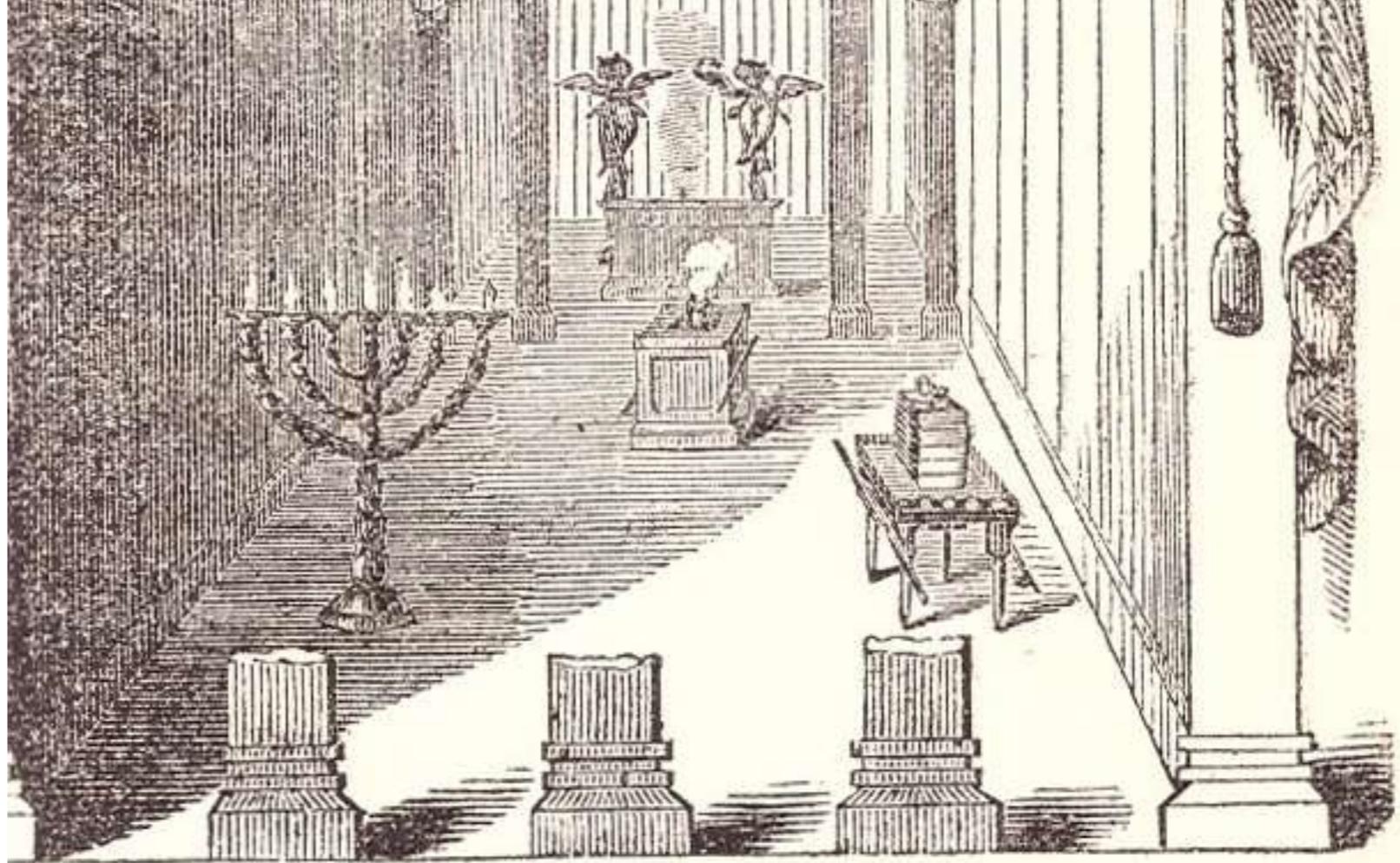


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 antiquariat
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EARLY BURMESE PRINTING / JEWISH STUDIES & ICONOGRAPHY:

NOTES ON THE EPISTLE TO THE HEBREWS: IN KAREN. [TITLE ALSO GIVEN IN THE KAREN LANGUAGE].

Extremely rare - an extraordinary work of early Burmese printing by the prominent American missionary Elisha Abbott, 'The Apostle of the Karens', being a curious thesis likening the contemporary plight of the oppressed Karen people with that of the Jewish Christian Converts in the New Testament, with intriguing illustrations of Jewish iconography, written in the Karen language, published by the Karen Mission Press in Tavoy (Dawei), Tenasserim.

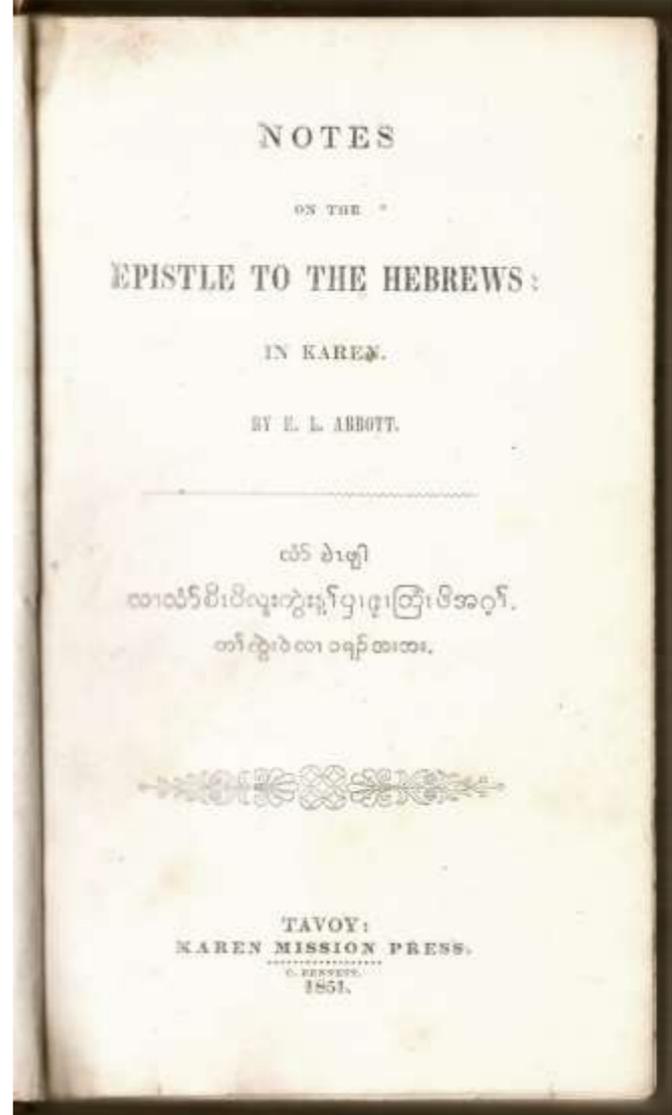
Author: Elisha Litchfield ABBOTT (1809 - 1854).

Place and Year: Tavoy [Dawei, Burma]: The Karen Mission Press / C. Bennett, 1851.

Technique: 8°: Collation Complete - 236 pp., including bilingual title (English and Karen), 3 pp. 'Preface' in English, plus 5 woodcut illustrations on 4 leaves, interspersed with a single, but sometimes two blanks, original quarter calf over patterned cloth, re-backed with original spine with traces of original Karen title in gilt (Very Good, internally clean and crisp with only a few minor stains and off-setting, re-backed spine quite worn with surface loss).

Code: 66292

This is one of the most unusual and curious works of early Burmese printing, being a treatise by the prominent American Baptist missionary, Elisha Litchfield Abbott, known as the 'Apostle of the Karens', likening the contemporary plight of the Karen Christians, who suffered fierce persecution at the hands of the Burmese government, to that of the Jewish Christian converts who endured oppression as described in the 'Epistle to the Hebrews' in the *New Testament*. Written in the Karen language, employing Burmese characters, the work was published in 1851 by the Karen Mission Press in Tavoy (modern Dawei), in Tenasserim, southern Burma, under the supervision of the master printer Reverend Cephus Bennett. The work is illustrated with fine woodcut images of Jewish iconography from the Holy Temple in Jerusalem, which are seemingly the first such images published in the region.



