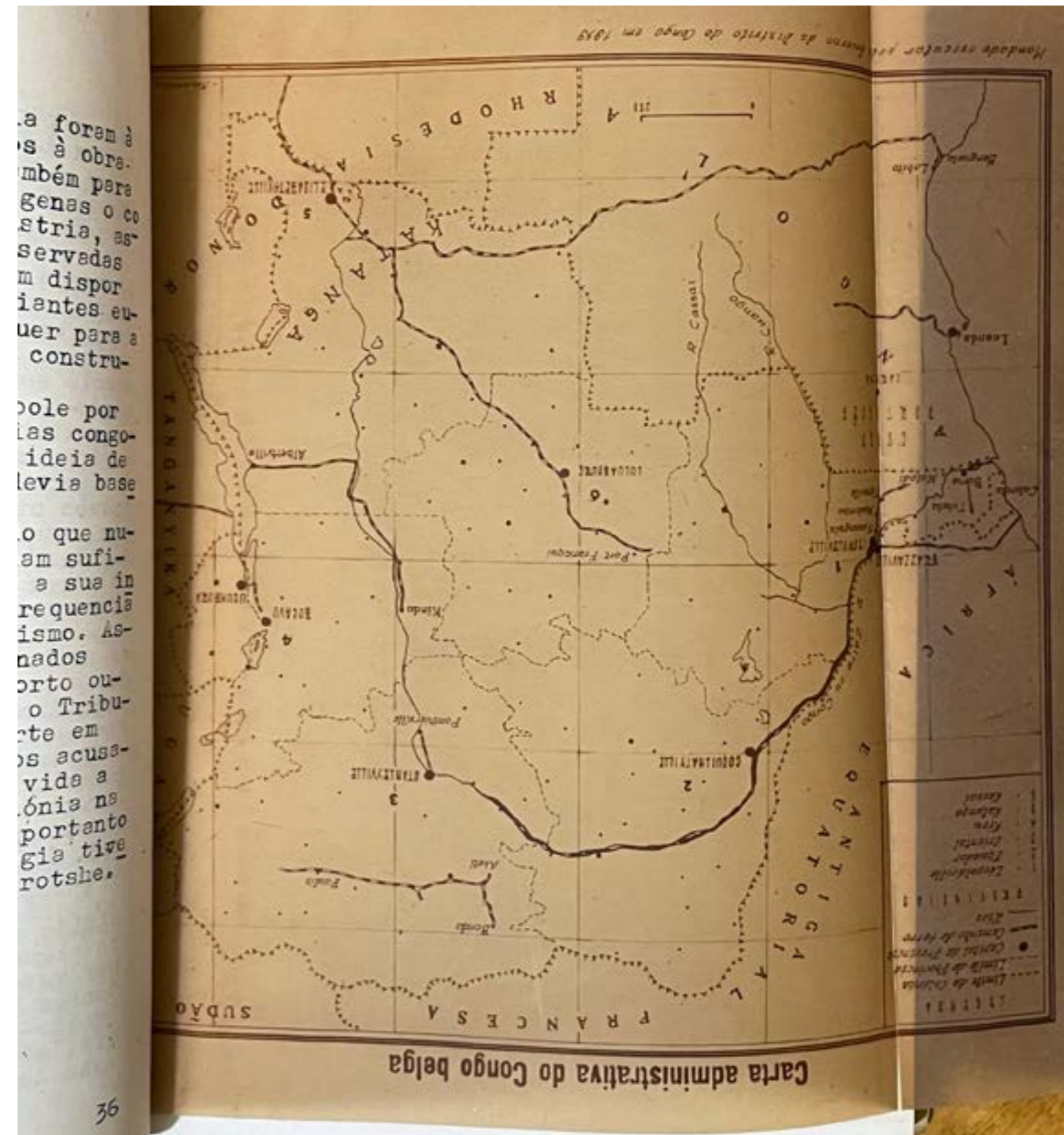
The unrest in the Congo soon spilled over into Angola (as Felgas had feared). In what became known locally as the Angolan War of Independence (1961-74), the Frente Nacional de Libertação de Angola (FNLA), an armed rebel movement led by Holden Roberto, took up arms against Portuguese rule. The FNLA had a conservative Christian ideological bent, and was dominated by the Bakongo people, who lived in far northern Angola. The movement originally hoped to overthrow the Portuguese regime in northern Angola and to re-establish the Kingdom of Kongo, a former Bakongo-ruled mega-state that lasted from around 1390 until 1862, controlling northern Angola and much of today's Democratic Republic of the Congo. The FNLA would be actively supported by Mobutu Sese Seko.

### Hélio Esteves Felgas: Soldier-Scholar during the Twilight of Colonialism

Hélio Augusto Esteves Felgas (1920 - 2008) was one of the great soldier-scholars of African affairs of the Decolonization / Cold War era, publishing numerous influential studies on the societies, politics and military sciences of Angola and the Belgian Congo, as well as being one of Portugal most decorated frontline battle commanders.

He was inarguably brilliant and intellectually honest, never being afraid of expressing controversial opinions, which were always taken seriously by friend and foe alike.

He graduated from military college as lieutenant of infantry in 1941, and continued his training, passing the High Command Course (IAEM) and completing advanced studies colonial





history, English and Russian. During his early career, he was posted to Mozambique and East Timor, before serving in Angola for most of the 1950s. Promoted to Major, he became the army commander of the Uíge District of northern Angola, whereupon he focused upon studying the relationship between Angola and the Belgian Congo.

Beginning in the early 1950s, Felgas began to publish innumerable academic articles and books. He possessed an uncommonly brilliant mind that easily equalled that of top-flight professors, which combined with his extensive experience in the field and access to clandestine intelligence, allowed his work to attain an unparalleled level of insight and accuracy.

Since 1947, he served on the editorial board of the prestigious periodical, *Revista militar*, and over his long career he wrote 85 academic articles.

His numerous books included, *Timor português* (Lisbon, 1956); *História do Congo Português* (Carmona, 1958); *Ocupação militar do Congo Português* (Lisbon, 1958); *A riqueza hidroeléctrica da África: alguns aspectos económicos, políticos, sociais e militares do seu aproveitamento* (Lisbon, 1959); *As populações nativas do Congo português* (Luanda, 1960); *A revolta militar no Congo* (Lisbon, 1960); *Guerra em Angola* (Lisbon, 1961); *A importância militar dos novos Estados Africanos* (Lisbon, 1964); *A África entre as duas Chinas* (Lisbon, 1965); and *Guerra na Guiné* (Lisbon, 1967). Many of his books had surprisingly high readership for such intellectually weighty tomes.

During the Guerra do Ultramar (the Portuguese African wars of independence), Felgas, who was promoted to Colonel in 1961, served two tours (1963-4 and 1968-9) as a senior frontline battle commander in Guiné (Guiné-Bissau), the 'meatgrinder' that was by far and away the most brutal theatre of the conflict. During latter tour, he was the Head of the General Staff of Eastern Guiné, successfully leading the difficult Op Lance Afhada.

Towards the end of his tenure in Guiné, he severely criticized the Portuguese government and its military leadership for allowing the conflict there to become Portugal's "Vietnam". While such outspokenness would lead most officers into trouble, Felgas was so highly respected that he remained unscathed (it also helped that his criticisms were accurate). He became one of the most highly decorated soldiers in the Portuguese army due to his valour and skill, retiring with the rank of Major General.

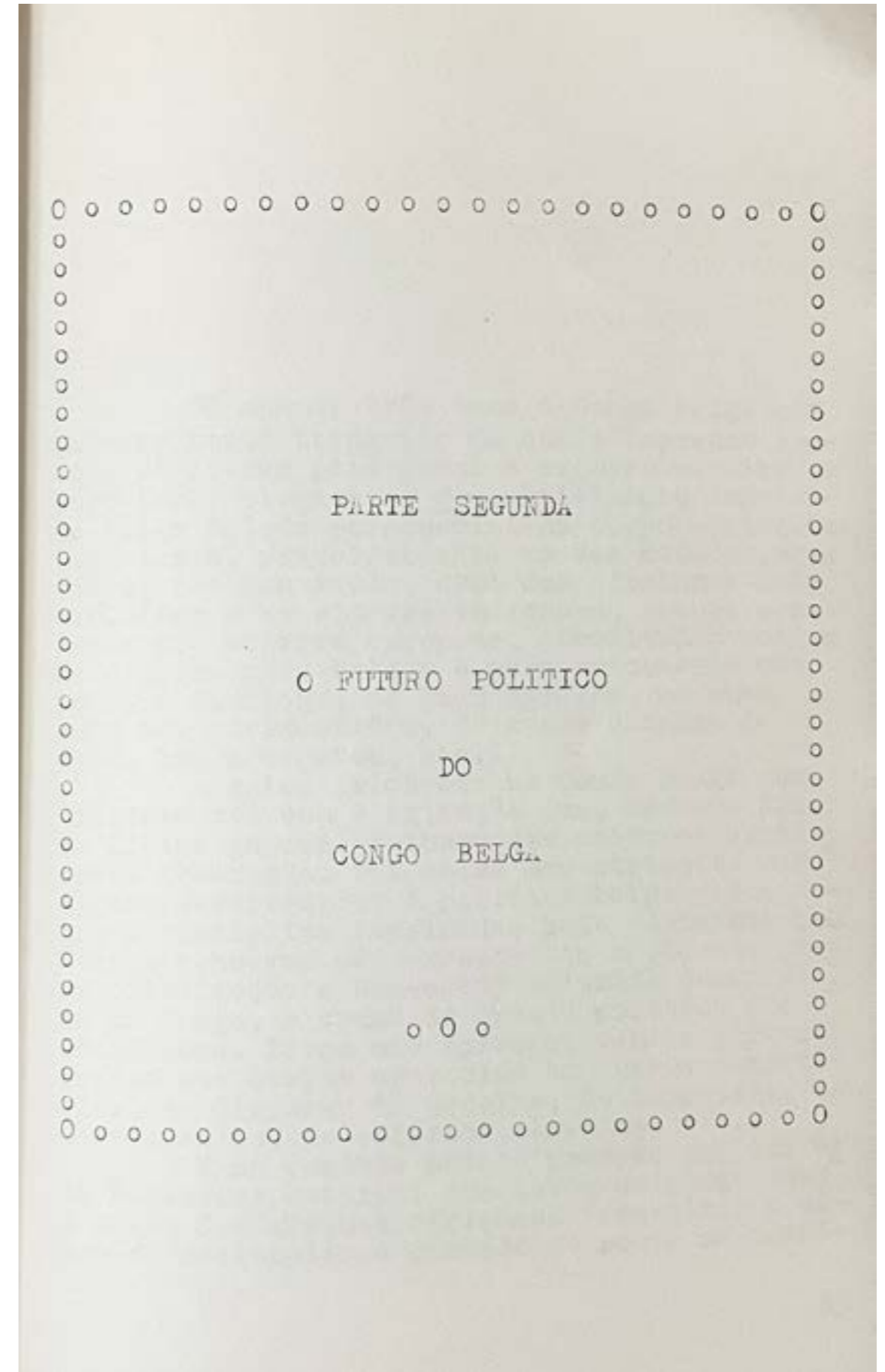
#### A Note on Rarity

The present work is extremely rare, as only a handful of examples were made for private circulation amongst the Portuguese colonial elite; there is no evidence that the work was ever sold or publicly disseminated.

We can trace 4 institutional examples of the work, held by the University of California-Los Angeles; the University of Syracuse; the Belisário Pimenta Collection at the University of Coimbra; and the Biblioteca Adriano Moreira (Bragança). Moreover, we are not aware of any records of the work as ever having appeared on the market.

References: University of California – Los Angeles: DT657.2 .F354 1959; University of Syracuse: DT657.2 .F354 1959; Biblioteca Adriano Moreira (Bragança): CDU 32FEL; OCLC: 17540635; BIBLIOTECA DA UNIVERSIDADE DE COIMBRA, Bibliografia de Belisário Pimenta (Coimbra, 1974), no. 514 (p. 94); Luís Filipe de OLIVEIRA E CASTRO, *A nova Africa ensaio sociopolítico* (Lisbon, 1967), p. 147.

**1.800 EUR**





## 16. OTTOMAN MAP OF IRAQ

عثمان نوری [Osman Nuri, Sabık Coğrafya-yı Askeri Muavini Piyade Kol Ağası / Senior Chief Military Cartographer for the Infantry].

جغرافیای عسکری و عثمانی درس لرینه مخصوص  
نهرین حریطه سی

[Map of Mesopotamia [Lit. Map of Two Rivers] for Specific Military and Ottoman Geographical Operations]

Istanbul: مکتب حربیه مطبعه سی [Maktaba Harbiye-yi Matbaası / War Office Press] [circa 1905-1910].

Colour lithograph, 75 x 53 cm (29.5 x 20.1 inches), (slightly stained, soft folds, narrow margins, tiny tears in folds) (# 70693).

*A map of Iraq, expanding from the area north of the Lake Van in the north-west to the Persian Gulf in the South-East made by the Ottoman Military Office in Istanbul and marking the planned railway projects.*

A detailed map of Iraq was made around 1905 or 1910 in Istanbul by the War Office for the Ottoman military and engineers, working in the area. Marked are borders, roads and planned railroads, not all of which were ever finished. The first railway in Iraq opened in 1914 between Baghdad and Samarra, a distance of 120km. The in-set map showcases the railroad to Aleppo, where the station was not finished until 1912.

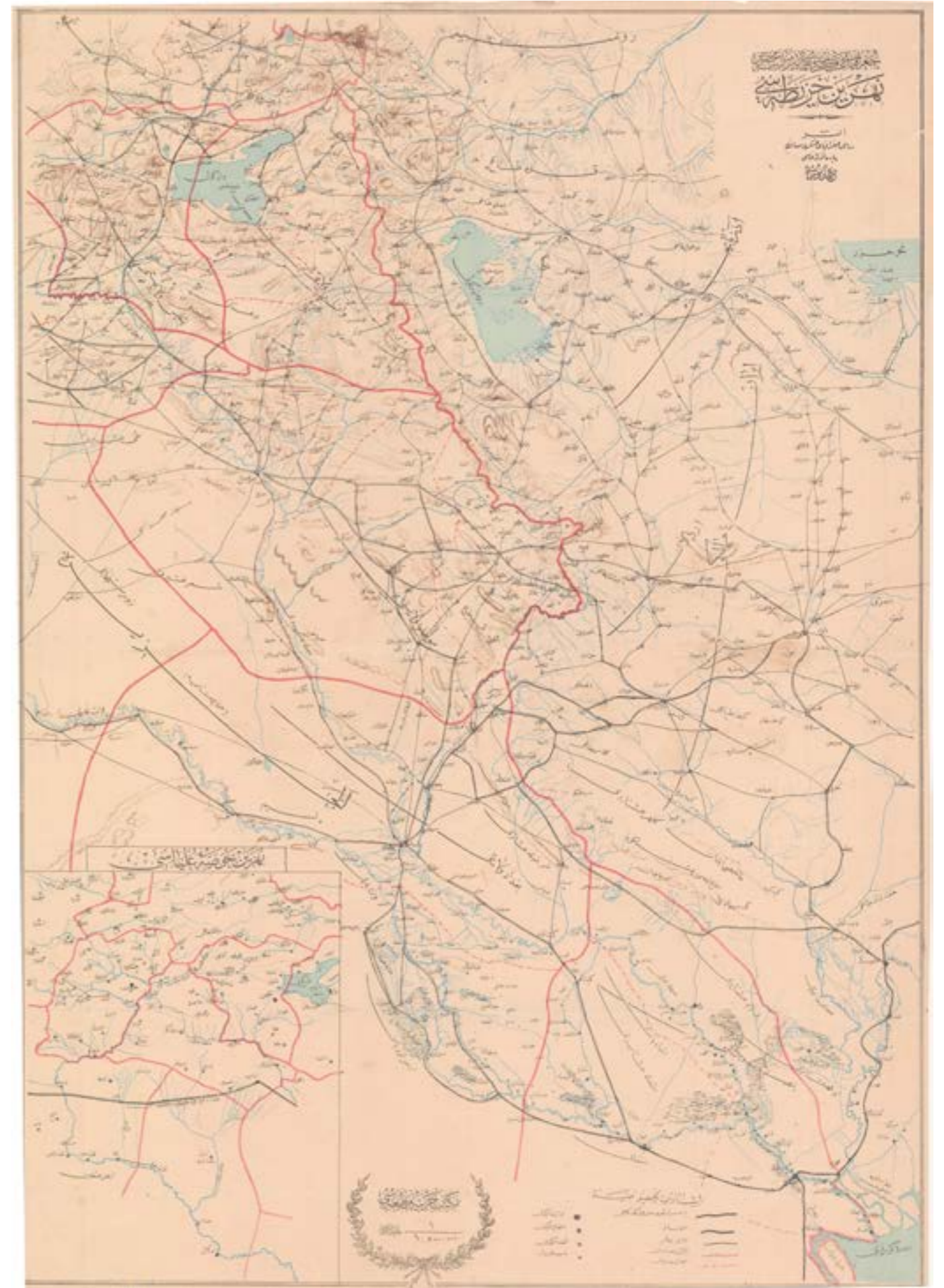
The area between Euphrates and Tigris at the time represented an important new developing stretch of the Ottoman Empire, which with the Baghdad Railway under construction opened new possibilities on the field of military, economy, engineering and agriculture.

The area gained a special importance with the discovery of the oil and the first oil pipeline in the Middle East at the Ahwaz area of the Arabistan region of Persia (today Khuzistan Province, Iran), completed in 1912, which connected the Masjed Soleyman Oilfield with the Anglo-Persian Oil Company's refinery at Abadan.

As the pipeline is not yet marked, the map could be dated before 1912, possibly between circa 1905-1910.

The cartographer Osman Nuri was an esteemed late Ottoman cartographer, who worked for the military office, yet not much is known about his life. In 1909 (1325) he made a wall map of the Arabian Peninsula and around this time a more common wall map of Anatolia (Anadolu haritası) (Osmanlı coğrafya literatürü tarihi. History of Geographical Literature during the Ottoman Period, 2000, nos. 282 and 433).