The Karen people are an ethnic group who speak a Sino-Tibetan language and whose territory straddles the interior lands of southeastern and far southern Burma (Tenasserim), as well as the adjacent regions of Thailand (Siam). The Karen people were long brutally suppressed by the ethnic Burmese majority. From 1813, when American Baptist missionaries began converting the Karen to Christianity, the Burmese government endeavoured to persecute them for their religious convictions.

As the missionaries expanded their proselyting activities, printed books in the Karen language were critical tools. The missionaries established the first printing presses in Burma, at Rangoon (operated 1816-24), Moulmein (today's Mawlamyine, 1830-55) and the Karen Mission Press at Tavoy (today's Dawei, 1837-55), before re-consolidating their printing activities at Rangoon in 1855. The missionaries published a diverse array of religious and educational titles in the Karen and Burmese languages, all of which are extremely rare today.

While the missionaries and their Karen converts were safe to practice their faith in the regions of Tenasserim and Arakan following their conquest from Burma by Britain in 1826, the Karen Christians were still oppressed in Lower Burma. Many of the titles printed by the American missionary presses, including the present work, were circulated as 'underground books' in Burmese-ruled territories, where they were specifically banned, as the Karen were forbidden by law from reading or possessing literature of any kind.

While Abbott's book is principally printed in Karen, his 'Preface' is written in English, whereupon he explains the purpose of the work. He expresses his belief that for the Christian faith to sustain itself in the Karen community long-term, "native churches, should be under the charge of native pastors". He notes that there were then about 80 Karen pastors operating across Burma, and that while "Many of them preach well and have current ideas of the Christian doctrine in general, and are good pastors...they do not succeed in interpreting the scriptures", for they possessed virtually no formal theocratic education, nor did they have access to a libraries of seminal texts. Abbott notes that the Karen pastors "...not only require to be taught by the Missionary, but to have what they are taught with them in their homes".

The 'Epistle to the Hebrews', in the *New Testament*, is traditionally said to have been authored by Paul the Apostle (c. 5 – c. 64 or 67), although most modern scholars doubt this attribution. It is regarded as one of the most beautifully written parts of Scripture and is thought to have been created for the benefit of Jewish Christians in Jerusalem who faced severe persecution during the 1st Century AD for having converted to the new faith. Many Jewish Christians considered returning to their traditional faith. The 'Epistle' urges them to hold true to their new path and to overcome whatever challenges come their way.

Here Abbott compares the circumstances of the Jewish Christians in the time of Paul to that of the contemporary Karen Christians in Burma, writing:

"I consider the epistle to the Hebrews to be peculiarly adapted to the Karen people. It was written to establish the great doctrines of the Divinity and Priesthood of Christ. Christ the son of God, crucified – his death – the Great High Priest who hath entered the Holiest with his own blood, and ever liveth to intercede for us – redemption by faith in his blood-that is the central, the consummating truth in the gospel system; and the Karens, as the Hebrew Christians in the days of Paul, have need to be exhorted and taught, to pass on from the first principles of Christian doctrine, and to strive to apprehend and appropriate that great saving truth, from which, if they fall away, all else cannot save them."

Moreover, the hortatory chapters from the 19th verse of the 10th chapter to the end of the epistle... [is particularly] applicable to the circumstances of the Karen Christian, especially those in Burmah. They are an oppressed, degraded race – the hand of tyranny is heavy upon them. And they are subject to persecution on account of their religion."

Abbott's work is illustrated by five woodcut images (printed on four leaves) of Jewish iconography from the time of the Holy Temple in Jerusalem (built in the 6th Century BC, destroyed 70 AD), seemingly the first such images printed in the region. These illustrations include: 1) The Altar of the Burnt Offering and the Menorah; 2) The Table of Shewbread; 3) An Interior View of the Temple with the Arc of the Covenant in the background, and the Menorah and Table of Shewbread in the foreground; and 4) A Jewish Man with an Ox.

The numerous blank pages interspersed throughout the work are were likely intended to be used by pastors for making notes (although all such pages in the present example have remained unused).

American Missionaries & Early Printing in Burma

Both the first publishing in Burmese script and the first printing to occur within Burma was motivated by Christian missionary zeal. The first printed book to employ Burmese script was the *Alphabetum Baramanum* (Rome, 1776), printed by the press of the Roman Catholic Church's Propaganda de Fide office. Closer to Burma, William Carey's famous Serampore Mission Press (founded in 1800), located in the Danish enclave of Frederiknagore, in Bengal, created Burmese typefaces with the intention of printing educational books for missionaries as well as Christian books for proselytization activities within Burma itself. The first such work was John Leyden's *Comparative Vocabulary of the Barma, Melayu and Thai Languages* (1810). Carey managed to strike up a cordial relationship with the Burmese Royal Court and in 1813 dispatched a printing press towards Rangoon intended to be used for both Christian missionary and Burmese official business; however, the ship carrying the press sank during a shipwreck in the Irrawaddy River before reaching its destination.

Meanwhile, the newly-formed American Board of Commissioners for Foreign Missions expressed interest in sending young American missionaries to Burma. Adoniram Judson, Jr. (1788 – 1850) was selected as the first such emissary. He arrived in Bengal in 1812, whereupon he became a guest of Carey in Serampore, who became the Burma mission's prime regional sponsor. Judson arrived in Rangoon in 1813 and commenced his ministry.

Carey generously donated a printing press, along with a set of Burmese and Latin type, for the use of the Burma mission; which was, critically, to be accompanied by Reverend George Hough, a missionary who was also a professional printer.

In 1816, Hough established the American Baptist Mission Press in Rangoon, the first publishing house in Burma. The press became the epicentre of the activities of Judson and his brethren as they expanded their evangelical venture throughout the country. The press produced several religious and educational works, all of which are incredibly rare today, while some titles are now thought lost.

During the First Anglo-Burmese War (1824-6), the American missionaries were forced to close the press in Rangoon, sending the equipment back to Bengal. While the Burmese government's fight was against Britain, and not necessarily the United States, it came to view all Westerners with suspicion.

At this point, it is important to note that the ethnic Burmese people, being devout Buddhists, were not considered to be especially receptive to Christian proselytization, and this complicated the American missionaries' increasingly uneasy relationship with the Burmese government. The Burmese authorities permitted the missionaries to conduct modest operations in their territory if they did not cause too much 'trouble' with the ethnic Burmese people. Their reluctant toleration of the missionaries stemmed from their well-founded fear of angering foreigners, so to avoid Western military.

The Burmese government was not, however, tolerant of Christian activities with respect to certain of its minority peoples, claiming that the introduction of new ideas could foment "rebellion". It held a special animosity towards the Karen minority, which had been brutally oppressed for generations. Christian missionary contact with the Karen was specifically forbidden, and while the Burmese authorities refrained from prosecuting Western preachers directly, they zealously punished Karen peasants who attended Christian sermons, often in barbarically violent ways.

The Karen people were amazingly receptive to Christian teachings, and this proved to be both a great opportunity and a challenge for the Christian missionaries. They were determined to proselytize, convert the Karen and distribute 'underground printing', but this could be done only at great risk. The missionaries soon formed a secret,



underground network of newly minted Karen pastors and congregations in Lower Burma, mainly near Rangoon and Bassein (Patheingyi), involving Karen migrants who had left their native territories for these major centres. Baptism ceremonies were often held at night to provide cover. For the first decade of the Christian missions it was considered too dangerous to venture into the Karen lands proper, lest it provoke official Burmese reprisals.

Upon the conclusion of the First Anglo-Burmese War, in 1826, Britain gained possession of the Burmese regions of Arakan (modern Rakhine State, coastal western Burma) and Tenasserim (far southern Burma), which then extended as far north to include Moulmein (Mawlamyine), which became the capital of British Burma. Lower Burma, including Rangoon and Bassein remained Burmese territory.

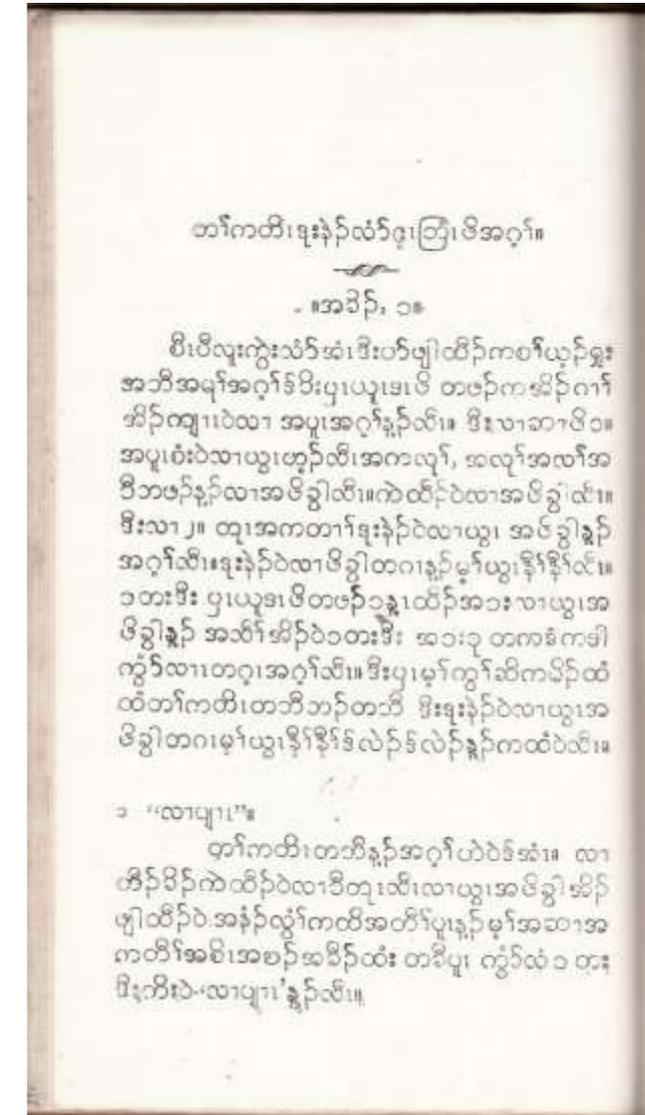
The East India Company (which governed the region on behalf of the British Crown) now ruled much of the native lands of the Karen people, plus Arakan where many Karen refugees had fled from Burmese persecution. However, the EIC leadership quite disliked missionaries, considering them to be a nuisance to their commercial mandate, and they were generally banned from operating in their Indian territories. However, the more pious elements at Whitehall pressured the EIC into reluctantly permitting American Baptist missionaries to operate in their Burmese domains. Unlike in Burmese-controlled territory, there was no restriction on religious interactions with Karen peoples or the distribution of literature. Missionaries were also afforded some measure of British military protection against any hostility from local unrest.

The American missionary, Reverend George D. Boardman, founded Christian missions at Moulmein in 1827 and Tavoy (Dawei) in 1828, in British-held Tenasserim, for the express purpose of ministering to the Karen people. A mission in Sandoway (Thandwe), Arakan was founded in 1835 to serve Karen migrants. Despite these safe beachheads, the missionaries continued to maintain convert ministries with the Karen in Lower Burma, often at fantastic risk.

In 1830, the American Baptist Mission Press was re-established at Moulmein by the missionary and master printer Cephus Bennett (1801-85), resuming its production of educational and religious tracts.

In 1837, Bennett established the Karen Mission Press at Tavoy, as the Karen communities of Tenasserim were viewed to be especially receptive to the missionaries' overtures. Bennett remained at Tavoy to supervise the operations of the press, including the production of the present work.

The Karen Mission Press produced several intriguing titles (with the text usually printed in Karen), all of which are extremely rare today, for example: Francis Mason's *The Karens: or memoir of Ko Thah-Byu, the first Karen*



convert. By a Karen Missionary (1842), his *Synopsis of a grammar of the Karen language* (1846) and his *Flora burmanica, or, A catalogue of plants, indigenous and cultivated in the valleys of the Irrawaddy, Salwen, and Tenasserim* (1851); Jonathan Wade's *Karen Dictionary* (1844) and his *Thesaurus of Karen knowledge comprising traditions, legends or fables, poetry, customs, superstitions, demonology, therapeutics, etc.* (1847-50); E.B. Cross's *An introduction to the science of astronomy, designed for the use of the higher Karen schools* (1848) and his *View of Ecclesiastical History* (1851); and D. L. Brayton's *Questions on Matthew, with explanatory notes and practical remarks in Pwo Karen* (1852). Additionally, Francis Mason edited *The Morning Star*, a monthly magazine printed in the Karen language by the Karen Mission Press.

Following the Second Anglo-Burmese War (1852-3), Britain conquered Lower Burma, which included the major cities of Rangoon and Bassein, placing virtually all the Karen peoples' Burmese lands under EIC rule. The American missionaries were henceforth permitted to 'come out of the dark' and to expand their ministry without fear of Burmese reprisals.

In 1855, the American Baptist Mission Press was moved back to Rangoon and the Karen Mission Press and the operations at Moulmein were folded and consolidated into the Rangoon office. This was technically done for reasons of efficiency, although it must be admitted that Abbott's departure from Burma in 1852 was a severe blow to the Tavoy mission and the funding of its press.

From 1855 to 1870, the American Baptist Mission Press "was responsible for nearly all book printing in Burma". Following that period, the publishing industry in Burma began to open-up upon the establishment of a variety of both government run and private commercial presses. However, the American Baptist Mission Press remained important, progressively expanding the quantity and diversity of its production, being described in 1910 as "one of the best-equipped missionary presses in the world".

Elisha Abbott: "The Apostle of the Karens"

Elisha Litchfield Abbott, contemporarily known as the "Apostle of the Karens", was one of the most zealous and effective early Christian missionaries in Burma. He was born in Cazenovia, New York in 1809 and studied theology at the celebrated Hamilton College in Clinton, NY. Upon graduation, Abbott volunteered for overseas missionary service and was assigned to Burma.

Abbott arrived in Moulmein on February 10, 1836, and immediately set to work, rapidly learning the Karen language, travelling tirelessly around the countryside, converting Karen people, recruiting Karen ministers, and setting up churches in villages. He was soon aided by his wife, the former Miss Gardiner, whom he married at Tavoy in April 2, 1837, and who showed the same passion for the cause.

Abbott bounced all over British Burma, variously based in Moulmein, Tavoy and Sandoway (Thandwe). He also took the immense risk of operating in Burmese-ruled Lower Burma, where preaching to the Karens was expressly illegal. While he and his fellow Western missionaries avoided direct penalties for their activities, several of his Karen converts suffered persecution at the hands of Burmese officials.

Abbott became renown for giving marathon sermons to massive crowds and converting hundreds of Karen people to Christianity in as single day. Contemporaries described him as "an impassioned and captivating force". On December 24, 1837, he gave a 14-hour long speech in Bassein (interrupted only by brief breaks) that became a legendary event in local history.

Abbot was also a writer, who in addition to the present work and numerous newspaper articles, produced the *Catechism* (1843) and *Abbott's Arithmetic* (1852), a curious book on mathematics, both published by the Karen Mission Press.

While precise statistics are not known, Abbot converted tens of thousands of Karen people to Christianity and helped to establish 50 Karen churches. He was also the leading instructor of Karen ministers, conducting numerous sessions of week-long seminars across the land.

In contrast to some of his fellow missionaries, Abbott believed that Christianity would only survive in Burma long-term if the Karen people could be taught to run their churches in a self-reliant manner, without ongoing Western assistance. While Westerners needed to play a role in conversion and getting things off the ground, political instability ensured that they may not always be present in Burma to maintain the faith, the leadership of which must be taken up by Karen pastors. Abbott's motto was "American support for Americans, and Karen support for Karens", and while no missionary was more generous towards the Karen people with his time and resources, all the help he rendered was in the service of building a foundation for Karen self-reliance.