880 EUR





# 17. LAGOS, NIGERIA / WORLD WAR II AFRICAN URBANISM LAGOS IMPRINT

**NIGERIA LAND & SURVEY DEPARTMENT.**

**Plan of Lagos 1942. / Scale:- 1:4800.**

**Lagos: Land & Survey Department (Nigeria), February 1942.**

Bi-chrome (black and red) photolithograph (Very Good, overall clean, some light creasing and staining), 63 x 84 cm (25 x 33 inches) (#70252).

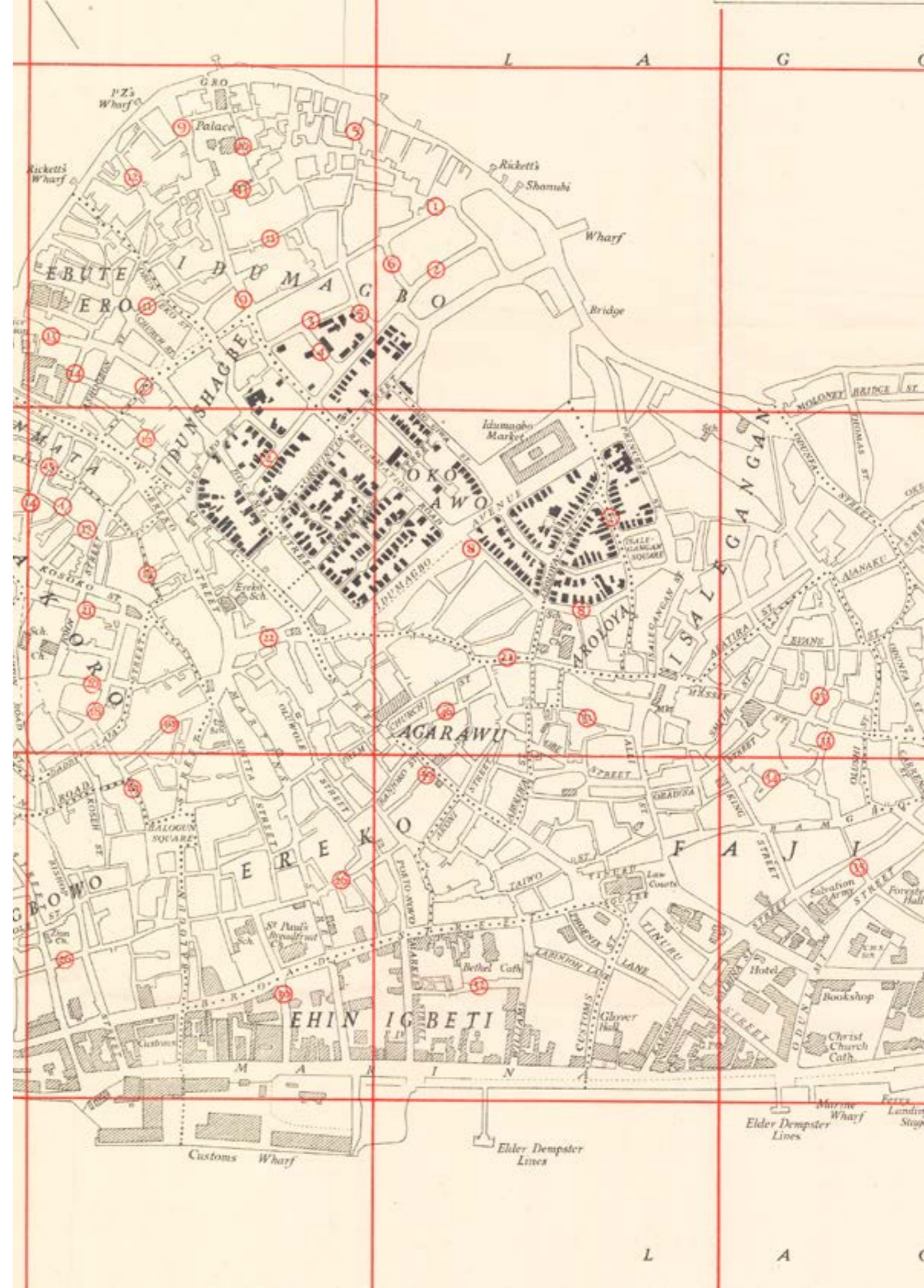
*A very rare separately issued official city plan of Lagos, published locally by the Land & Survey Department (Nigeria) during World War II, when the bustling city was a base for daring Allied missions against Axis positions through West Africa; the highly detailed map shows all streets and outlines and labels dozens of key public buildings and institutions; a valuable record of Lagos from a bygone era (as the city today is scarcely recognizable with a population of over 16 million!) and of the history of African urbanism.*

Lagos (originally known a 'Eko') first developed as a Yoruba settlement on Iddo Island during the 15th Century. The village soon became a major centre in 'Yorubaland' the vast territory of the Yoruba people, a culturally advanced civilization, internationally known for their creation of magnificent bronze statues during the mediaeval period. Lagos was first encountered by Europeans, when the Portuguese explorer Rui de Segueira visited the town in 1472. The name Lagos derives from either the Portuguese word for 'lakes', or the city of Lagos in the Algarve.

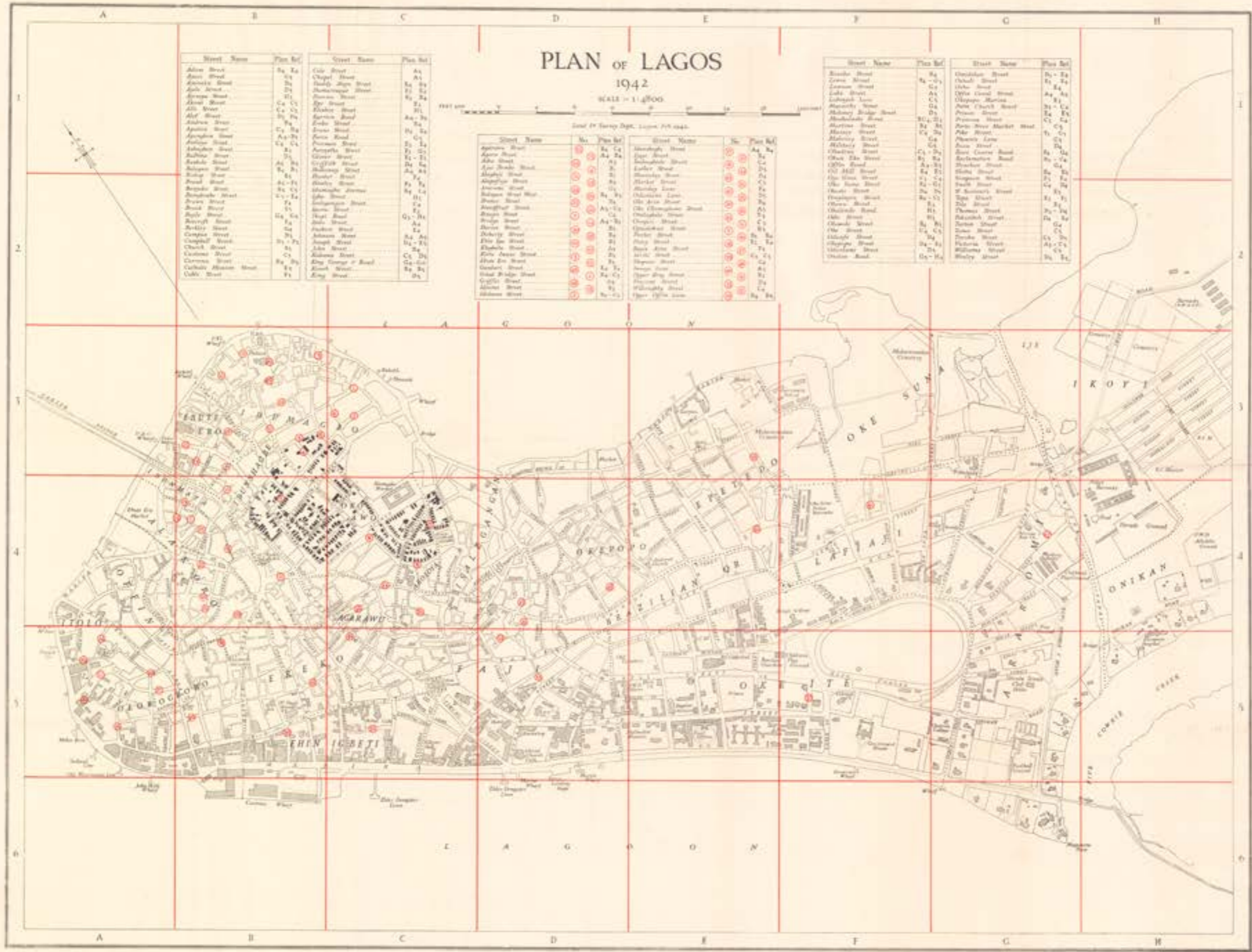
The Lagos region was subsequently fought over between the Yoruba and Benin people, and it developed into a major centre of the Trans-Atlantic slave trade, with the nucleus of the town shifting across the narrows of the Lagos Lagoon to Lagos Island. However, it was the suppression of the slave trade during the first half of the 19th century that brought a permanent European presence to the region. Christian missionaries (including the CMS mission) arrived in the area in the 1840s, whereupon they generally enjoyed a positive reception. Britain's Royal Navy maintained a heavy presence in the area, and in 1849 Whitehall appointed John Beecroft the be the Consul of Benin and Biafra, with oversight of the Lagos region.

In 1851, Britain briefly took over Lagos to install its preferred local ruler. The succeeding decade is known as the 'Consular Period' in Lagos, which saw the expansion of missionary activities and British institutions. Britain annexed Lagos on August 6, 1861, in what was known as the Lagos Treaty of Cession.

In the coming decades. Lagos grew to become a major city, a status bolstered when Britain took control over the entirety of Nigeria in 1887. The Protectorate of Nigeria was established in 1914, with Lagos as the capital.







# PLAN OF LAGOS

1942

SCALE = 1:14,000

Sheet of Survey Dept. Lagos, Feb 1942

Street Name	Plot No.	Street Name	Plot No.
Aden Street	24-26	Ala Street	A1
Aden Street	A1	Ala Street	A1
Aden Street	24	Ala Street	24-26
Aden Street	26	Ala Street	26
Aden Street	28	Ala Street	28
Aden Street	30	Ala Street	30
Aden Street	32	Ala Street	32
Aden Street	34	Ala Street	34
Aden Street	36	Ala Street	36
Aden Street	38	Ala Street	38
Aden Street	40	Ala Street	40
Aden Street	42	Ala Street	42
Aden Street	44	Ala Street	44
Aden Street	46	Ala Street	46
Aden Street	48	Ala Street	48
Aden Street	50	Ala Street	50
Aden Street	52	Ala Street	52
Aden Street	54	Ala Street	54
Aden Street	56	Ala Street	56
Aden Street	58	Ala Street	58
Aden Street	60	Ala Street	60
Aden Street	62	Ala Street	62
Aden Street	64	Ala Street	64
Aden Street	66	Ala Street	66
Aden Street	68	Ala Street	68
Aden Street	70	Ala Street	70
Aden Street	72	Ala Street	72
Aden Street	74	Ala Street	74
Aden Street	76	Ala Street	76
Aden Street	78	Ala Street	78
Aden Street	80	Ala Street	80
Aden Street	82	Ala Street	82
Aden Street	84	Ala Street	84
Aden Street	86	Ala Street	86
Aden Street	88	Ala Street	88
Aden Street	90	Ala Street	90
Aden Street	92	Ala Street	92
Aden Street	94	Ala Street	94
Aden Street	96	Ala Street	96
Aden Street	98	Ala Street	98
Aden Street	100	Ala Street	100

Street Name	No.	Plot No.	Street Name	No.	Plot No.
Aden Street	24	A1	Ala Street	24	A1
Aden Street	26	A1	Ala Street	26	A1
Aden Street	28	A1	Ala Street	28	A1
Aden Street	30	A1	Ala Street	30	A1
Aden Street	32	A1	Ala Street	32	A1
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Aden Street	36	A1	Ala Street	36	A1
Aden Street	38	A1	Ala Street	38	A1
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Aden Street	68	A1	Ala Street	68	A1
Aden Street	70	A1	Ala Street	70	A1
Aden Street	72	A1	Ala Street	72	A1
Aden Street	74	A1	Ala Street	74	A1
Aden Street	76	A1	Ala Street	76	A1
Aden Street	78	A1	Ala Street	78	A1
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Aden Street	94	A1	Ala Street	94	A1
Aden Street	96	A1	Ala Street	96	A1
Aden Street	98	A1	Ala Street	98	A1
Aden Street	100	A1	Ala Street	100	A1

Street Name	Plot No.	Street Name	Plot No.
Aden Street	24	Ala Street	A1
Aden Street	26	Ala Street	A1
Aden Street	28	Ala Street	A1
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Aden Street	38	Ala Street	A1
Aden Street	40	Ala Street	A1
Aden Street	42	Ala Street	A1
Aden Street	44	Ala Street	A1
Aden Street	46	Ala Street	A1
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Aden Street	50	Ala Street	A1
Aden Street	52	Ala Street	A1
Aden Street	54	Ala Street	A1
Aden Street	56	Ala Street	A1
Aden Street	58	Ala Street	A1
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Aden Street	64	Ala Street	A1
Aden Street	66	Ala Street	A1
Aden Street	68	Ala Street	A1
Aden Street	70	Ala Street	A1
Aden Street	72	Ala Street	A1
Aden Street	74	Ala Street	A1
Aden Street	76	Ala Street	A1
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Aden Street	84	Ala Street	A1
Aden Street	86	Ala Street	A1
Aden Street	88	Ala Street	A1
Aden Street	90	Ala Street	A1
Aden Street	92	Ala Street	A1
Aden Street	94	Ala Street	A1
Aden Street	96	Ala Street	A1
Aden Street	98	Ala Street	A1
Aden Street	100	Ala Street	A1



### The Map in Focus

This map depicts Lagos as it appeared near the height of World War II, when the city was a bustling centre of trade, government and culture, as well as a major military planning and staging centre for operations across West Africa. Lagos, which then had a population of around 200,000, is shown to occupy the western part of Lagos Island, while the narrows of the Lagos Lagoon run to its west. The 'old town', with its dense warren of irregular streets can be seen on the lefthand side, while eastward, the newer neighbourhoods feature a more even and spacious urban form.

The map, which is predicated upon the most recent information, was drafted and published in Lagos in February 1942 by the Land & Survey Department (Nigeria). It shows every street and alleyway, naming all the major thoroughfares, which are listed above in the index registers. Additionally, all the neighbourhoods are labelled (ex. the 'Brazilian Quarter'), while all key edifices are shown in outline, with the most important labelled. Some places of note include the Government House, Idumagbo Market, the Roman Catholic Cathedral, various Christian missions; the Race Course; Bookshop; the many named corporate wharfs along the waterfront; police barracks; and the Carter Bridge (which crossed the narrows of the Lagos Lagoon, built in 1901).

Today, many forget that West Africa was an active theatre of World War II. While Lagos was not directly involved in battle action, many important British-Allied military operations were planned in the relative security and peace of the city. Notably, the month before the present map was issued, Operation Postmaster (January 14, 1942), a mission that originated in Lagos was undertaken. During this endeavour, British special forces of the Small Scale Raiding Force (SSRF) and the Special Operations Executive (SOE) attacked a German-Italian base at Bioko Island (Fernando Po), in Spanish (Equatorial) Guinea, which was used to resupply German U-Boats. The British captured 2 Axis military boats, 1 merchant vessel and 29 enemy troops, so disabling the base. The expedition returned to Lagos in triumph, although its mission caused a diplomatic furore that almost saw Spain join the war on the Axis side!

The map is a valuable and high-quality rendering of Lagos from a bygone era, as today the city has a metropolitan population of over 16 million, rendering it virtually unrecognizable, although a few vestiges of colonial Lagos remain.

A revised issues of the map were published by the Land & Survey Department (Nigeria) in 1953 and 1958.

### A Note on Rarity

The 1942 (first) edition of the map is very rare, in line with most ephemeral works published in Sub-Saharan Africa during its era, which have a low survival rate. We can trace only 4 institutional examples, held by the British Library; University of Wisconsin - Milwaukee; University of Birmingham; and the Bodleian Library - University of Oxford. Moreover, we cannot trace any sales records.

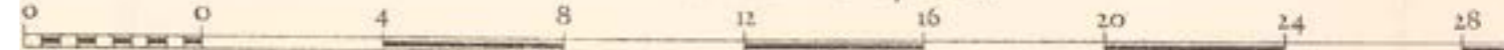
References: British Library: Maps X.1726.; University of Wisconsin - Milwaukee: 334-d. L33 A-1942; Bodleian Library - University of Oxford: E39:40 Lagos (7); OCLC: 498088004, 1028738855, 498088004.