Abbott never gave any consideration to his health and worked and travelled ceaselessly in a climate that was world-famous for being hard on Western constitutions. On January 27, 1845, his wife died suddenly of some tropical illness. Abbot was devastated, and his own health, which was never good, began to deteriorate rapidly; soon his pulmonary pains were so great that he could not attend to his duties. Later that year he took a leave of absence and returned to America.

Abbot's native climate agreed with him and his health improved, such that he embarked on speaking a tour of the north-eastern United States. American audiences were enraptured by his exotic and dangerous experiences in the service of Christ in Burma, and he was deluged by an immense wave of financial donations, far exceeding anything that was normally raised by American overseas missionaries. This money amounted to so great a sum that it formed an endowment which funded Christian activities in Burma for decades to come.

Abbot returned to Burma in 1847, where he resumed his previous breakneck pace. He continued his great success of conversion and parish building. In 1851, in Sandoway, Abbott penned the present work, which was his most ambitious and interesting publication.

In 1852, Abbot, once again, fell seriously ill and had to leave Burma for America – for what became the last time. Residing in Fulton, New York, his health did not recover, and he died on December 3, 1854, at only the age of 45 – having given everything for the Karen missions.

References: British Library: 11103.a.17; San San May, 'Early Printing in Burma', in *Southeast Asia Library Group Newsletter*, no. 42 (December 2010), pp. 32-40, note especially 'list of books printed at Maulmain, Tavoy and Rangoon before 1855 which are in the British Library', no. 40 (p. 38); Cf. [On Early Printing in Burma:] Patricia Herbert and Anthony Crothers Milner (eds.), *South-East Asia: Languages and Literatures: A Select Guide* (Honolulu, 1989), pp. 9-10; [On Early Christian Missionaries in Burma:] Harvey Newcomb (ed.), *A Cyclopedia of Missions: containing a comprehensive View of Missionary operations throughout the World* (New York, 1855), pp. 198 – 214; [On Abbott's Bibliography:] Winfred Hervey, *The Story of Baptist Missions Abroad* (St. Louis, 1886), pp. 423-9.

€4,500.00



SOUTH AFRICA / LESOTHO / EARLY ORANGE FREE STATE IMPRINT / 'INTELLECTUAL PROPAGANDA':

CORRESPONDENCE BETWEEN THE GOVERNOR OF THE CAPE OF GOOD HOPE AND THE PRESIDENT OF THE ORANGE FREE STATE, WITH ANNEXES THERETO RELATIVE TO THE BASUTO WAR AND CONVENTION E

An extremely rare early Bloemfontein imprint featuring seminal primary sources concerning the end of the Orange Free State-Basotho Wars which secured the Anglo-Afrikaner balance of power in the region, as well as the security of what would become Lesotho, commissioned by the Volksraad of the Orange Free State as a work of 'intellectual propaganda' advancing its national claims.

Author: Philip Edmund WODEHOUSE (1811 - 1887) / Johannes Henricus BRAND (1823 - 1888).

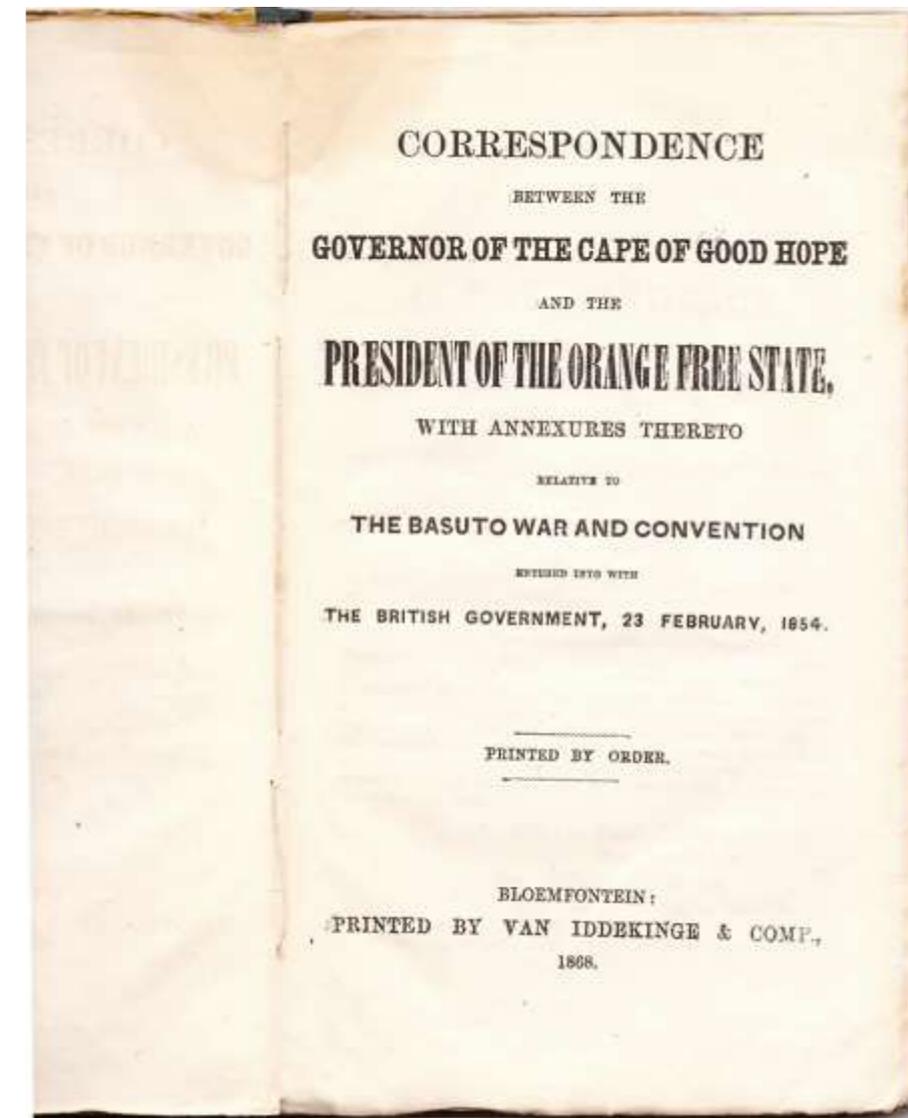
Place and Year: Bloemfontein: Van Iddekinge & Comp., 1868.

Technique: 8°: Collation Complete - [2], 108 pp., contemporary yellow card covers with green linen spine bearing pastedown label with brief title and date in manuscript (Very Good, internally clean and bright, covers somewhat worn and creased).

Code: 66294

This is an extremely rare early imprint published in Bloemfontein, the capital of the Orange Free State, the independent Afrikaner nation that existed in the heart of South Africa from 1854 to 1902. The work is a fascinating record of high-level diplomacy in the region, as it focusses on the correspondence between Philip Edmund Wodehouse, the Governor of the British Cape Colony and London's chief agent in Southern Africa, and Johannes Henricus Brand, the President of the Orange Free State, that was exchanged towards and immediately after the end of the Free State-Basotho Wars (1858-68), a series of fierce conflicts between the Afrikaner republic and the neighbouring kingdom of the Basotho people.

The present work was published by the printer Van Iddekinge & Company, on the orders of the Orange Free State's parliament, the Volksraad. It consists of a selection of correspondence between Wodehouse and Brand, followed by an Appendix containing a series of vital background documents. While the work accurately recounts all the cited material, its purpose is rhetorical, as the letters, documents and excerpts are carefully selected to paint



the Orange Free State's actions against the Basotho nation in a favourable light; in this sense it is form or 'intellectual propaganda'.

In short, the Orange Free State coveted the Basotho's territories and unsuccessfully tried to conquer the latter twice, in 1858 and in 1865-6. Britain, represented by Wodehouse, was weary of the expansion of the Orange Free State, seeing the Afrikaners as Britain's regional competitors, and so wished to contain their ambitions without sparking an Anglo-Afrikaner war. Meanwhile, the Orange Free State, led by Brand, was determined to press its advantage in the Basotho lands as far as it could without igniting an Anglo-Afrikaner conflict. Meanwhile the beleaguered Basotho people, led by their king, Moshoeshoe (referred to in the present work as 'Moshesh'), were trying to find any means to survive, including forming a special arrangement with Britain.