750 EUR

# PLAN OF LAGOS

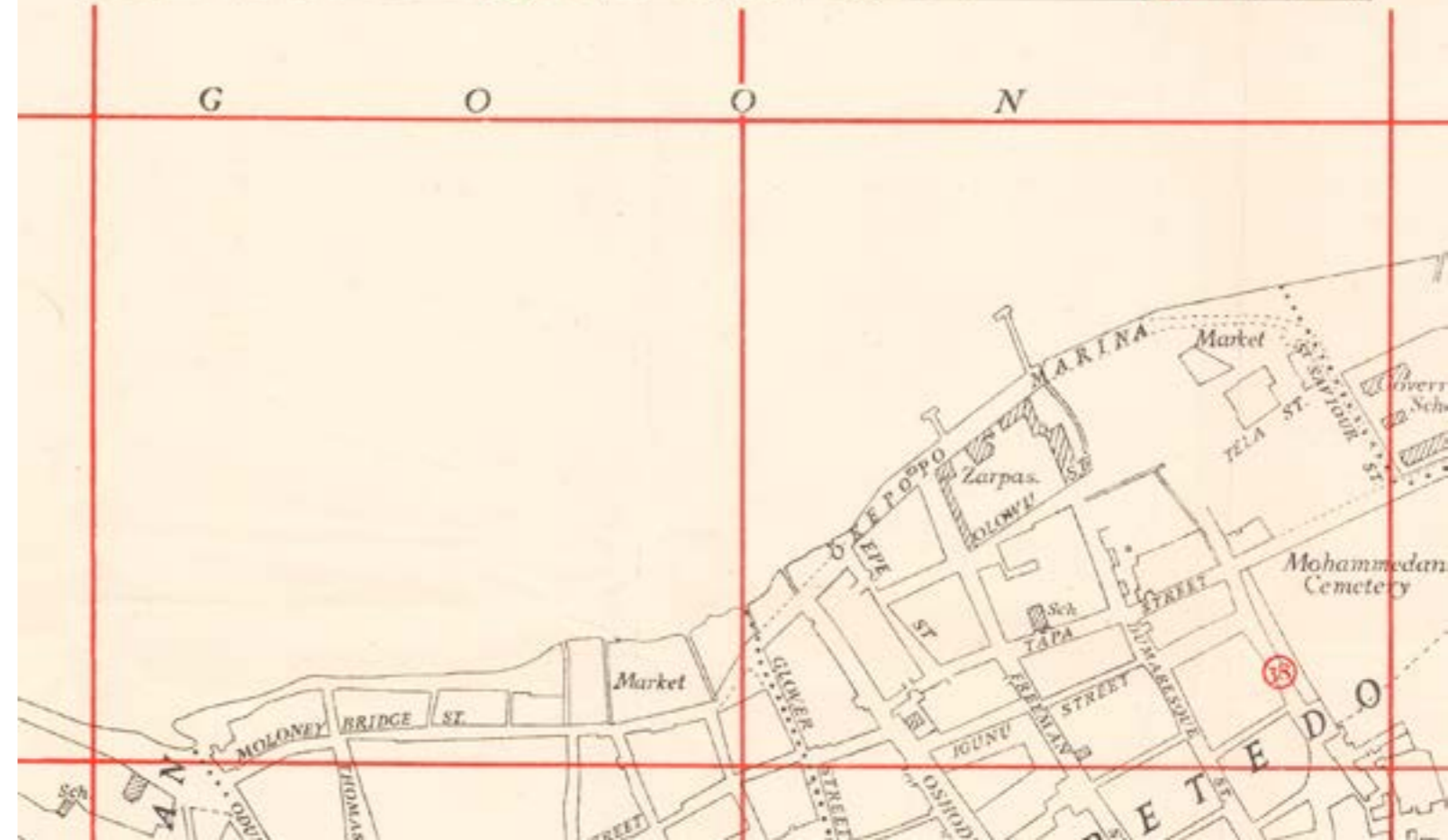
1942

SCALE :- 1:4800.



Land & Survey Dept., Lagos, Feb. 1942.

Street Name	No.	Plan Ref.	Street Name	No.	Plan Ref.
Agarawu Street	22	B <sub>4</sub> C <sub>4</sub>	Idunshagbe Street	17	A <sub>4</sub> B <sub>4</sub>
Agoro Street	15	A <sub>4</sub> B <sub>4</sub>	Ijaye Street	21	B <sub>4</sub>
Aibu Street	24	A <sub>5</sub>	Isaleagbede Street	8	C <sub>4</sub>
Ajai Bembe Street	4	B <sub>3</sub>	Luther Street	34	D <sub>5</sub>
Alagbeji Street	11	B <sub>3</sub>	Macaulay Street	45	D <sub>4</sub>
Alapafuja Street	25	A <sub>5</sub>	Market Street	32	C <sub>5</sub>
Araromi Street	44	G <sub>4</sub>	Munday Lane	41	F <sub>4</sub>
Balogun Street West	29	B <sub>4</sub> B <sub>5</sub>	Odunlami Lane	35	D <sub>5</sub>
Branco Street	23	D <sub>4</sub>	Oke Arin Street	20	B <sub>4</sub>
Breadfruit Street	26	A <sub>5</sub> - C <sub>5</sub>	Oke Olowogbowo Street	36	A <sub>5</sub>
Binuyo Street	7	C <sub>4</sub>	Onilegbale Street	43	B <sub>3</sub>
Bridge Street	14	A <sub>4</sub> - B <sub>3</sub>	Orogiri Street	6	C <sub>3</sub>
Davies Street	30	B <sub>5</sub>	Ojuolokun Street	5	B <sub>3</sub>
Doherty Street	18	B <sub>4</sub>	Porter Street	16	B <sub>3</sub> B <sub>4</sub>
Ehin Iga Street	10	B <sub>3</sub>	Patey Street	38	E <sub>3</sub> E <sub>4</sub>
Elegbata Street	27	A <sub>5</sub>	Regis Aine Street	37	F <sub>5</sub>
Eletu Iwase Street	3	B <sub>3</sub>	Seriki Street	39	C <sub>4</sub> C <sub>5</sub>
Ehute Ero Street	13	B <sub>3</sub>	Shopono Street	46	C <sub>4</sub>
Gambari Street	42	E <sub>4</sub> F <sub>4</sub>	Savage Lane	40	A <sub>5</sub>
Great Bridge Street	1	B <sub>4</sub> - C <sub>3</sub>	Upper King Street	9	B <sub>3</sub>
Griffin Street	28	A <sub>5</sub>	Vincent Street	33	D <sub>4</sub>
Idiomu Street	12	B <sub>3</sub>	Willoughby Street	31	C <sub>4</sub>
Idoluwo Street	2	B <sub>4</sub> - C <sub>3</sub>	Upper Offin Lane	19	B <sub>4</sub> B <sub>5</sub>













Japan mounted a two-pronged attack on the Dutch East Indies. The Western Force, swept down from Vietnam, to assault Sumatra and western Java; while the Eastern Force departed from the Philippines to take Dutch Borneo (as well as invading the British territories of Sarawak and Sabah, plus, Brunei), Sulawesi, Western New Guinea and eastern Java and Bali, Lombok, etc. As elsewhere, the Dutch forces and their British, American and Australian allies, were totally outmatched, leading to the Dutch Governor-General's surrender on March 9, 1942.

The Japanese then imposed an extremely brutal occupation upon the Indonesian Archipelago, savagely mistreating Western POWs, tormenting the civilians, while ravaging the islands' natural resources. Japan, for the most part, retained control of the islands until it was compelled to surrender on August 15, 1945.

The Japanese occupation fatally weakened the Netherlands' 350-year-old colonial presence in the Indonesian Archipelago. This allowed the indigenous peoples to mount and win the Indonesian War of Independence (August 17, 1945 – December 27, 1949), so creating the sovereign Republic of Indonesia.

### The Maps in Focus

Present here is a seemingly unrecorded set of 6 Japanese cyanotype (blueprint) maps of the Dutch East Indies (Indonesia), likely made by the Imperial Japanese Army (IJA), just before or during the Dutch East Indies Campaign. Featured, is a general map of all the Dutch East Indies, plus 5 maps that depict the colony's principal islands (Sumatra, Java, Borneo, Sulawesi and Papua Barat/Western New Guinea). The maps were clearly made for strategic planning purposes, as they focus upon the road and railway systems that were the lifeblood of military logistics, critical factors in Japan's ability to seize and maintain control over these enormous islands.

There is no imprint (unnecessary, as the maps were made for internal use), and they could have been made in one of a variety of places, including Japan, Philippines, Vietnam, or even in the Dutch East Indies. The maps were created through the cyanotype (blueprint) printing technique, which is sometimes referred to as a 'sunprint'. This photographic printing process involved the use of two chemicals: ammonium iron (III) citrate and potassium ferricyanide. Invented in 1842 by the astronomer Sir John Herschel, the technique was favoured by engineers, as it produced technical diagrams of sharp contrast and clarity. It also had the advantage of being very low cost and easy to execute (by those properly trained). From the late 19th to mid-20th centuries, the technique gained widespread popularity for architectural and engineering plans (i.e., 'Blueprints'). This led it to be adapted to cartography, often to maps of a technical nature, such as urban models and plans for mines and transportation infrastructure (as here). A limitation of the cyanotype medium is that it could yield only a very limited number of copies, such that virtually all cyanotype maps are today extremely rare. Indeed, the present maps seem to be unrecorded and are quite likely the only examples that survive today.

The maps are as follows:

1.

**[DUTCH EAST INDIES (INDONESIA) GENERAL MAP:]**

蘭印航路圖 [Netherlands Indies Route Map].

Cyanotype (Very Good, irregular folds and some light creasing, small area of loss to blank lefthand margin with closed tear entering image with no loss), 26 x 56 cm (10 x 22 inches).

2.

**[SUMATRA:]**

スマトラ 鉄道及自動車線圖 [Sumatra Railway and Automobile Route Map].

Cyanotype (Very Good, small closed tear along old vertical fold at top, righthand margin with old stitching holes and a closed tear), 50 x 44.5 cm (19.5 x 17.5 inches).

3.

**JAVA:**

ジャワ マズラ 鉄道及自動車線圖 [Java Railway and Automobile Route Map].

Cyanotype (Very Good, some irregular folds, old stitching holes along righthand neatline, minor stain in lower right corner), 24 x 58 cm (9.5 x 23 inches).

4.

**[BORNEO:]**

ボルネオ交通圖 [Borneo Transportation Map].

Cyanotype (Very Good, small closed tear along old vertical fold at top, some wear along old folds and slight creasing, old stitching holes along lefthand margin), 54.5 x 53.5 cm (21.5 x 21 inches).

5.

**[CELEBES (SULAWESI):]**

セレベス道路圖 [Celebes Road Map].

Cyanotype (Good, some toning, tears and small point of loss along old vertical fold, repaired tear in upper lefthand margin), 42 x 35 cm (16.5 x 13.5 inches).

6.

**[NEW GUINEA (WESTERN HALF) – PAPUA BARAT:]**

蘭領 ニューギニア 交通圖 [Dutch Territory of New Guinea Transportation Map].

Cyanotype (Very Good), 44 x 56.5 cm (17.5 x 22 inches).

References: N/A – maps seemingly unrecorded.

1.600 EUR







# 19. ALASKA WORLD WAR II – DUTCH HARBOR UNALASKA BAY THE ALEUTIAN CAMPAIGN

Staff Sergeant IMMING (U.S. ARMY).

Tactical Road Net / Unalaska Bay Area / Scale 1/20,000.

[Likely Dutch Harbor, Alaska: U.S. Forces Base], February 1, 1943.

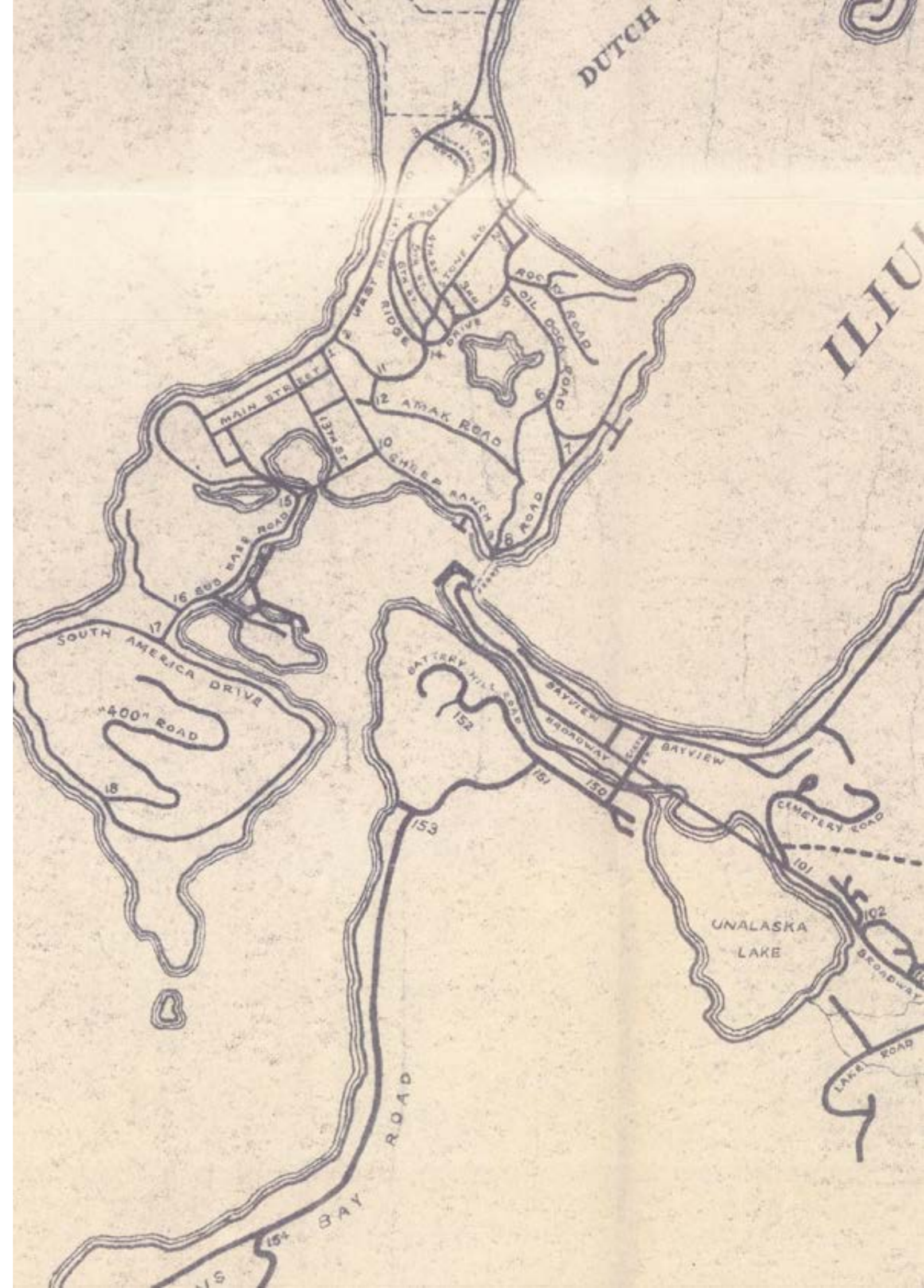
Monochrome photographic print (Very Good, remarkably clean and crisp, just some very light wear along old folds, some lightness along horizontal centrefold due to original photographic exposure), 81.5 x 91.5 cm (32 x 36 inches) (#70611).

*An unrecorded classified World War II map of the Dutch Harbor area, Alaska, made in February 1943 when it hosted a combined U.S. Navy-Army base that was home to 20,000 troops, being the epicentre of the Allied effort to counteract the ongoing Japanese Aleutian Campaign, whereupon in June 1942 the Japanese aerially bombed Dutch Harbor, just before the Japanese seizing the islands of Kiska and Attu; the attacks representing the only occasions that North America was ever attacked by air and the only time that U.S. territory had been occupied by a foreign power since the War of 1812; while the Japanese strikes had a devastating psychological effect upon American morale for a time, the U.S. soon made a reprise, building Dutch Harbor into mega-base and regaining Attu in a daring operation; one of very few wartime maps of Dutch Harbor, likely made on site for the use of senior Allied officers.*

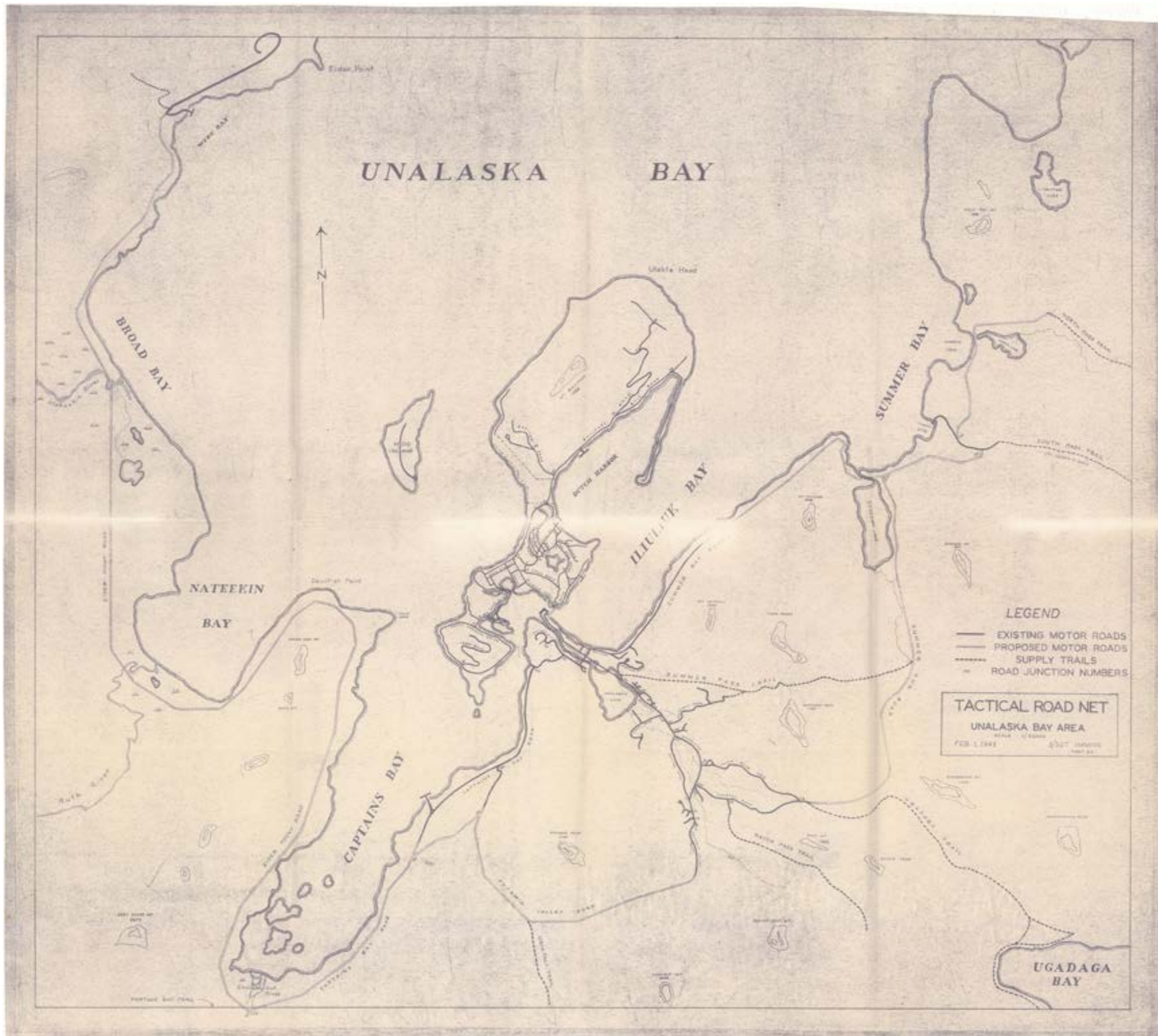
During World War II, Alaska's Aleutian Islands were of critical strategic importance. The volcanic archipelago extended south and west into the northern Pacific for 1,900 km (1,200 miles) from the mainland. It guarded the sea and air approaches to the Pacific Northwest and was ideally suited to mounting an attack upon Japan or assisting the Soviets in their Far Eastern domains. Most acutely, the Americans feared that if the Aleutians should ever fall into Japanese hands, then the enemy could launch direct attacks upon Anchorage, Vancouver, Seattle, Portland and perhaps even San Francisco.