The present work takes up the Wodehouse-Brand correspondence beginning on April 11, 1866, just as the Orange Free State was winding up its highly destructive, yet ultimately unsuccessful, second invasion of the Basotho lands (called the Seqiti War, 1865-6). In reading the exchange of letters that follows, one finds Wodehouse attempting to meddle in the situation, as a "mediator", supposedly to curb Afrikaner expansionism, protecting Basotho interests. Brand, who knows this, rejects the British overtures in the politest possible ways. Throughout the outwardly cordial succeeding volley, Wodehouse continues to apply pressure, while Brand refuses to play ball, buying time for his designs to conquer the Basotho lands once and for all.

Amidst a scene of rising tension, this game of cat-and-mouse plays out through the correspondence until the summer of 1867, when it reaches its climax. The Orange Free State invaded the Basotho lands with hurricane force, overrunning the entire country save for Moshoeshoe's headquarters. It is at this moment, just as the Afrikaners tasted ultimate victory, that Moshoeshoe played his trump card, surrendering his country to Britain, to gain its protection. In March 1868, the Bashoto lands formally became a British protectorate, leaving Brand with no choice but to negotiate a conclusion to the Free State-Basotho conflict on terms acceptable to Wodehouse. It is at this point, on April 22, 1868, that the Wodehouse-Brand correspondence concludes, leaving the two leaders to work out a formal settlement that would become the Convention of Aliwal-North (February 1869).

The correspondence is followed by an 'Appendix' (commencing on p. 85) that features 5 Annexes, providing the text of several seminal supporting documents, including: select excerpts from the 1854 treaty between Britain and the Afrikaners that created the Orange Free State; the text of an 1864 letter from Wodehouse to Brand concerning the boundaries between the Orange Free State and the Basotho lands, as well as an 1864 letter from Wodehouse to King Moshoeshoe regarding the same. Additionally included are the texts of both the preliminary and final treaties between the Orange Free State and the Basotho nation ending the Seqiti War (March 26 and April 3, 1866);

experts of correspondence written by the British Colonial Secretary in 1854 concerning the Orange Free State's rights; the text of the 1855 treaty between the Orange Free State and King Moshoeshoe; the Proclamation of the Orange Free State announcing the start what would become known as Senekal's War (1858), fought against the Basotho nation, and finally, the Treaty of Peace between the two belligerents signed at the end of said conflict. While truthfully conveyed, the careful choice of excerpts and documents is strategically selected to support the Free State's agenda viz. the Basotho nation – to stellar propagandistic effect.

Historical Context: The Struggle for Control of Basutoland

Our story begins in 1822, when the Basotho chief Moshoeshoe (*c.* 1786 – 1870) united his people under his rule, forming the precursor state to modern Lesotho, with its capital located at Butha-Buthe Mountain, high in the Drakensburg Mountains. Moshoeshoe was a brave and sagacious leader who is celebrated to this day as the first King and father of Lesotho. In the period before the *Voortrekkers* (the first Afrikaner migrant settlers) arrived in the region in the late 1830s, Moshoeshoe managed to expand and consolidate Basotho control over the northern Drakensburgs, as well as the lowland valleys immediately to the west and southwest. As European settlers flooded into the lowlands bordering Moshoeshoe's domains, they increasingly came into conflict with the Basotho people. The foundation of the Orange Free State in 1854, as an Afrikaner-ruled sovereign republic, immediately bordering the Basotho lands, ensured an escalation of the conflict. The Orange Free State coveted the fertile valleys of the Caledon and Orange Rivers, while Basotho kingdom had no intention of ceding its most valuable territories.

Beginning in 1858, the two nations were locked in a decade long contest known as the Free State–Basotho Wars, which can be further divided into three separate conflicts. During Senekal's War of 1858, the Afrikaner forces failed to take the area around Moshoeshoe's headquarters, the fortress of Thaba Bosiu, and having sustained severe losses, sued for peace. The Basotho king, even though he was in a commanding position, consented to ending the war on the *status quo ante bellum* so as not to antagonize the Orange Free State into mounting another invasion of his country. The Basotho's victory was surprising and impressive, as they employed ingenious techniques of guerrilla warfare to overcome a far better-armed adversary.

Some years later, the Orange Free State and the Basotho nation quarrelled over the ill-defined boundaries between their two domains. During the Seqiti War (1865–6), the Afrikaners invaded Moshoeshoe's lands conducting a 'scorched earth campaign', destroying the Basotho peoples' cowherds and crops. After the invaders failed to

storm Thaba Bosiu, both sides settled for a truce. During this brief lull, tensions remain at fever pitch, as the Orange Free State prepared to reinvade the Basotho lands, to finish what it had started.

During the Third Basotho War (1867-8), the Orange Free State invaded the Basotho lands, this time with overwhelming force, leaving nothing to change. The Afrikaners raged over the mountainous terrain and seized every inch of the territory, save for the Thaba Bosiu fortress.

Moshoeshoe was a strong and proud leader; however, he was also a practical man who realized that it was only a matter of weeks before the Afrikaners would wipe his kingdom off the map. Drastic measures were in order.

Moshoeshoe made a formal overture to Governor Wodehouse, requesting that Britain annex the Basotho lands in return for protecting his people from the Afrikaners and allowing his society a good measure of autonomy. Wodehouse approved of the plan and Parliament formally annexed the Basotho lands on March 12, 1868.

The present work focusses on the tense period from the end of the Seqiti War until just after the British annexation of the Basotho lands.

The Orange Free State had a complex relationship with Britain and was deadly afraid of coming into conflict with the world's greatest empire. The Afrikaner republic essentially agreed to abide by whatever terms were acceptable to London.

At the Convention of Aliwal-North (February 1869), the Basotho Protectorate had to cede significant territories to the Orange Free State, including the valuable lands west of the Caledon River. The British hoped that this would be sufficient to placate the Afrikaners and compensate them for their martial efforts. In return, the Orange Free State had to agree to never to contest the boundaries between their domains and the Basotho Protectorate as set out by the convention. This succeeded in permanently ending the Orange Free State-Basotho hostilities.

The Basotho Protectorate was annexed to the Cape Colony in 1871. The British did not honour their promise to Moshoeshoe (who died in 1870) and implemented a heavy-handed form of rule over the Basotho people. The Basotho became disenchanted with British rule and some tribes mounted rebellions, which were quickly crushed. Eventually the more intelligent British officials realized that directly ruling the Basotho lands was futile and unnecessary to their empire's broader objectives. In 1884, the separate colony of Basutoland was created, honouring the spirit of the Convention of Aliwal-North. The Basotho people were given a high degree of local autonomy, ruled by their own Paramount Chief (King), and while he was to be minded by a British Resident, the latter usually did little to interfere in the peoples' day-to-day affairs.



Basutoland remained a British colony until it became the independent state of Lesotho in 1966. While not without its problems, the fact that the territory had remained separate from South Africa spared its people from the horrors of Apartheid.

The Correspondents: Governor Wodehouse & President Brand

Philip Edmund Wodehouse (1811 - 1887) was a tin-eared, conservative authoritarian who ensured that British rule became incredibly unpopular virtually everywhere he served. He was a career civil servant who cut his teeth in the Ceylon bureaucracy, and was eventually promoted to serve as the Governor of British Guyana (1854-61), where he became widely disliked for his inflexible, heavy-handed style. However, Wodehouse excelled at ‘office politics’ and succeeded in retaining extremely powerful backers at Whitehall, who always protected him, regardless of his actions in the colonies.

In 1861, Wodehouse was promoted to Governor of the Cape Colony, as well as the British High Commissioner for Southern Africa. His handling of the Free State-Basotho conflict was an uncharacteristically tactful episode in otherwise reactionary tenure. In terms of his general administration, he proved to be such a harsh opponent of democratic expression in the Cape that he lost almost all public support. Crowds celebrated in the streets of Cape Town upon his recall in 1870.

However, far from being cashiered for botching the Cape file, Wodehouse’s influential friends saw that he was made Governor of Bombay, one of the greatest offices in imperial service. There his authoritarian style was less resented, and he served until his retirement in 1877.

Johannes Henricus Brand (1823 - 1888) is generally considered by historians to have been a clever, calculating leader of the fledgling Afrikaner republic. He was a was a highly respected, English-educated law professor before being elected in 1864 to the first of his five terms as President of the Orange Free State. While an expansionist by nature, determined to broaden his nation’s horizons at the expense of its indigenous neighbours, he was at the end of the day a practical man, aware of his republic’s political and military limitations. As best exemplified by his conduct of the latter part of the Free State-Basotho Wars, he successfully gained valuable territorial concessions without coming into direct conflict with Britain. While Brand did not always succeed in his endeavours (he failed to stop Britain from annexing Kimberly in 1871), overall, he ensured that the Orange Free State thrived far better than could otherwise have been expected in a neighbourhood of dangerous potential and realised enemies. Most notably, he wisely ensured that his country did not join the First Anglo-Boer War (1880-1), as he knew that, unlike the Transvaal, the Orange Free State was more geographically exposed and could be easily overrun by British forces. While maintaining an official stance of neutrality, he managed to lend covert support to the South African Republic, while maintaining friendly ties with London. In 1882, Queen Victoria even gave him a knighthood! He died in office in 1888 and was succeeded by comparatively hot-headed leaders who led the Orange Free State to its destruction in the Second Anglo-Boer War (1899 - 1902), a course that Brand would likely have avoided.

A Note on Rarity

The present work is extremely rare; we can locate only a single other example at the Koninklijke Bibliotheek (The Hague). Moreover, we are not aware of any other examples as having appeared on the market during the last generation.

Related Works

The present work is one of several exceedingly rare publications issued in Bloemfontein recording various aspects of the official correspondence between President Brand and Governor Wodehouse and his successor Sir Henry Barkly. While all these works were separately published, they were part of a coordinated sequence of ‘intellectual propaganda’ pieces commissioned by the Orange Free State’s Volksraad that aimed to show the republic’s actions in a favourable light. The present work was preceded by a publication of the same title printed in 1866, that concerns the Wodehouse-Brand correspondence up to the spring of 1866 (OCLC: 91372834), where the present work commences. Subsequent titles include: *Correspondence between the Governor of the Cape of Good Hope and the President of the Orange Free State with annexures thereto, relative to the subject of the Campbell Lands* (1871); *Correspondence between the Governor of the Cape of Good Hope and the President of the Orange Free State, 1871-1872* (1872); *Correspondence between the Governor of the Cape of Good Hope and the President of the Orange Free State, dated from May 1872 to 28 April, 1873* (1873); and *Correspondence between the Governor of the Cape of Good Hope, and the President of the Orange Free State, 1873-1875* (1875).

References: Koninklijke Bibliotheek (The Hague): 864 G 8.; OCLC: 825108765 (noting both the Koninklijke Bibliotheek example and ecteronic copies thereof); Louis B. Petit, *Catalogus der Bibliotheek van de Maatschappij der Nederlandsche Letterkunde te Leiden* (Leiden: E.J. Brill, 1887), vol. 2, p. 685.

€1,200.00

SUPERNATURAL PHENOMENA BROADSIDE:

ERSCHRÖCKLICHE WUNDERZEICHEN, SO SICH IN MOSCAU, UNGARN, UND TEUTSCHLAND IN DIESEM 1673 JAHR BEGEBEN UND ZUGETRAGEN [TERRIFYING SYMBOLS, WHICH APPEARED AND HAPPENED IN THIS YEAR 1673 IN MOSCOW, HUNGARY, AND GERMANY].

A rare broadside in German language showcases supernatural phenomena in Moscow, Hungary and Germany in 1673.

Author: Anon.

Place and Year: S. l. [Germany] 1673.

Technique: Copper engraving and letterpress (slightly age-toned, soft folds, tiny tears in margins and in the fold) 41 x 32 cm (16.1 x 12.6 inches).

Code: 66208

This extremely rare and intriguing illustrated broadside showcases the supposed appearance of diverse and bizarre natural phenomena in the sky, variously above Moscow, Hungary and Germany in the year 1673. Each incident of natural phenomena depicted is accompanied by explanatory lines of verse below.

Prior to the Age of the Enlightenment, natural phenomena were popularly interpreted to be divinely-ordained signs, or premonitions, of future events. These phenomena included the sighting of comets, meteor showers, the Northern Lights, eclipses, the apparition of weird shapes or lights in the sky, or the occurrence of unusual storms, et cetera.

In the era before scientific explanations were either available or accepted by the masses, people were left to rationalise these extraordinary events, often carried away by imagination or religious fervour. Usually, but not always, natural phenomena were interpreted as portents of grave calamities, such as war, plague or famine, brought about by a vengeful God intent upon punishing sinful societies.



Just as sensationally negative new stories fascinate today’s public, generating intense media coverage, natural phenomena in former times captivated the people, resulting in a rich corpus of sermons, periodical articles, pamphlets, books and broadsides (such as the present work). Just as with false news stories today, sometimes (or in many cases) contemporary publishers exaggerated, or even fabricated, the nature of the phenomena, games with the truth that were hard to verify in a superstitious age before rapid communication.

Beyond the entertaining qualities of the print culture inspired by natural phenomena, such works are today historically valuable as insights into the nature of popular belief, propaganda and the publishing industry in pre-Enlightenment Europe.

It is worth noting that, as many of these works were of an ephemeral nature, made to describe specific, one-time events, individual titles tend to be very rare.

Only one institutional example is recorded (Graphiksammlung im Kunstmuseum Moritzburg, Halle). We could not find any references to the broadside in the literature.

References: N/A – Unrecorded. Not in: W. Drugulin, Historischer Bilderatlas, I / II, 1964; Neue Zeitungen. Relationen, Flugschriften, Flugblätter, Einblattdrucke von 1470 bis 1820, München 1929.

€3,800.00

MADRID, DUTCH WAR OF INDEPENDENCE:

**EXTRACTUS INSTRUCTIONIS PRO CAES. MTIS. ORATORE AD REGNUM HISPANIARUM
NEGOCIUM BELGICUM COMPLECTENS. EXTRACTUS INSTRUCTIONIS PRO DNO. JOHANNE
KEUENHÜLLER BARONE... 1574. [EXTRACT OF INSTRUCTIONS FOR EMPEROR'S ORATOR...].**

An official secretarial transcription of a letter by the Holy Roman Emperor Maximilian II to the Austrian ambassador in Spain, Hans von Khevenhüller-Frankenburg, regarding negotiations with Belgium, was written at the beginning of Dutch War of Independence (1568–1648).

Author: Holy Roman Emperor, Maximilian II.

Place and Year: 1574.

Technique: 4°: [6] manuscript in Latin in black ink on paper with a watermark, last page blank, originally bound with a string (Very Good, original folds, verso slightly age toned).