Even before World War II, the U.S. military well understood the Aleutians' significance and, in 1938, recommended that the first large and permanent military base be established there.

Dutch Harbor, an old fishing village on the small Amaknak Island, on Unalaska Bay, just off the much larger Unalaska Island, was chosen as the ideal site, due to its excellent ice-free port. It was also the only part the Aleutians that was somewhat developed by Euro-American standards.









Construction of the the Dutch Harbor Naval Operating Base and the adjacent Fort Mears commenced in July 1940; the first troops arrived in June 1941; an airbase was inaugurated in September 1941; and a submarine base opened in mid-1942. When the United States entered World War II, following the Attack on Pearl Harbor (December 7, 1941), Dutch Harbor was the only U.S. military base in the Aleutians.

The Japanese drew first blood in Alaska in what became known as the Aleutian Campaign (アリューシャン方面の戦い) (June 3, 1942 and August 15, 1943).

During the Battle of Dutch Harbor (June 3-4, 1942), two Japanese aircraft carriers, *Ryūjō* and *Jun'yō*, approached to a point 180 km southwest of Unalaska Island. They launched 32 airplanes that by 5:45 AM proceeded to bomb the U.S. military base at Dutch Harbor. Despite having received warnings from U.S. codebreakers, the defenders seemed to have been caught totally off guard. However, the planes hit many sites but failed to destroy any crucial military assets.

The next morning the *Ryūjō* and *Jun'yō* sailed to a point only 100 miles off Unalaska, before 29 planes embarked to, once again, attack Dutch Harbor, in the afternoon of June 4. While the American defenses were far better prepared, having improved the placement of their anti-aircraft guns and moving troops and assets, the Japanese caused considerable damage, destroying part of the hospital, some barracks, as well as taking out a large transport ship. Only the effective anti-aircraft cover saved the base from catastrophic damage.

In the end, the Americans lost 50 men, 14 aircraft, 1 transport ship and several merchant vessels, while the Japanese lost 9 planes.

The bombing of Dutch Harbor failed to disable the base, which was soon repaired. Yet, the attack had a devastating psychological effect, being the only time that North America was ever aerially bombed.

The attack upon Dutch Harbor was strategically timed, in that it served as a diversion from the massive Japanese attack at the Battle of Midway (June 4-7, 1942), as well as being cover for what was next to transpire in the Aleutian Campaign.

As the shell-shocked Americans were recovering from the attacks upon Dutch Harbor, Japanese cruisers approached the islands of Attu and Kiska, in the far west of the Aleutians. From the vessels, 500 Japanese troops were deployed, seizing Kiska on June 6, 1942, and capturing a small team of U.S. Navy personnel.

The following day, on June 7, 1942, the 301st Independent Infantry Battalion of the Japanese Northern Army landed on Attu, taking it unopposed, whereupon it severely mistreated its innocent Aleut indigenous residents. Attu and Kiska would remain in Japanese hands until the following spring.

The invasions of Kiska and Attu marked the first time since the War of 1812 that any U.S. territory had been occupied by a foreign power, and combined with the air raids on Dutch Harbor, it had a devastating effect upon American morale in Alaska and Pacific Northwest.

It was not until the following spring that the Americans mounted their reprise. At the Battle of Attu (May 11-30, 1943, codenamed *Operation Landcrab*), a combined U.S.-Canadian force of 15,000 men attacked the island, which was held by 2,600 Japanese troops. The battle was bloody, as the Japanese defended the island as if it were their homeland, forcing brutal hand-to-hand combat and mounting banzai charges. Eventually the Allies prevailed, but not before losing 549 men (while the Japanese lost 2,351 troops to fighting and suicide, accounting for almost 90% of their force!).

Seeing the writing on the wall, on July 29, 1943, the Japanese garrison of 5,193 troops on Kiska decided to vacate the island. They were picked-up by two cruisers commanded by Rear Admiral Kimura Masatomi, who took advantage of the foggy weather to avoid a U.S. blockade. The Aleutian Campaign was now over, as the islands were 100% in U.S. hands and would never be attacked again.

During the war, the U.S. government forcibly removed 880 Aleutian (or Unangan / Unangas) indigenous peoples from the islands, compelling them to live in internment camps in the Alaska Panhandle under terrible conditions, where many died or contracted serious illnesses. This crime marred what was otherwise a heroic American endeavour. On June 17, 2017, the U.S. government formally apologized for the internment of the Unangan people.

### **Dutch Harbour and the Present Map in Focus**

This map depicts Dutch Harbor and vicinity, with Amaknak Island, and a swathe of land cutting across the adjacent northwestern peninsula of Unalaska Island. The map was drafted, likely in Dutch Harbor, by a Staff Sergeant Imming, on February 1, 1943, near the time when the base was at the height of its operations. It was published from a manuscript by a photographic technique then popular with the U.S. military, especially at remote bases.

The stated purpose of the map is to show the major land transportation routes (both as they were, and as planned, pending construction) in and around Dutch Harbor, with all thoroughfares carefully detailed and named. The 'Legend', on the right side explains how the bold lines represent 'Existing Motor Roads'; double lines are 'Proposed Motor Roads'; and dashed lines are 'Supply Trails'; while the numerals on the roads refer to junction numbers. The map shows elevated areas as defined by contour lines with spot heights in feet, while rivers and swamps are depicted. Such information would be critical to defending Dutch Harbor if the Japanese endeavoured another attack, as the rapid movement of troops, assets, and anti-aircraft guns had saved the base from catastrophic damage during the attack of June 4, 1942.

The dense concentration of roads, with some having telling names such as 'Sub Base Road', on the southern end of Amaknak Island, mark the locations of the Dutch Harbor Naval Operating Base and Fort Mears, which were placed immediately next to each other. The old town of Unalaska, which was originally established by the Russians, is located upon the peninsula just across the ferry from Amaknak Island.



The U.S. base at Dutch Harbor was a surprisingly populous, bustling place, that at its height, in May 1943, was home to 10,151 sailors and 9,976 soldiers. Like most isolated military bases, it was rough-and-ready place. The main social spot was Blackies saloon, where one could down 50 cent whiskey shots, although there was no furniture, so that it could not be employed as weapons during the frequent bar brawls. There was also a brothel called 'Pleasure Island', but it was closed in September 1941 to make way for the submarine base.

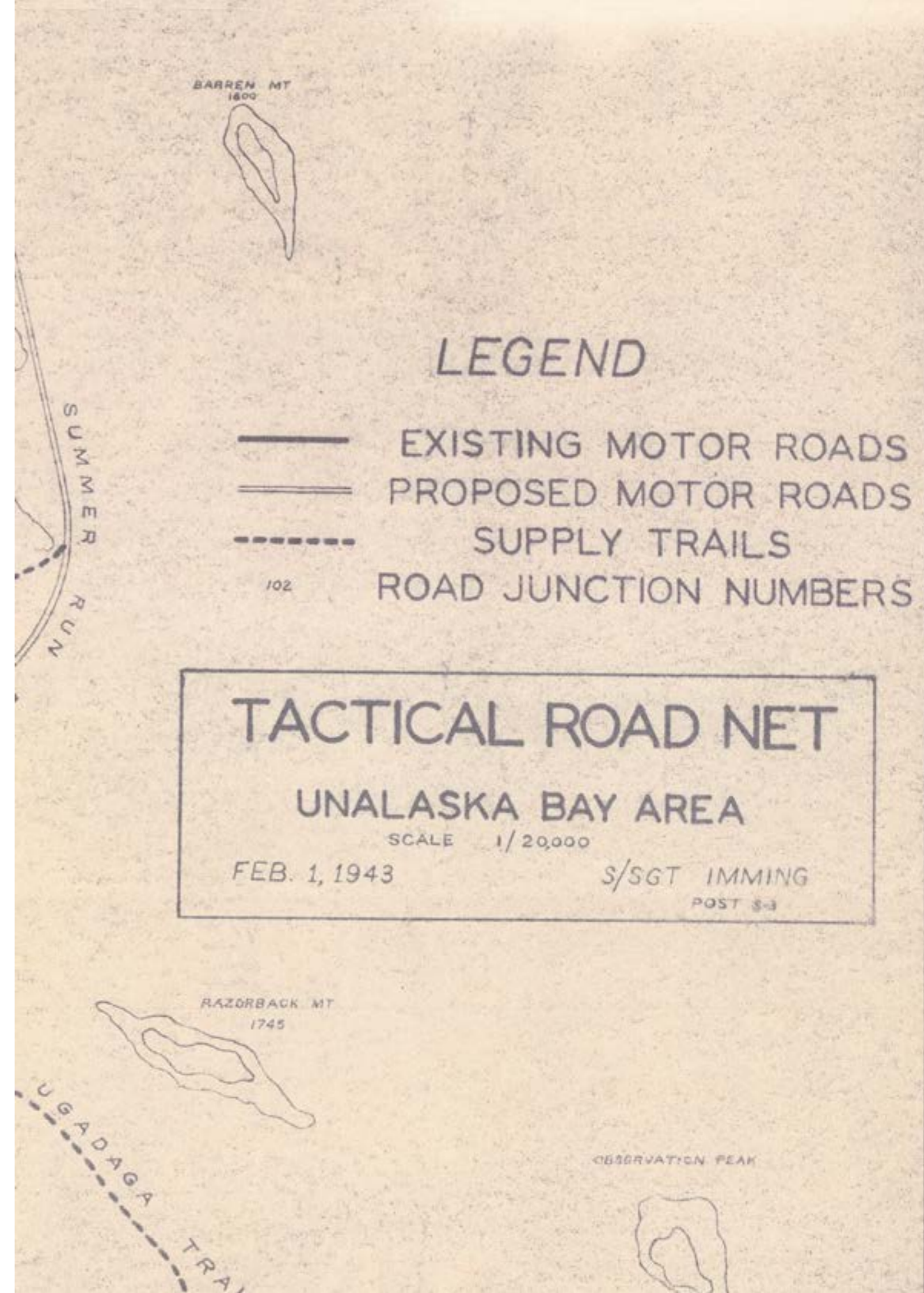
The Dutch Harbor base was decommissioned in 1947, and in the 1980s its site was restored and made a national historic site. Dutch Harbor is today one of the world's great commercial fishing ports, bringing in over \$U.S. 1 Billion in annual revenues from cod, pollock and Alaska King Crab.

#### A Note on Rarity

Very few maps of Dutch Harbor from World War II survive. The present map would have been made in only a handful of examples, and would have been implicitly considered 'classified', reserved for the use of senior U.S. officers, while the survival rate of such ephemeral wartime pieces is very low. Not surprisingly, we cannot trace a reference to the map, let alone the location of another example.

References: N/A – Map seemingly unrecorded.

1.200 EUR





## 20. MUSIC BANDO POW CAMP, JAPAN WORLD WAR I

**Das Engel-Orchester. Seine Entstehung und Entwicklung 1914-1919**

**[The Engel Orchestra. Its Foundation and Development 1914-1919]**

**Bando: Lagerdruckerei des Kriegsgefangenenlagers [Prison Camp Press of the POWs]  
[September] 1919.**

Small 4°. Title page, IV, 158 pp., interleaved 4 dark grey sheets with mounted 11 original black and white photographs, inserted errata, original green linen binding with lettering on the cover (Very Good, minor age-toning to the spine).

*An exceedingly rare book, illustrated with original photographs and printed in the Bando POW camp, describes in details the activity of the Engel Orchestra, a highly influential musical ensemble, founded at the camp, who among others introduced Symphony No. 9 by Ludwig van Beethoven to Japan and Asia, and educated a large number of Japanese in the Western classic music.*

The prisoners at the Bando POW camp were surprisingly active on the field of music. The orchestra, led by the violinist Paul Engel, with 45 musicians was the most active and famous musical ensemble at Bando, followed by the Tokushima Orchestra of the same size, two brass orchestras and two choirs, each with 60 singers.

The Engel Orchestra was most famous for performing Ludwig van Beethoven's Ninth Symphony in full length for the first time in Asia, in the Bando POW camp, on June 1st, 1918. Since 1982, the city of Naruto sponsors an annual concert playing the symphony on the first Sunday in June.

The orchestra was immensely popular inside and outside the camp and several Japanese musicians were educated by Paul Engel.

This book, published in September 1919, on the eve of the prisoners departing for Germany, describes in details the activity of the Engel Orchestra from its beginnings. It also lists all the concerts from the early 1915 on, which were conducted by Paul Engels, including the ones in the prison camps before Bando, names all the performed compositions on various dates and lists the names of all the musicians. The concerts described were held among others at Bando, in Marugame, Daririnji and Tokushima.

*Dairinji  
Kapelle*



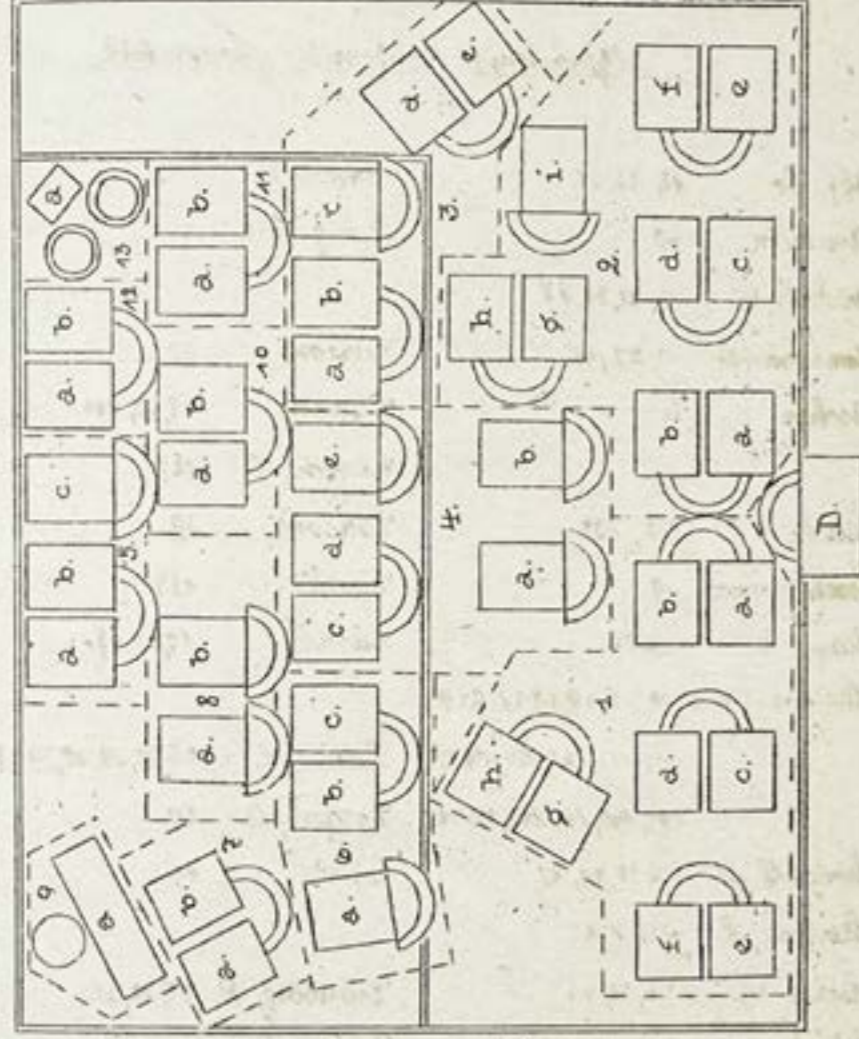
*Bau eines Basses*



*Selbstgebauter Bass*



Besetzung bei der 6. Symphonie.



- D = Dirigent
- 1 = 1. Violine
- 2 = 2. Violine
- 3 = Bratsche
- 4 = Cello
- 5 = Bass
- 6 = Flöte
- 7 = Oboe
- 8 = Clarinette
- 9 = Harmonium
- 10 = Horn
- 11 = Trompete
- 12 = Tenorhorn
- 13 = Pauke

Das  
Engel-Orchester



The original photographs, mounted in dark green cards, showcase the orchestra, their performances on various locations, self-constructed instruments etc.

The last part of the book describes concerts of the “popular music”, which developed in the circle of the Engel Orchestra from January 1919 on.

Worldcat only lists two institutional examples, both in German libraries (Landesbibliothekszenrum Rheinland-Pfalz / Pfälzische Landesbibliothek, Stiftung Deutsches Historisches Museum – Berlin).

References: OCLC 915681206.

**3.500 EUR**



— *Marugame Kurkapelle* —





## 21. BANDO POW CAMP, JAPAN WORLD WAR I ADDRESS BOOK

**Heimat-Adressen der Kriegsgefangenen im Lager Bando, Japan**

[Home Addresses of the Prisoners of War in Bando Camp, Japan]

**Bando: Lagerdruckerei des Kriegsgefangenenlagers [Prison Camp Press of the POWs] 1919.**

Small 4°. 49 pp., inserted printed explanation, original illustrated wrappers (very good with hardly noticeably scuffing to the edges).