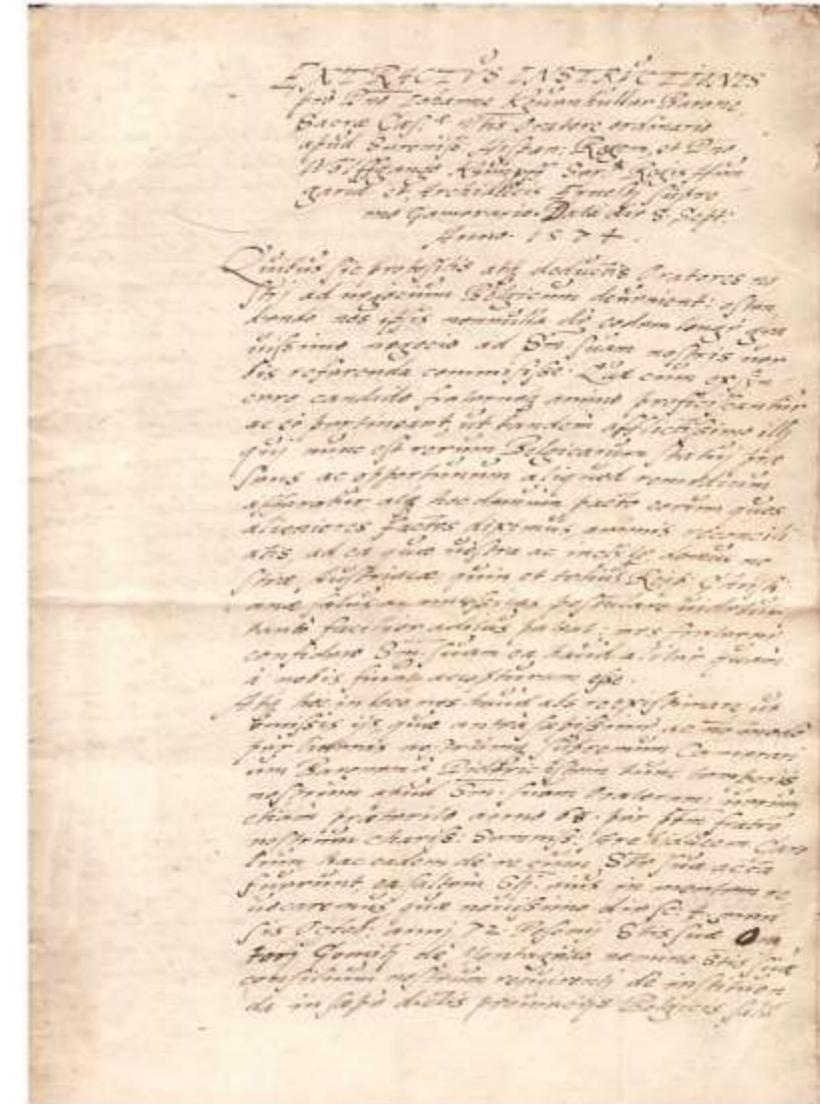
Code: 66268

This is an official secretarial transcription of the letter with instructions by the Holy Roman Emperor Maximilian II to the Austrian ambassador in Spain, Hans von Khevenhüller-Frankenburg, regarding Belgium.

The letter was written in 1572, four years after the breakout of the Eighty Years' War or Dutch War of Independence (1568–1648), a revolt of what are today the Netherlands, Belgium, and Luxembourg, at the time joined in the Seventeen Provinces, against the political and religious hegemony of Philip II of Spain, the sovereign of the Habsburg Netherlands.

Hans von Khevenhüller-Frankenburg (1538 - 1606) was an Austrian nobleman. He entered the service of the Holy Roman Emperor Maximilian II in 1558 and was sent two years later, in 1560 to Spain as a diplomat. In 1572, Khevenhüller-Frankenburg became an ambassador to the Emperor in Madrid, a position he kept until his death in 1606.

€450.00



MADRID BROADSIDE - BULL OF THE CRUSADE:

**BULA DE COMPOSICION PARA LOS REYNOS DE INDIAS. M DCC. LXXX. Y M. DCC. LXXXI.
SUMARIO DE LA BULA DE LA SANTA CRUZADA.**

An uncommon personalised indulgence for for the souls of the deceased in Peru and Tierra Firme.

Place and Year: Madrid: February 30,1789.

Technique: Broadside: letterpress and woodcut. (Very Good, uncut margins, small worm holes in the paper, old annotations) 31 x 22 cm (12.2 x 6.8 inches).

Code: 66261

A personalised broadside indulgence was printed in Madrid for *Reynos de Indias* - the American and Philippine possessions of the Spanish Crown. *Bula de la santa Cruzada*, or a Bull of the Crusade was a Papal bull that granted indulgences to those who took part in the crusades against Muslims, pagans and heretics. The The wood-cut illustrations show St. Peter and Paul, seal of the Comisario General De la Santa Cruzada, and the facsimile signature.

€280.00



MADRID BROADSIDE:

TERCERA PREDICACION DE LA DECIMA QUINTA CONCESSION DE EL PAPA URBANO OCTAVO. BULLA DE PLENISSIMA INDULGENCIA, CONCEDIDA POR LA SANTIDAD DE URBANO OCTAVO, DE FELICE RECORDACION...

An uncommon personalised indulgence for for the souls of the deceased in Peru and Tierra Firme.

Place and Year: Madrid: July 30, 1754.

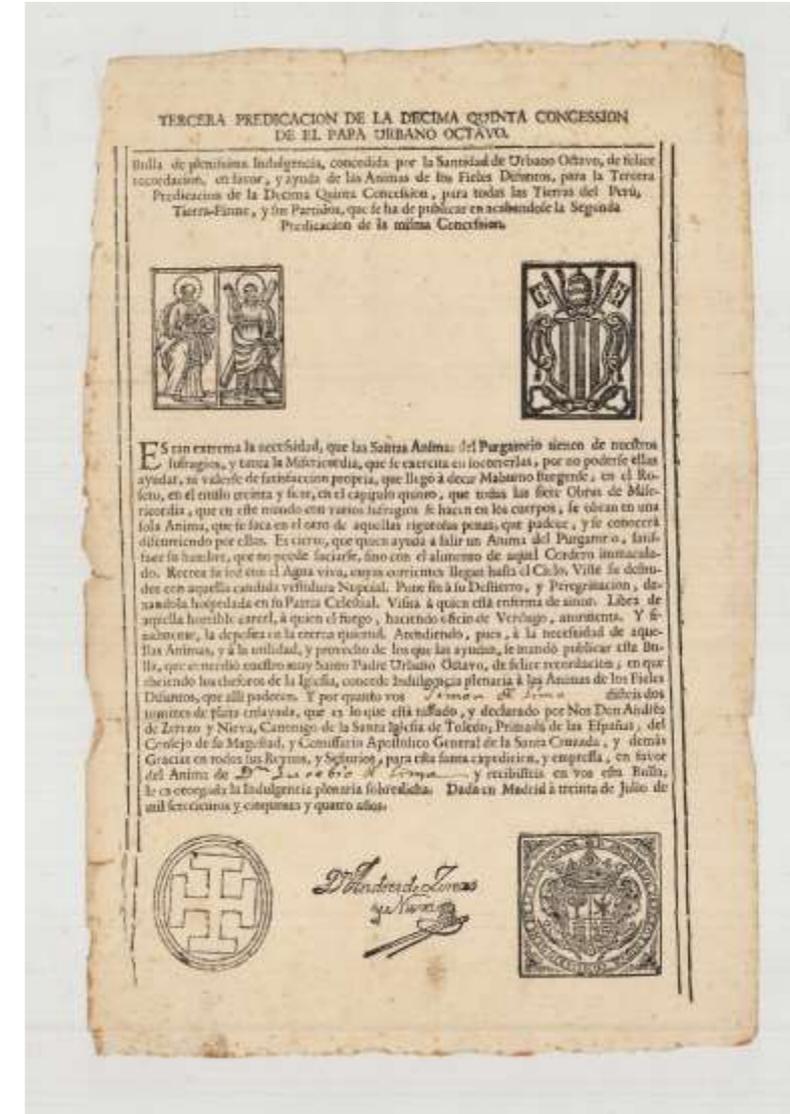
Technique: Broadside: letterpress and woodcut. (Very Good, uncut margins, soft folds, tiny tears in margins) 31 x 21 cm (12.2 x 8.2 inches).

Code: 66260

A personalised broadside indulgence was printed in Madrid, for the souls of the deceased in Peru and Tierra Firme. The manuscript annotation names Simon from Lima as the purchaser of the indulgence for a soul of Don Eusebio from Lima.

The text was originally issued as a papal bull by Pope Urban VIII (1623- 44). The wood-cut illustrations show St. Peter and Paul, seal of the Comisario General De la Santa Cruzada, and the facsimile signature of Andrés de Cerezo y Nieva (1709 – 1770).

€280.00



FAN WITH POLITICAL CONTENT:

DIA 19 DE MARZO DE 1808. EN ARANJUEZ. CAIDA Y PRISION DEL PRINCIPE DE LA PAZ.

A rare, unmounted fan leaf showcasing the Mutiny of Aranjuez and capture of Prime Minister of Spain, Manuel Godoy, was made in London expressly to be exported to Spain.

Author: Francisco de PAULA MARTÍ (1761-1827), draft for engraving; Zacarías VELÁZQUEZ (1763-1834), painting.