Printed on the eve of the prisoners' return to their homeland, this pamphlet lists names of all hundreds of men, who lived in the Bando prison camp in the last month of its existence, in the summer of 1919. Noted are also their professions before the war and addresses in Germany, where they originally came from. The text on the second page lists 41 firms, who employed the Bando POWs before the war, many of which were stationed in China.

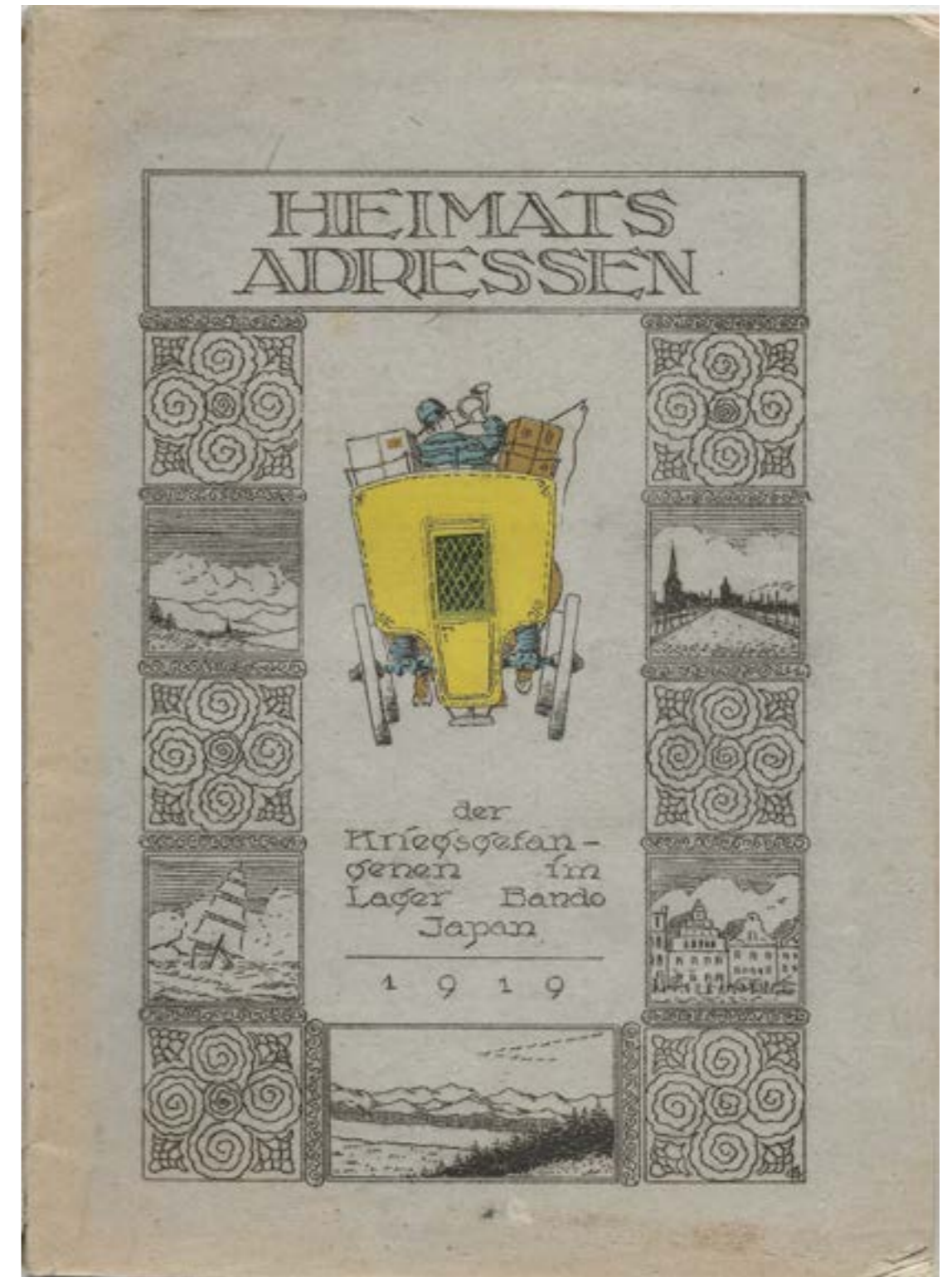
This wonderful ephemeral pamphlet personalizes the Bando POWs and is at the same time a valuable source of information on the camp today.

The pamphlet was sold for 0,35 Yen the Bando POWs and possibly to their friends outside the camp, to keep them connected after their return to Germany. The inserted note mentions, that they are trying to find an agent in Germany, who will distribute the post to the right addresses.

Worldcat records two examples, both in German institutions (Helmut-Schmidt-Universität, Universität der Bundeswehr Hamburg, Universitätsbibliothek, Staatsbibliothek zu Berlin).

References: OCLC 250994935.

**3.800 EUR**





## 22. EMANCIPATION OF WOMEN LATE OTTOMAN EMPIRE

Sedad SEMAVI, Editor.

اینچی  
[İnci / Pearl]

Istanbul: Ahmed Ihsan

5 issues, all folio, stapled:

**No 1: 1 Şubat (February) 1919.** 10 pp. with black and white illustrations in text, colour illustrated covers.

**No 2: 1 Mart (March) 1919.** 8 pp. with black and white illustrations in text, colour illustrated covers.

**No 6: 1 Temmuz 1335 (1919).** 13 pp. with colour and black and white illustrations in text, colour illustrated covers.

**No 7: [Ağustos 1335 (August 1919).** 19 pp., [3 pp.] text printed in various colours with illustrations, 4 unnumbered pages with colour fashion illustrations in the middle, colour illustrated wrappers.

**No 11: 1 Kânûn-ı Evvel 1335 (December 1919).** 19 pp. with black and white illustrations in text, [7 pp.] illustrated advertisements, colour illustrated wrappers.

Spines and sporadic margins repaired with recent tape, small tears in margins, light water-staining and staining, issue 11 with tiny loss of paper in margins of the cover (#70692).

*5 issues of a pioneering women's magazine İnci (Pearl), issued in the last years of the Ottoman Empire during the Turkish War of Independence and on the eve of the creation of the Republic of Turkey, reflect the new Ottoman woman's identity.*

In the last years of the Ottoman Empire the women's liberation movement made enormous steps regarding the education, modernization of clothing, especially unveiling faces, and freedom of speech, which was emphasized with several books, newspapers and magazines, printed for and often by women.

*"Among these, the magazine which reflected the new Ottoman woman's identity for the first time was İnci (1919). With hairs peeking from under a tied headscarf, pearls on an open neckline, and make-up, a new image of the Ottoman woman was created on the covers. The magazine Sûs (1923) also had a similar look. With the Republican era, the image of the woman in publications was just the same as the Western woman with her clothes and life-style. Woman's journals played an important role in achieving this change" (Altınöz 2003, p. 20).*





The magazines represent a modern Ottoman / Turkish woman as a sporty, fashionable and outgoing person, who likes to read, play with dogs, talk on the phone and join debates with men. İnci was issued from 1919 until 1922

References: Vuslat Devrim Altınöz, ABSTRACT. THE OTTOMAN WOMEN'S MOVEMENT: WOMEN'S PRESS, JOURNALS, MAGAZINES AND NEWSPAPERS FROM 1875 TO 1923, 2003 (on-line source: [Microsoft Word - TEZ1.doc \(ohiolink.edu\)](#)).

960 EUR









## 23. PERSIAN LITHOGRAPHED BOOKS

Nizami ARUZI نظامی عروضی (fl. 1110 - 1161).

چهار مقاله

[Chahar Maqala also Čahārmaqāla, Čahār Maqāla / Four Discourses]

Tehran: Mohammad Baqer Qajar 1305 [1889].

12°, 176 pp. lithographed text, contemporary marbled paper boards and brown goat spine, contemporary lithographed text pages from another book used as pasted-down endpapers, book-seller's stamp on the top of the title, blind stamps of the Russian paper factory in margins (mispagination - without p. 32, but complete, binding slightly rubbed on corners, a tiny colour mark in the inner margin of the last page, but otherwise a good, clean and partly uncut example from an European collection) (# 70687).

*The first lithographed edition of one of the most important books of the Persian language, Čahār Maqāla or Four Discourses.*

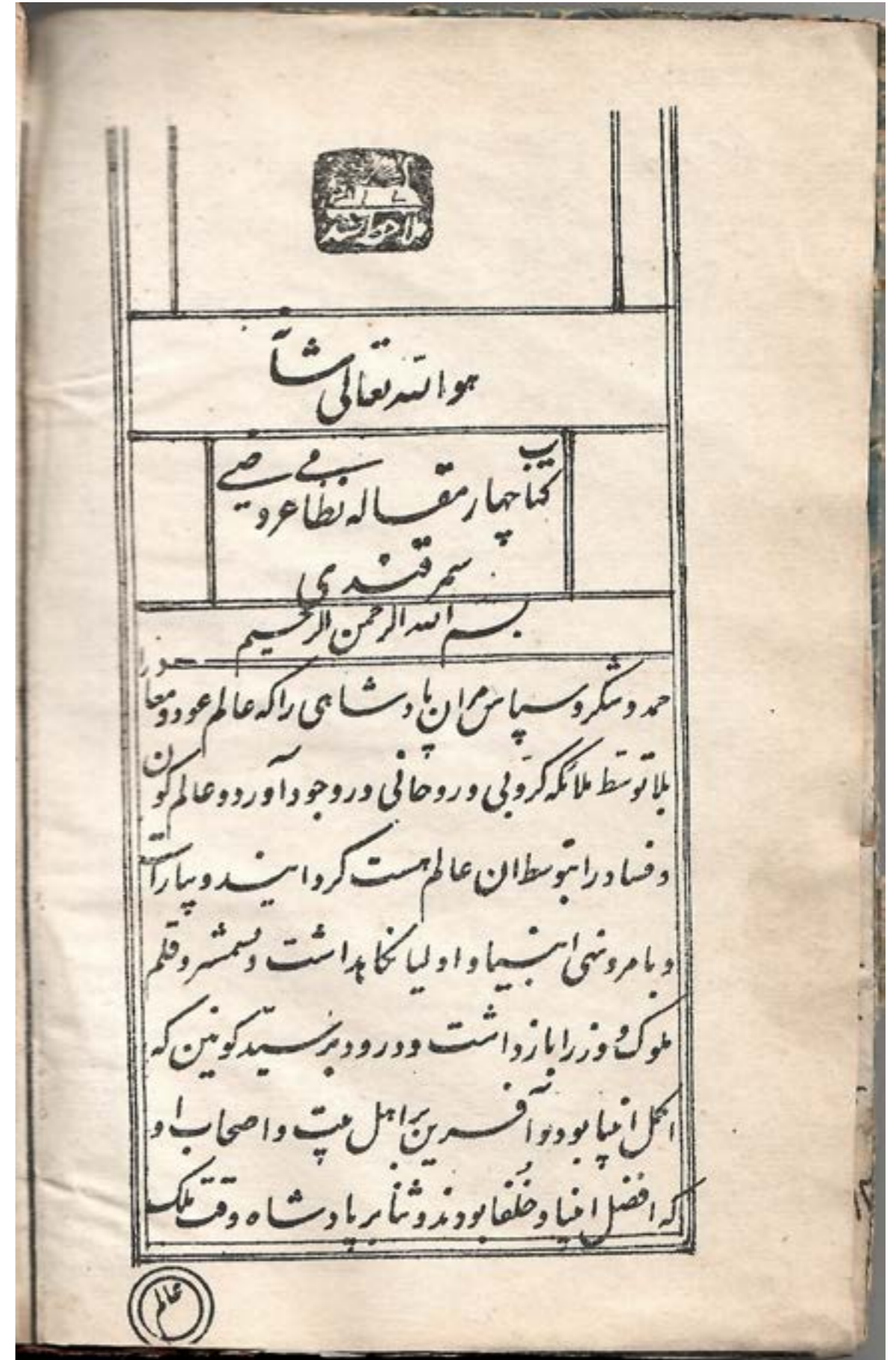
*Čahār Maqāla* or *Four Discourses* is a Persian prose work, written in the 12th century (6th Century of the Islamic Calndar), between 1155 and 1157, and the only fully surviving text by the author Nizami Aruzi نظامی عروضی (fl. 1110 and 1161). Today it is considered one of the most important texts of the Persian literature and “a book of fundamental importance for the knowledge of contemporary and preceding trends in literature” (J. Rypka, *History of Iranian Literature*, vol. 10, 1968, pp. 221-222).

In the book with an originally title *Majma' al-Nawadder* (*A Collection of Anecdotes*), Nizami describes different professions that the authors believes a king needs in his palace, which are a secretary, a poet, an astronomer and a medical doctor. In the text he depicts through anecdotes “the creation of the universe, heavenly spheres, stars, minerals, plants, animals, humans, internal and external senses, and an anecdote and justifications of prophethood, imamate, rulership, and government” (Encyclopaedia Iranica, on-line source: ČAHĀR MAQĀLA – Encyclopaedia Iranica (iranicaonline.org)).

This is the first printed edition of the text, which was followed by an Bombay edition from 1321 (1905) and a revised Cairo edition from 1327 AH (1911).

We could not find any institutional examples on Worldcat.

2.800 EUR





## 24. EROTICA PERSIAN ILLUSTRATED BOOKS

میرزا علی آشتیانی

Mirza Ali Mostoufi bin Yusof Ashtiani, also known as Meykadeh 1253-1322), Author;  
Mohammad-Mahdi al-Golpayegani; Mostafa, Illustrator.

چهار فصل میکده

[Chahâr fasl-e Meykade / The Four Seasons of Mikdeh also meaning The Four Seasons of a Tavern]

Tehran: 1307 [1889].

Large 8°, 223 pp. [1 pp.] imprint, lithographed text with 31 illustrations, later brown cloth binding (minor age-toning and staining, tiny tears and sporadic tiny loss of paper in white corners, illustration on p. 50 with hand-drawn phallus to the lower left male figure and a hand-written year 1313 [1894] in the cartouche, both additions in dark blue ink, illustrations on pp. 142 and 168 partly coloured with pale colours, blue ink lines on the first blank page, a poem and two dedications (not by the author) on rear blank page) (# 70573).

*A rare late 19th century entertaining divan, written as a reply to the new alcohol prohibition in Iran, with a series of attractive as well as pornographic illustrations.*

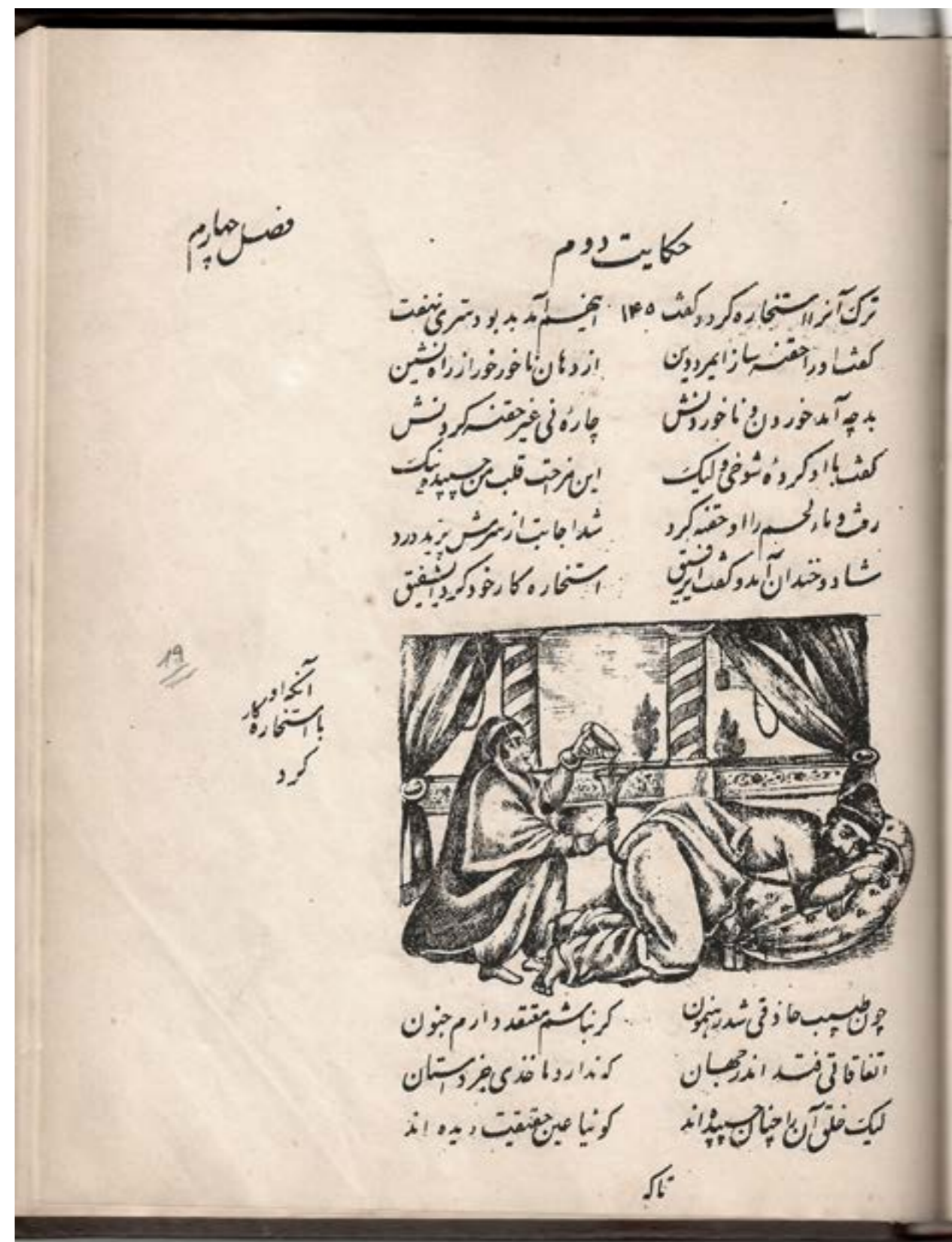
The book with a late 19th divan poetry includes several stories, with love and also racy and pornographic content. It was written by Mirza ali Ashtiani, also known as Meykadeh, meaning "Tavern" (1838-1904), from a prominent Persian family. The book was written as a reply on a ban on drinking, enforced by the first chief of police of Iran, Antoine de Montfort (1878 – 1916), who got appointed to the job after meeting the Shah of Qajar Iran, Naser al-Din (1831 – 1896) in Austria, on shah's visit to Europe.

The publication contains a series of unusually executed illustrations with charming scenes with various wild animals, species of birds, a camel feeding her calf and a modern school scene with male and female students, but also other, somehow more uncommon motifs, such as a violent murder scene, decapitated bull, a sexual act between three people, a half-naked young man with erected penis lying in a garden, a man getting an enema and a man inserting fingers in his anus ([Click here for more photos](#) - Please do not open the link, if you are under 18 years old or do not wish to see adult content).

We could not find any examples on Worldcat. Marzolph mentions in his *Narrative Illustration in Persian Lithographed Books* four institutional examples and one example in a private collection, possibly identical to the present book.

References: Ulrich Marzolph, *Narrative Illustration in Persian Lithographed Books*, 2001, p. 237, FIG. 84.

4.200 EUR





25. MEDICINE  
CALCUTTA IMPRINT  
BENGALI

চিকিৎসার্নব।

[Treatment. Third Edition]

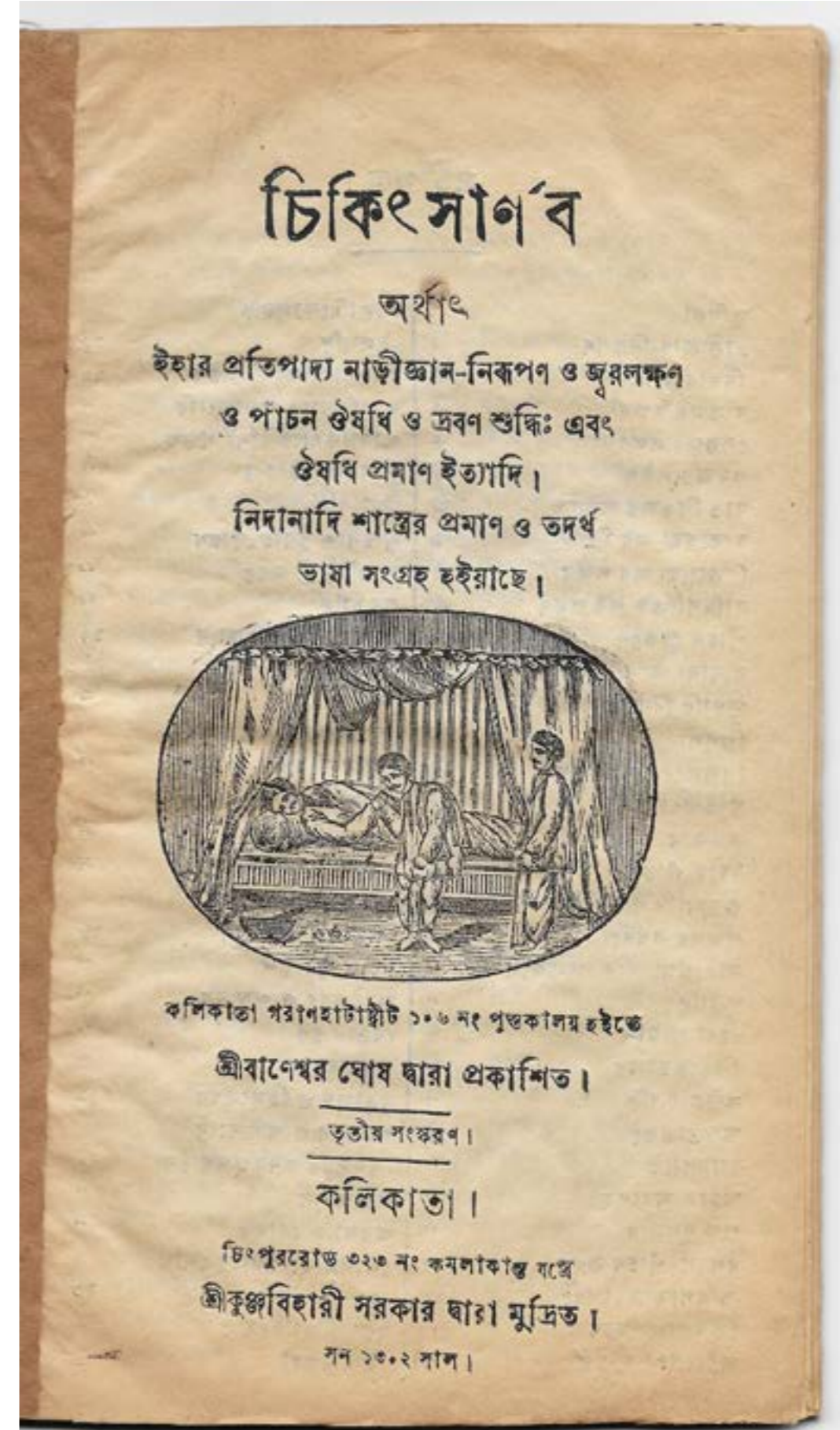
Calcutta: পুস্তকালয় হইতে | শ্রীবাণেশ্বর ঘোষ দ্বারা [Shrivaneswar Ghosh] 1302  
[1886].

Narrow 8°, [4 pp.] title with illustration followed by index, 36 pp., contemporary green paper boards and brown linen spine, brown endpapers (minor discoloration and staining to the wrappers, internally with only light staining, otherwise in a good condition, tiny chips in margins of endpapers, pp. 5-6 with a narrow loss of paper and a fine hole in the number in the upper number) (#70675).

A rare medical book in Bengali language, printed in Calcutta, lists on 36 pages short instructions for various treatments, based on natural ingredients, for daily diseases such as indigestion, toothache, pain and blood pressure, for more private issues, including venereal diseases, and also for accidents, such as wasp and snake bites as well as for injuries caused by a tiger, after the person has been released from its mouth.

We could not trace any institutional examples on Worldcat.

620 EUR





## 26. OTTOMAN BINDINGS AND TRADITION OF PAPER MAKING

احمد عاصم

Ahmet Asım (Mütercim Ahmed Asım Ayıntabî, 1787 – 1808)

مرح المعالی فی شرح الامالی

Merahü'l-maali fî şerhi'l-Emali also Merahu'l-meâlî fî şerhi'l-Emâlî

Istanbul: Takvimhane-i Amire 1266 [1850].

8°, [4 pp.] index, 222 pp., [2 pp.] blank, printed on paper of natural-colour, yellow, green and greyish-apricot paper with colour of paper changing every 8 or 16 pp., contemporary green straight-grain Morocco with gold tooling, dark red label with gold title verso, contemporary embossed pink floral endpapers (slightly stained, printing on greyish apricot paper somehow oily and age-toned, sporadic annotations in black ink in margins, first and last pages with little dusty corner, light glue staining to pasted-down endpapers, sporadic tiny chips in margins, binding with tiny cracks around the spine and restored rubbings on edges and corners, but overall in a good condition) (#70663).

*A religious work in Arabic language by an Ottoman scholar Mütercim Ahmed Asım Ayıntabî printed on paper of various colours and bound in a handsome binding.*

The text is a commentary on by Osman el-Ûşî (أوشي Ebû Muhammed (Ebü'l-Hasen) Sirâcüddîn Alî b. Osmân b. Muhammed b. Süleymân et-Teymî eş-Şehîdî el-Fergânî el-Ûşî). The author Ahmed Asım (1787 – 1808) was an Ottoman scholar and historian.

Printing on papers of various colours follow the Islamic tradition of colourful supports, which was already used for manuscript on parchment. Later paper was coloured with natural dyes, such as saffron, turmeric, safflower, lac, sappan-wood, henna, pomegranate bark, indigo and sunflower-croton and with minerals, such as verdigris, orpiment, ceruse and blue vitriol (Blair 2000, p. 25).

We could not trace any institutional examples on the internet.

**1.800 EUR**



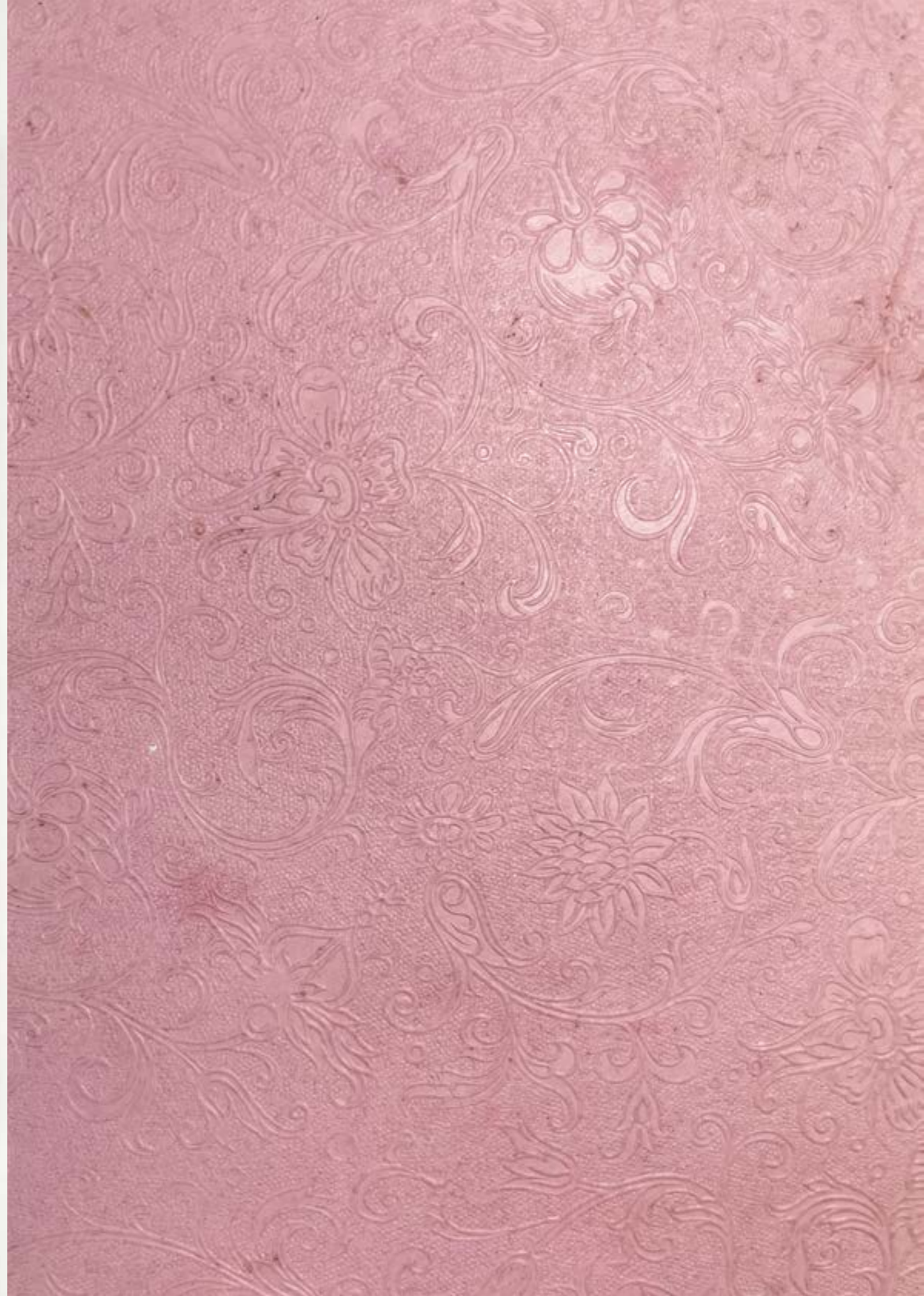
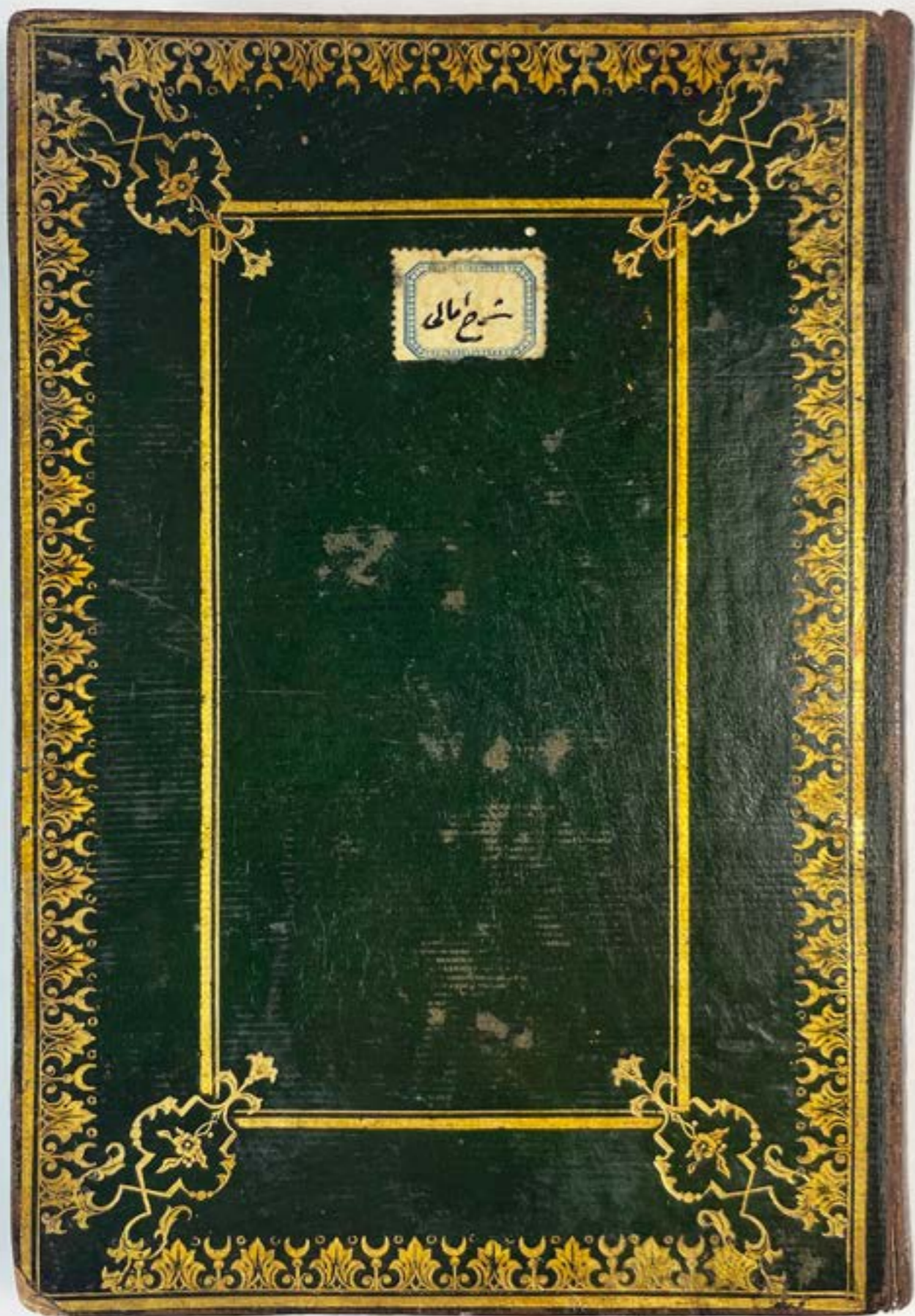


مرحومك رساله مخصوصه سنده مسطوردر \* خنی اولیبه که  
 اهل تحقیق روحی ایکی به تقسیم ایدرل \* روح حیوانی \*  
 و روح انسانیدر \* روح حیوانی بر جسم لطیفدر که \* منبئی  
 قلب جسمانیست تجویفیدر \* عروق ضواری واسطه سببه  
 ساز اجزای بدنه سرایت ایدر \* روح انسانی بر لطیفه غیبیه  
 الهیه در که \* عالم امر دن نوع انسانی ابداع اولمشدر \* عالمه  
 ومدر که در \* روح حیوانی اوزره را که در \* ادراک حقیقتدن  
 عقول بشریه عاجز و فاسددر \* امام غزالیست ملخص مقال  
 بودر که \* روح صویک انابه سربانی کی حلول ایدر \* جسم  
 دکدر \* و علمک عالمه حلول کی دکدر \* و قلب و دماغه حلول  
 ایدر \* عرض دکدر \* بلکه جوهر علویدر \* نفسی و خالقینی  
 و معقولاتی ادراک ایدر \* شاننده \* قل الروح من امر ربی \*  
 وارد اولمشدر \* یعنی امر ایله موجود اولمشدر \* عالم امر دندر  
 امر غیر مادیانده \* مستملدر \* خلق مادیانده \* مستملدر \* پس روح  
 غیر مادی اولغله لطیف نورانی و انحلاله غیر قابل و لطافتدن  
 ناشی اعضابه ساری اولور \* و حضرت حق سبحانه و تعالی روح  
 حیوانیه ینسیرین تألیف ایلدی \* روح انسانی زوج \* و روح  
 حیوانی زوجہ منزله قطفله بر برینه متعاشق اولدیبلر \* مادام  
 بدنه اولوب فیضان تعلقی در کار اولدجه بدن حی و فیضان اولور  
 و لا بالکلبه یعنی هنوز تعلقی باقی اوله رقی مفارق اولورسه بدن  
 نام اولور \* و بالکلبه مفارق اولورسه بدن میت اولور \* ابتدا  
 استعداد نطفه ده نفس رجائیه نفع اولور \* بعد \* حلول اجل  
 موعود ایله انتزاع اولور \* اکثر محققینه کوره قبرده فیضان پرتو  
 آفتاب کی ایدانه فائض اولوب بعد السؤال و الجواب \* بر موجب  
 احادیث شریفه محللرینه راجع و حین نشرده ینسه بالکلبه بدنه

منعلق

منعلق اولوب اکمال امر جزا دن صکره هر کس مقام مأمور لینه  
 متوجه اولورل \* و حق سبحانه و تعالی بد قدرتیله خلق ایلدیکی  
 نفوس ایچون عالم حیسانده آجال معلومه تقدیر و تعیین ایلشدر \*  
 مدت تعیش و بقاری منفضی اولدقد \* فاذا جاء اجلهم  
 لایستأخرون ساعة و لا یستقدمون \* کریمه سی منظوفی اوزره  
 حضرت باری عز شانه ابداع ایلدیکی امانت حیاتی استرداد ایدر  
 کذلک جمله عالم مخلوقات ایچون مدت استقرار تعیین ایلشدر  
 حلول زماننده جمله سنی قهر و اعدام ایدر \* لمن الملك الیوم \*  
 کریمه سی اوزره ذات احدیتدن غیری فرد واحد قالملاز \* قرق  
 کون مقدار دن صکره نفعه نایه ایله جمله سنی احیا \* و مقتضای  
 اعماللری اوزره مجازاتلرین اجرا ایدر \* اهل اسلام اعتقادی  
 بودر \* الله الذی خلقکم ثم رزقکم ثم یمیتکم ثم یمحکم ثم الیه  
 ترجعون (و) الله الذی لاله الا هو لیحصنکم الی یوم القیمه لاریب فیه  
 و \* ان الله یمیت من فی القبور \* فصوص شریفه سببه ثابتدر \*  
 فلا سفه دن طبعیون حسری انکار ایدرل \* زعملری بودر که  
 انسان استیوهیکل مخصوصدن عبارت اولغله موتله فانی اولدقد  
 اعاده سی مستعددر \* زیرا اعاده معدوم مستعددر یرل \* ایچون  
 فلا سفه معاد روحانی به قائل اولوب معاد جسمانی بی اعاده  
 معدومک امتناعنه مبنی انکار ایدرل \* حق اولان معاد جسمانی  
 و روحانیدر \* طائفه مر سومه تک احتیاجلری بودر که \* بعینه  
 معدومک اعاده سنی جائزدر \* و وقوعی مفروض اولسه امک  
 مثلی ایجاد مستأنفده جائز اولور \* اول مستأنفکده معاد مزبور ایله  
 وجودی فرض اولنسه بدون التمايز اثبیت لازم کلور \* بویسه  
 بالیداهه باطلدر \* کذلک بعینه یعنی جمله عوارض مشخصه سببه  
 معدومی اعاده جائز اولسه وقت دخی جمله عوارضندن اولغله







## 27. CHOLERA / MEDICINE EARLY ISTANBUL LITHOGRAPHY SLAVICA

**Hekim Ismail Pasha (also Ismail Hakkı Pasha or Hekimbaşı İsmail Efendi, 1807–1880).**

**Сборниче за Холерата**  
[Compendium on Cholera]

**Istanbul: Henry Cayol 1848.**

8°, [4 pp.] lithographed title and two pages in Ottoman, 16 pp. lithographed text in Bulgarian, original yellow publishers wrappers (little stained, soft folds) (#70661).

*A rare book on cholera by an Ottoman medical doctor Hekim Ismail Pasha, in Bulgarian language in Early Cyrillic alphabet and Ottoman introduction, lithographed in Istanbul by the first lithographer in the city, a Frenchmen Henri Cayol.*

Hekim Ismail Pasha (1807–1880), born to a Greek family from the island of Chios, was when a child sold as a slave to a medical doctor, where he learned the first steps of medicine. He studied the profession at the newly established Imperial Medical School in Istanbul and later in Paris. In Istanbul he held some prominent positions and served as chief surgeon at the Sublime Porte and the private physician to the imperial family under sultan Abdulmejid.

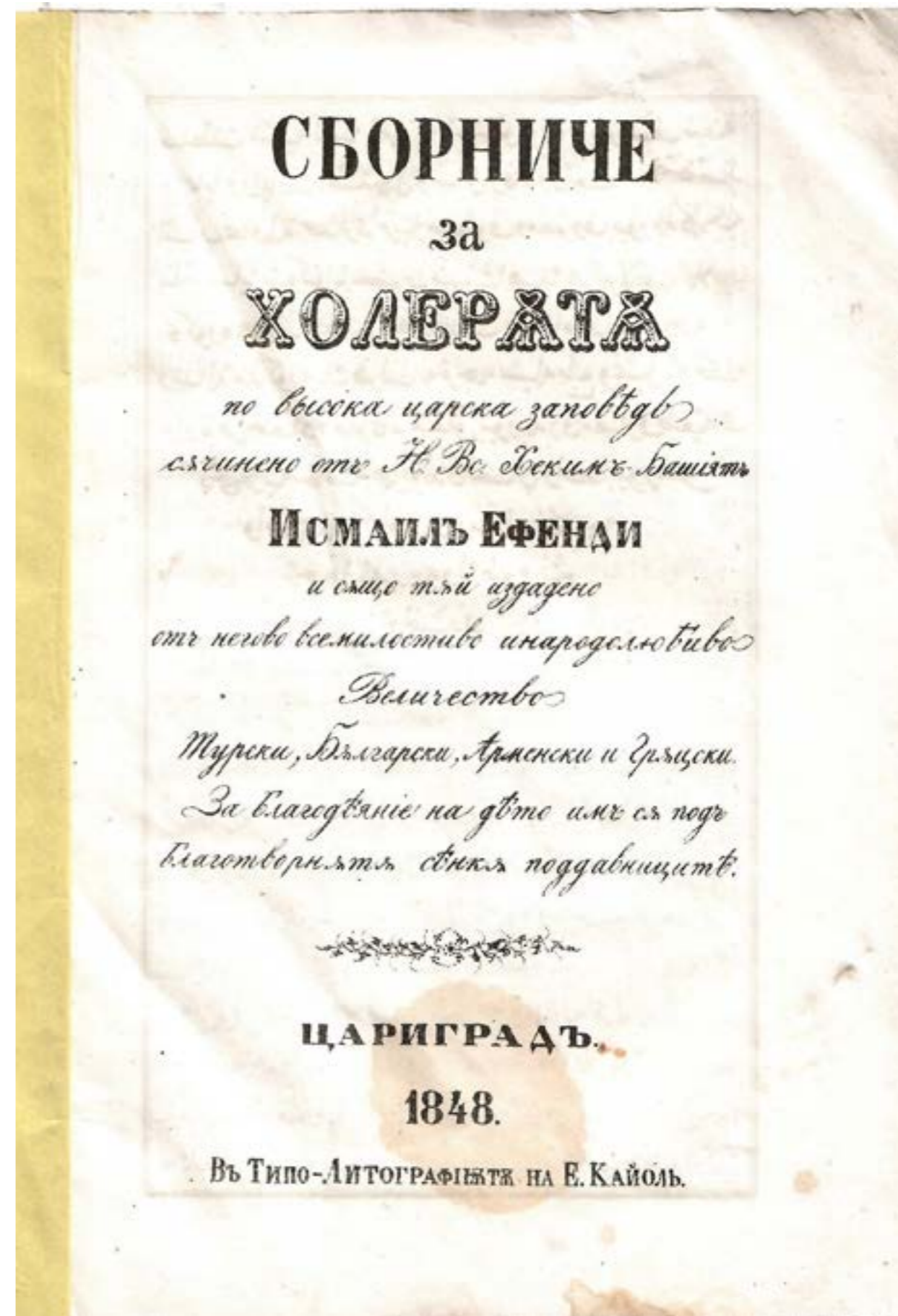
The translator of the text was likely Anastas Granitski (1825-1879), a writer and translator from Istanbul.

### **Henri Cayol – First Lithographer in Istanbul**

In Istanbul, Hüsrev Pasha's lithographic press at the Ministry of War from 1831, with its first book produced in the same year, was one of the first functional lithographic presses in the Islamic World, after the Bulaq (1822) and Indian presses (1827).

The new Pasha's printer and lithographer was Henri Cayol, a lawyer from Marseille, who opened the lithographic press together with his cousin Jacques Cayol. The modern printing equipment was imported from Paris.

The lithographic press was running in the building of the Ministry of War from 1831, when they published this first book, titled Nukhbat al-talim (The Elite Education, please click here for a longer description: [FIRST LITHOGRAPHED BOOK, ISSUED IN ISTANBUL: نخبة التعليم. طابور تعليمي](#)), with 79 charts representing for training the battalions, to 1836, when Hürsev Pasha was removed from the office. During these 5 years, 50 soldiers were trained by Cayol at the press to learn the technique of lithography.





In 1836, Henri Cayol, still under Hürsev Pasha's wing, opened a lithographic press near the French Embassy, where he worked until his death from cholera in 1865. This period of Cayol's work, when also our broadside had to be made, is still very insufficiently documented.

Cayol's lithograph shop was after his death taken over by his apprentice Antonije Zelić, a Croatian, born in Brela, Dalmatia in 1820, who moved to Istanbul 1840 for economic reasons. After learning the craft of lithography from his teacher, Zelić opened his own shop in 1855.

The lithography in Istanbul was scarce and expensive to make, as the stones had to be imported until 1892, when they discovered appropriate stone south of Istanbul. More common, especially for the religious prints was much cheaper photolithography.

All the books from the Cayol's press are exceedingly rare.

#### A Note on Rarity

We could not find any institutional examples on Worldcat.

A scan of only Bulgarian part is available online: [iLib - Навигатор \(libraryvt.com\)](http://iLib - Навигатор (libraryvt.com))

References: Valerii Pogorelov, Opis na starite pechatani Bulgarski knigi (1902–1877), no. 153.

1.800 EUR





## 28. FIRST PRINTED COOKBOOK IN THE OTTOMAN EMPIRE EARLY OTTOMAN LITHOGRAPHY

Mehmed KÂMİL.

ملجأ الطباخين

[Melceü't-Tabbâhîn / Sanctuary of Cooks]

Istanbul: [S. n., but Henri Cayol] 1260 [1844].

8°, 132 pp. lithographed text, probably contemporary binding (or remboîtage?) with embossed dark brown boards and goat spine with gilt lining, later endpapers (binding restored on the edges and on the inner side of the spine, old annotations in pencil and colour pencil on first blank page and upper margin of the first page, Ottoman annotations in purple ink in margins of pp. 110 and 111, light staining and water staining in the last part of the book, sporadic tiny tears in margins) (#70662).

This is a rare, first published Ottoman cookbook and possibly first printed book in Islamic world, containing food recipes only. It includes 284 food and drink recipes, written in a simple language, omitting unnecessary ingredients and complicated steps. The text is divided in 12 chapters, describing meat, fish and vegetarian dishes, typical for the Ottoman and Turkish cuisine:

1. Soups, including still today very popular Tarhana soup.
2. Various kebabs, made of mutton, lamb and fish, as well as grilled pieces of chicken, scallops, oysters, cheese, veal and bonito.
3. Dumplings (köfte), stews (including trout, rabbit and garlic) and fritters (Mücmer).
4. Pan dishes (including liver, anchovy, mackerel, fish and oyster).
5. Böreks.
6. Baklava, Kadayif, Halva and other pastries.
7. Cold desserts (including a desert made of chicken breasts, Aşure, Güllâç etc).
8. Different types of dishes, made of variations of leftovers of meat, vegetables and fruit.
9. Stuffed vegetables (dolma).
10. Rice (Uzbek, Persian etc.).
11. Compotes.
12. Desserts, cookies, salads, pickles and canned fruit and vegetables.

Some of the recipes are very rare and have not been mentioned in other cookbooks.

Not much is known about the author Mehmed Kamil, except that was a teacher at the Imperial Medical School in Istanbul.





### **Early Istanbul Lithography**

This book is not only interesting for being the first printed cookbook, but also for the date 1844, which is exceedingly rare for a lithographic publication in Istanbul. Lithography was introduced to the Ottoman capital in 1831, when Hüsrev Pasha opened at the Ministry of War a lithographic press, led by a Frenchman Henri Cayol. After only 5 books were printed until 1836, Cayol opened his own shop close to the French embassy, where he worked until his death from cholera in 1865.

Only recent archival researches identified the anonymous publisher of the first Ottoman cookbook as nobody else but Henry Cayol himself (Erdem 2023, pp. 112-113).

All the works from this Frenchman's lithographic shop in Istanbul are rare today. Cayol's work was often concentrated on Western subjects. Among others he published the first printed pharmacopeia in the Ottoman Empire, issued same as our item in 1844, therefore the production of the first cookbook, a genre widely popular in the West at the time, by Cayol is not surprising.

This is the first edition of six, with the last one being published in 1889. The book is very rare. We could trace two institutional examples on Worldcat (Staats- und Universitätsbibliothek Hamburg Carl von Ossietzky, Bavarian State Library).

A translation of the recipes from this book to modern Turkish and English was published in 2000 in the publication *İlk Basılı Türkçe Yemek Kitabı Meiceü't-Tabbâhîn (Aşçıların Sığınağı)*.

References: OCLC 750958184. Cf. J. de Hammer-Purgstall, *Liste des ouvrages imprimés à Constantinople en 1843 et 1844*, *Journal asiatique* IV-IX, p. 280; Yahya Erdem, *ürk Taş Baskıcılığı Başlangıç Yılları ve İlk Kitaplar*, 2023, pp. 112-113.

**3.400 EUR**



## 29. SANTALI LANGUAGE

**Santali Rea' Dosar Outhi. Santali. Second Book.**

**Bhowanipore (Calcutta): B. M. Bose, Saptahik Sambad Press 1885.**

Small 8°, 42 pp., original blue wrappers with lettering (old signature "Cole" in ink in the upper margin of the front cover, minor age-toning to the margins of the wrappers, otherwise in a clean and crisp condition, from an European collection and protected with wrappers, made of tracing paper) (#70678).

*A rare textbook in Santali language, written in Latin script.*

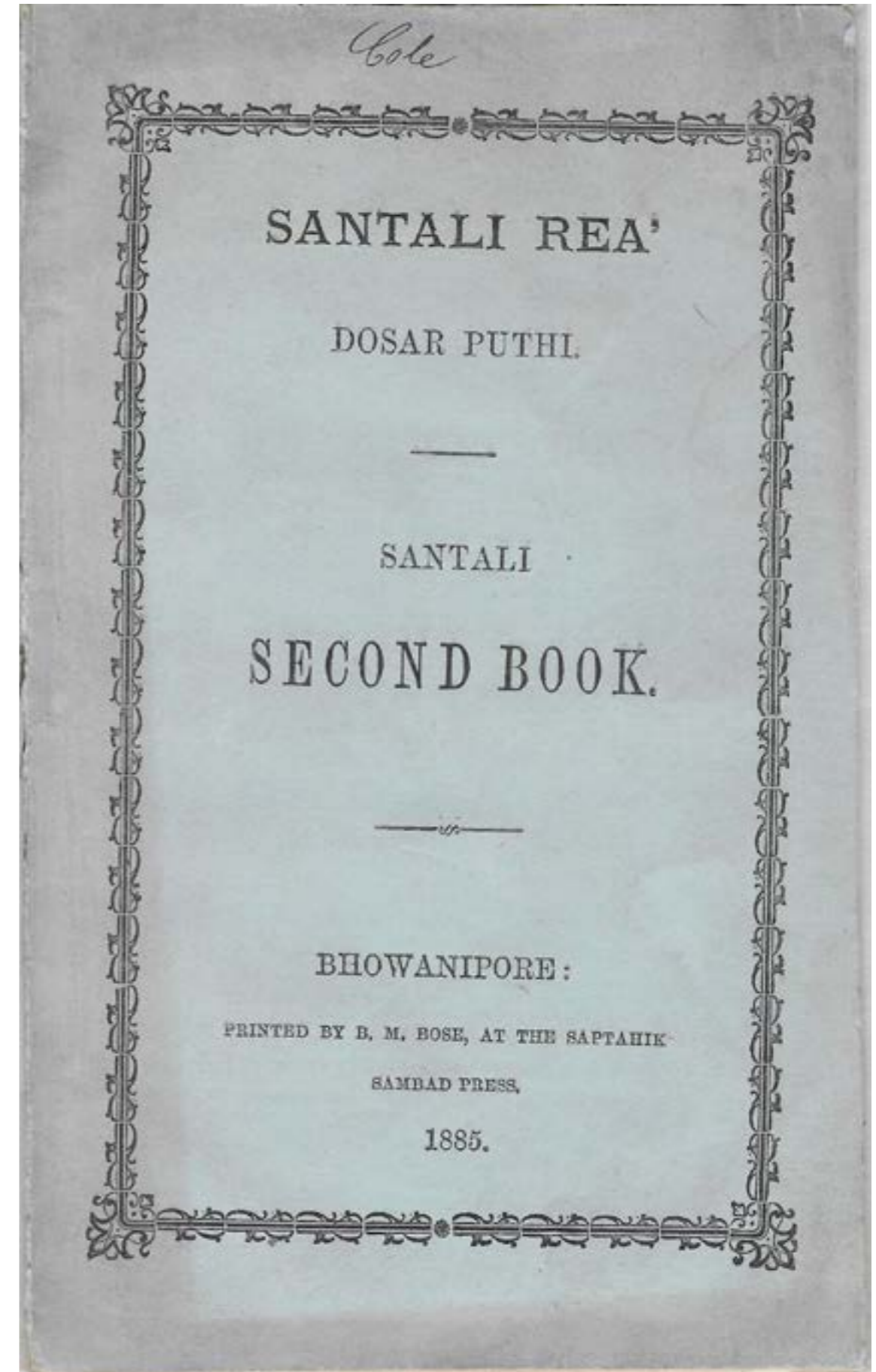
This rare pamphlet, written in Santali language and published by one of the missions in Bhowanipore, now a part of Calcutta, contains various short moralistic stories for educational purposes. Today still various scripts are used for writing Santali, a language spoken in eastern India, Nepal, and Bangladesh, but the most common script became Ol Chiki, invented by Raghunath Murmuto in 1925.

The first publications in Santali were made by Jeremiah Phillips in 1850s, after the Baptist Missionary Society sent their missionaries in the area, where the language was spoken in 1830s. The greatest contribution to the language was made by a Norwegian missionary Lars Olsen Skrefsrud (1840 – 1910), who came to India in 1863 and ten years later published the first Santali-language grammar using the Roman script. In 1874, he was one of the founders the first Santali-language/Roman script printing press at the Benagaria Mission.

We could not trace any institutional examples of the book. Worldcat lists two examples of a book with the same title and same number of pages, printed in 1876 in Calcutta, possibly including the same text, with two examples housed by the University of Oxford and Library and Information Centre of the Hungarian Academy of Sciences (OCLC 640352434).

References: Cf.: Nishaant Choksi, From Language to Script: Graphic practice and the politics of authority in Santali-language print media, eastern India, *Modern Asian Studies*, September 2017, Vol. 51, No. 5, pp. 1519-1560.

820 EUR





## 30. JUDAICA

**Sürey Bey Şapşal (also Şapşaloğlu Süreyya, Seraya Shapshal, Серая Бен Мордехай Шапшал, Seraja Şapşalas; Seraj Szapszal; Сергѣй Маркович Шапшал) (1873–1961).**

قریم قرانی تورکلری  
**Kırım Karai Türkleri**  
[Crimean Karai Turks]

**Istanbul: Yeni Matbaa 1928.**

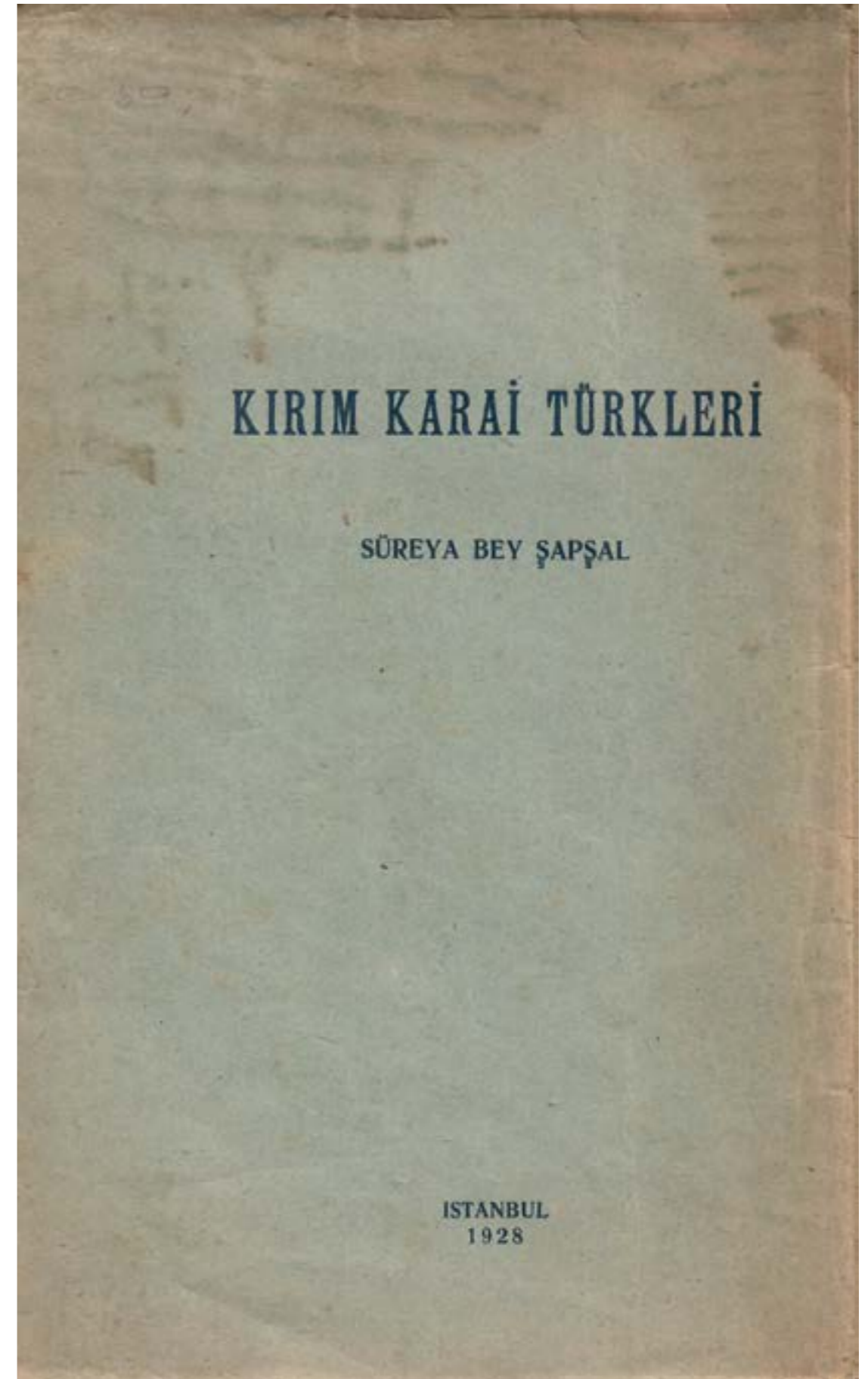
Large 8°, 43 pp. in Ottoman script, [5 pp.] blank, original blue wrappers with title in Latin script, later spine (small tears in margins, water-stained in the upper part, signature in pencil, possibly dedication by the author on the inner side of the front wrapper) (#70694).

*A rare pamphlet on Crimean Karaites, a Turkic-speaking members of Karaite Judaism in Central and Eastern Europe, written in Ottoman language by one of the heads of the community, Seraya Shapshal, a scientist, but also a controversial figure, who allegedly worked as a Russian-spy, German informer during World War II and forged historical documents under the Soviet regime.*

A pamphlet on the Karaite Jews was written by Seraya Shapshal (1873–1961), a hakham and leader of the Crimean and later the Polish and Lithuanian Crimean Karaites. Born in Bahçesaray, Crimea, Shapshal had an interesting biography. After his studies in philology and oriental languages at St. Petersburg University, he served as the personal tutor of the crown prince of Iran, Mohammad Ali Shah, allegedly working as a Russian spy at the same time, and upon his return to Russia he worked at the Ministry of Foreign Affairs as interpreter and translator. Before becoming Chief Hakham of the Crimean Karaites, Seraya Shapshal worked at the Chair of Turkish-Tartar Literatures of the Faculty of Oriental Languages.

In 1920, he moved to Turkey and joined the Pan-Turkic movement, when he was elected the head of Karaims in Poland and moved to Vilnius in 1928.

In his work before the war, Seraya Shapshal supported a theory of the Turkic origin of the Crimean Karaites and denied any connection with Rabbinic Jews. Upon the German occupation of Poland he urged the German Nazi government to recognize the Crimean Karaites as its own ethnicity on non-Semitic roots.



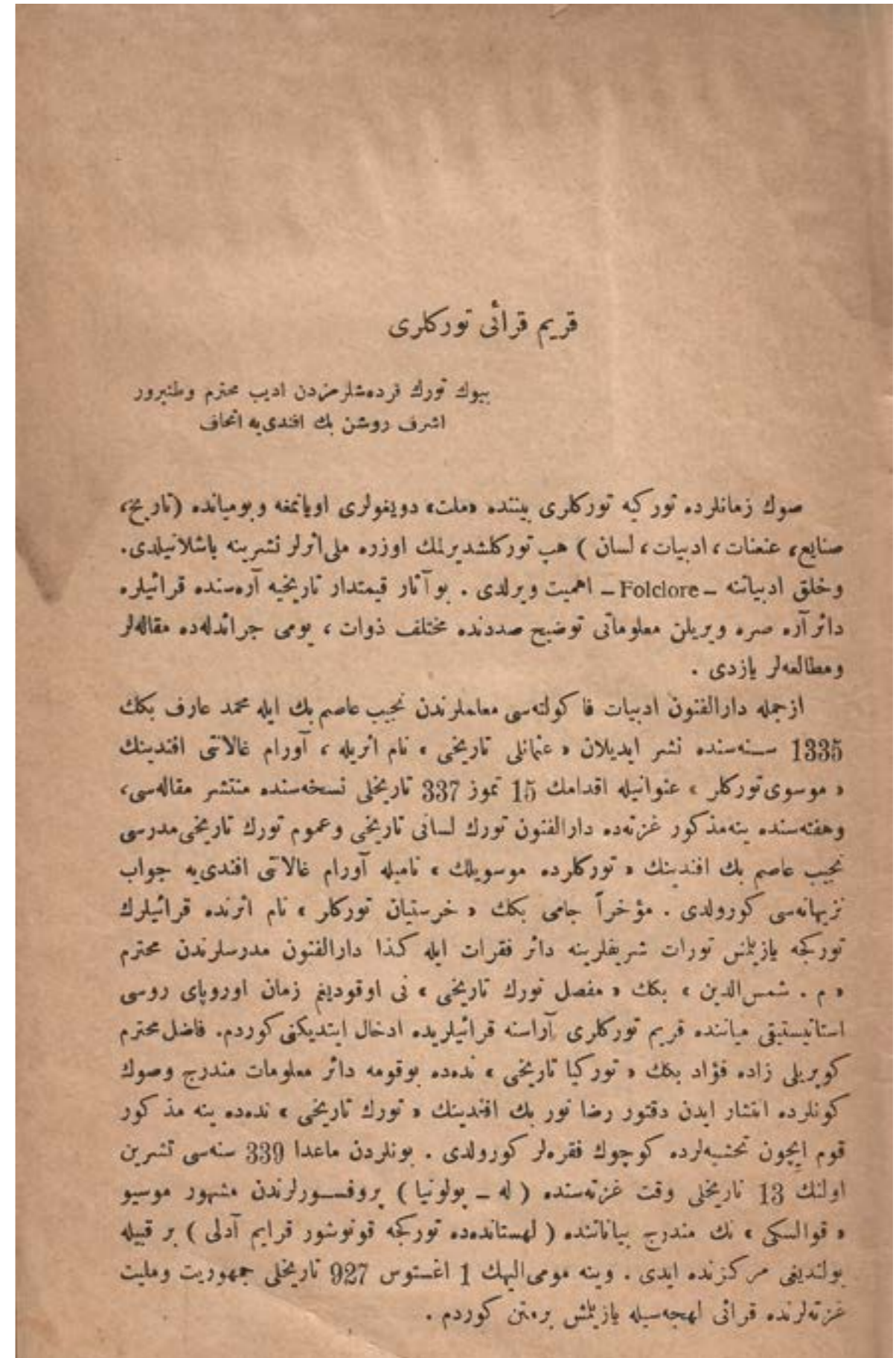


Seraya Shapshal's actions during World War II are today controversial and he is suspected of forwarding information on Jews, who lived under forged documents, to Germans. After the war, he resigned from any religious assignments and became a researcher at the Institute of History of the Soviet-dominated Lithuanian Academy of Sciences, where he authored several works with a focus on the military past of Crimean Karaites. As it turned out later, Seraya Shapshal forged several documents, which supported his theories.

Worldcat mentions one institutional example, held by Bilkent University Library, Turkey. The text was also published in a magazine *Turk Yılı* in the same year as the book (pp. 576-615).

References: OCLC 282463169. Barry Walfish - Mikhail Kizilov, Bibliographia Karaitica. An Annotated Bibliography of Karaites and Karaism, 2011, p. 238, 3037.

740 EUR





## 31. THEATER BROADSIDE FEMALE CIRCUS PERFORMERS

Theater in Düsseldorf, Heute, Freitag, den 19. April 1831 wird der aus St. Petersburg bei seiner Rückreise dahin von Paris hier angekommene Kaiserlich Russische Hofkünstler und Professor der natürlichen Magie Carel Iwanowitsch v. Mekold... Kriegsgöttin Minerva...

[Theater in Düsseldorf, Today, Friday, April 19, 1831 the Imperial Russian court artist and professor of natural magic Carel Ivanovich von Mekold, who arrived here from St. Petersburg on his return journey from Paris. ...War Goddess Minerva...]

Düsseldorf: April 1831.

Broadside, 35 x 21,5 cm (13.8 x 8.5 inches), (soft fold, otherwise in a good condition) (#70376).

*A playbill for a shooting performance by a Russian couple in Düsseldorf in 1831.*

Karl-Iwanowitsch von Mekold, who advertised himself as a professor from Saint Petersburg, performed with his wife, also described as a Russian, who was wearing a military outfit, representing the goddess Minerva. The highlight of their show was von Mekold shooting at his wife, who survived the performance unharmed.

Their show, which sometimes included their son, travelled around Germany in the late 1820s and early 1830s.

250 EUR

Theater in Düsseldorf.

Heute, Freitag, den 19. April 1831,

wird der aus St. Petersburg bei seiner Rückreise dahin von Paris hier  
angekommene Kaiserlich Russische Hofkünstler und  
Professor der natürlichen Magie

CARL IWANOWITSCH  
**v. MEKOLD.**

(Zum letztenmal!)

eine große militairisch-dramatische Schauſtellung,  
genannt die:

**Kriegsgöttin Minerva,**  
oder  
**die Schuß- und Kugelfreie,**  
zu geben die Ehre haben

Dies in einem hohen Grade interessante und ſtappante Darſtellung bildet gewiſſermaßen ein Gegen-  
ſtück zum Freiköcher; denn wie deſſen Kugel, ehe ſie zu zielen, triſt, ſo bleibt gegenüber die Kugelfreie,  
obwohl von der Kugel erreicht, doch unversehrt. Frau v. Mekold, eine geborne Kaſſin, ſtellt die Kugelfreie  
in reichem und glänzendem Koſtüm, in Silberharniſch gewappnet, ganz ſo dar, wie die Griechen  
und Römer die Kriegsgöttin Minerva abbildeten. Auf einer erhöhten Tribüne, dem Auge jedes Zuſchau-  
ers ſichtbar, knieend, läßt ſie in ruhiger und feſter Haltung mehrere Schußlöcher in zwei Sectionen mit  
ſcharfen Patronen auf ſich feuern, ohne dadurch auch nur im geringſten verletzt zu werden, und der Zu-  
ſchauer gewahrt zu ſehen nicht geringen Erſtaunen; wie die Kugeln machtlos vom Schilde und Panzer  
der Minerva abrollen. Ohne den Leſer mit den ſtärkeren Details dieſer wahrhaft bewunderungswürdi-  
gen und den größten Naturforſchern unerklärbaren ſchließlichen außerordentlichen Experiments ermüden zu  
wollen, beſchränke ich mich auf die Verſicherung, daß die geſagte Schauſtellung in den Hauptstädten Eu-  
ropa's in Gegenwart von Fürſtern und den höchſten Perſonen darſtellt, überall Bewunderung erregt  
und den ehrenwürdigſten Beifall erhalten hat. Cofentliche Blätter haben es beſonders hervorgehoben und  
ihm hier volle Anerkennung ertheilt, weshalb ihm auch hier ein außerordentlicher Erfolg nicht entgehen  
dürfte.

Vorher wird gegeben:

**Chemisch phyſikalische Kunſtvorſtellung,**  
in zwei Theilungen, worin 20 der neuſten und ſchönſten Stücke gezeigt werden.

Wird ſich zu haben in meinem Loge, im Königlich Hofe bei Witwe Perban, Fingerringſtraße, Zim-  
mer Nr. 2, von Morgens 9 bis Nachmittags 5 Uhr. Ein Platz in der Loge, Sperrſitz 12 Sgr.,  
Parquet 10 Sgr.

Die geſetzten Abentener, welche erkennen ſind ihre Plätze zu behalten, werden erſucht, es gefälligſt bis  
Dienſtag anzukommen.

An der Kaſſa ſind die Preiſe:  
für Loge, Sperrſitz 16 Sgr., Parquet 12 Sgr., Parterre 7½ Sgr., Gallerie 5 Sgr.

Die Kaſſe wird um 6 Uhr geöffnet. — Anfang 7, Ende 9 Uhr.



Allgemeine Geschäftsbedingungen (AGB) für Bestellungen beim Antiquariat Dasa Pahor GbR, Alexander Johnson & Dasa Pahor, Jakob-Klar-Str. 12, 80796 München (Deutschland). Telefon +49-8033-91499, FAX +49-8033- 309888; E-Mail: antiquariat@pahor.de; Internet: www.pahor.de; Umsatzsteuer-ID-Nr. DE300219701

§ 1 Angebot und Vertragsschluss Die Online- und Katalog-Darstellung unseres Antiquariats-Sortiments ist freibleibend und stellt kein bindendes Vertragsangebot dar. Indem der Kunde eine kostenpflichtige Bestellung an uns schickt, gibt er ein verbindliches Angebot ab. Wir behalten uns die freie Entscheidung über die Annahme dieses Angebots vor. § 2 Preise, Rücksendekosten und Lieferkosten Die im Rahmen der Artikelbeschreibung angegebenen Preise verstehen sich in Euro einschließlich der jeweils zum Leistungszeitpunkt gültigen gesetzlichen Mehrwertsteuer. Die Kosten der Rücksendung trägt der Kunde. § 3 Eigentumsvorbehalt Die Ware bleibt bis zur vollständigen Bezahlung Eigentum des Antiquariats Dasa Pahor GbR. § 4 Anwendbares Recht, Gerichtsstand Soweit der Kunde nicht Verbraucher im Sinne von § 13 BGB ist unterliegt die Bestellung dem Recht der Bundesrepublik Deutschland mit Ausnahme des UN-Kaufrechts und des internationalen Rechts und ist Gerichtsstand für alle Streitigkeiten aus der Bestellung München. Gleiches gilt, wenn ein Verbraucher nach Vertragsabschluss seinen Wohnsitz in das Ausland verlegt oder keine gültige Zustelladresse mehr hat. Verbraucherschlichtung Die Europäische Kommission stellt eine Europäische Onlinestreitbeilegungs-Plattform („OS-Plattform“) bereit, die eine einfache, effiziente, schnelle und kostengünstige Möglichkeit der außergerichtlichen Online-Beilegung von Streitigkeiten zwischen Verbrauchern und Unternehmen ermöglicht und über den Link <http://ec.europa.eu/consumers/odr/> erreichbar ist. Unsere E-Mail Adresse lautet: antiquariat@pahor.de. Zur Teilnahme an einem Streitbeilegungsverfahren vor einer der dort genannten Verbraucherschlichtungsstellen ist das Antiquariat Dasa Pahor GbR jedoch nicht verpflichtet.

FIN.