Place and Year: London: Behrmann & Collmann, November 1st 1813.

Technique: Etching and aquatint in sepia on thin paper (Very Good, traces of mounting in margins) image: 49 x 16 cm (19.3 x 6.3 inches).

Code: 66281

A rare unmounted fan leaf was made in London and shows the Mutiny of Aranjuez and capture of Prime Minister of Spain, Manuel Godoy, on March 19, 1808. The text below is in Spanish language.

The Mutiny of Aranjuez (Spanish: *Motín de Aranjuez*) was an uprising led against King Charles IV and prime minister, Manuel de Godoy, that took place on 17–19 March 1808. Godoy was unpopular among both the nobles and the Spanish people for his alliance with France and Napoleon. England played a critical role in liberating Spain from Napoleon and removing Emanuel Godoy from power.

The composition of the image on the fan was based on an engraving by Francisco de Paula Martí (1761-1827), who copied a painting by Zacarías Velázquez (1763-1834). Such fans with political content were at the time popular among Spanish women, who could with such decorative objects showcase their political involvement.

These fans are rare. The British Museum owns another uncut example

(http://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=1438134&partId=1&people=22489&peoA=22489-2-70&page=1) and one mounted example is held at the Museo de Historia de Madrid.

References: Kirsty Hassard, Identifying Women's Political Involvement in the Eighteenth and Nineteenth Centuries. Political fans in British Collections. In: *Contemporanea*, 4/2017, ottobre-dicembre, pp. 665-680.

€950.00



BERLIN, ADDRESS BOOK OF NOBLEMEN:

KÖNIGLICHE UND ÜBRIGE NOBLESSE (NACH ALPHABETISCHER ORDNUNG) [ROYAL AND OTHER NOBILITY].

An extremely rare, seemingly unrecorded pamphlet with private home addresses of the nobleman, foreign diplomats and members of the Prussian court, was printed around 1800, probably for heads of protocol. The first name of the list is the one of the first US minister to Berlin John Quincy Adams.

Author: Anon.

Place and Year: S. l. [probably Berlin, between 1798-1801].

Technique: 8°: 16 pp. letterpress, fastened with a contemporary blue paper strip (Very Good, slightly stained).

Code: 66228

A seemingly unrecorded pamphlet in German language includes almost 300 private addresses of noblemen and noblewomen of Berlin, foreign diplomats in the city and members of the Prussian court, including ladies in waiting.

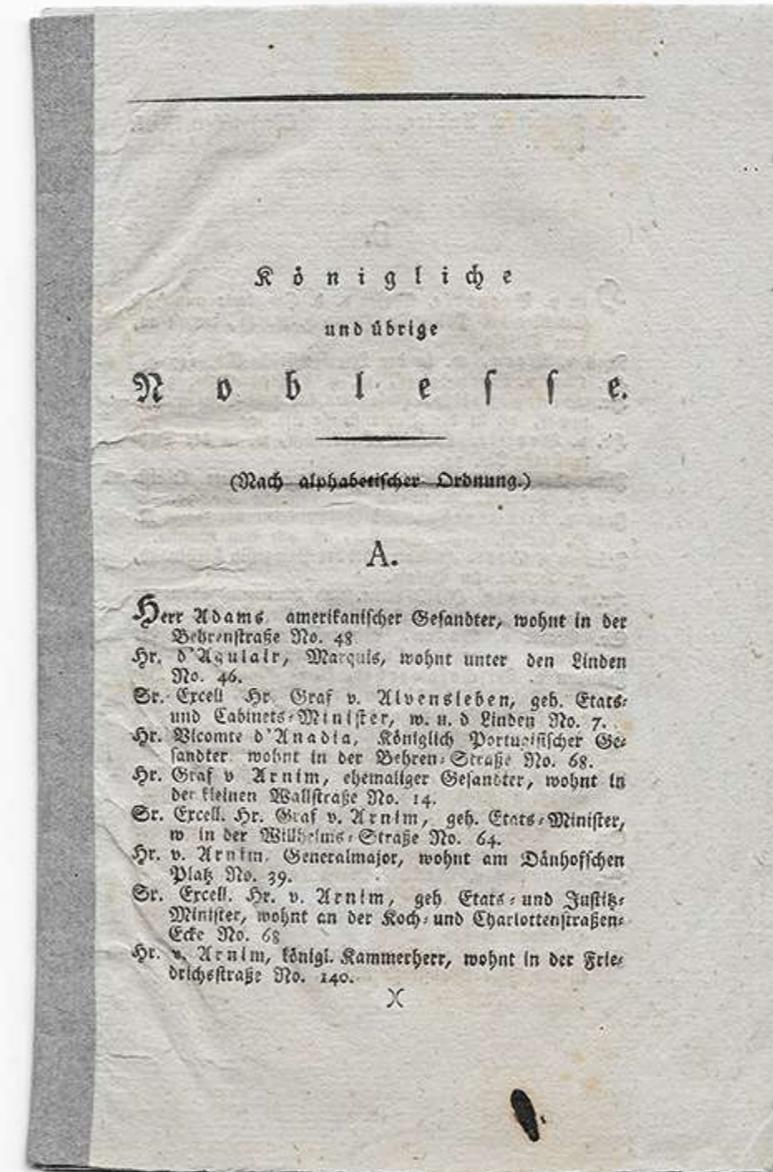
The first name on the list is the one of the first US minister to Berlin, John Quincy Adams (1767 – 1848), a diplomat and later the sixth president of the United States from 1825 to 1829. He was appointed the minister in 1797 and left back for the US in 1801.

The pamphlet without an imprint was probably made for confidential use of the heads of the protocol, which involved elaborate rituals around the Prussian court, that were there at the heart of diplomacy.

The pamphlet can be dated between 1798, when Otto von Voß became a state minister (here already mentioned with that title), and 1801, when John Quincy Adams left back to the United States. Also Elisabeth Christine of Brunswick-Wolfenbüttel-Bevern (1815-1797) is mentioned as deceased).

References: Unrecorded.

€1,200.00



MAINZ, EXPLOSION OF THE PULVERTURM

Three original drawings of the destruction of Mainz after the explosion of the Pulverturm, the powder tower, were made in-situ by an English journalist.

Author: Anon.

Place and Year: Mainz am Rhein: November 1857.

Technique: 3 charcoal and chalk on paper, verso manuscript in charcoal (Very Good, original soft fold, tiny loss of paper in corners) 18,5 x 27 cm, 16 x 24 cm, 160 x 24,5 cm.

Code: 66259

Three original drawings, made in-situ by an English speaking reporter showcase the destruction of buildings in Mainz, caused by an explosion of the powder magazine (Pulverturm) on November 18th 1857, at 14.45.

Within seconds the explosion ruined 57 houses and caused damage on other 64 buildings, including the Stephanskirche nearby. Approximately 150 people were killed and at least 500 injured.

These drawings were made by a reporter to be published in *Illustrated London News*. They were sent to London folded, most probably in an envelope with written instructions for publishers verso:

The foreground of this is very imperfectly made out – but if the picture be of any use, the artist who makes use of it can easily supply a foreground of debris and Austrian & Prussian uniforms – A uniform white layer of lime (from the stone) covers everything, and the weather beyond is fine & frosty. The site of the explosion is to the left – the foreground the slope of the crater formed by it – the trees shattered – St. Stephen's in front, & some of the Cathedral towers behind – the Taunus hills behind all.

A more grim description accompanies Street called the Old Kästrich (160 x 245 mm): 'Small old houses – walls of higher ones behind – are in the smash – the survivors hunting for bodies & effects among them – Austrian sentries – fatigue party of Prussians.'



The third sketch is titled Site of the Powder Magazine (158 x 240 mm) and is described: 'The angle of the Boniface bastion in front – the Explosion crater with the ramparts behind.'

The images were printed on page 557 of the December 5 1857 issue and are rare witnesses of the international journalism of the 19th century.

€1,200.00



HUGSTETTEN RAIL DISASTER:

EISENBAHNKATASTROPHE ZWISCHEN FREIBURG U. HUGSTETTEN 3. SPTBR. 1882 [RAIL DISASTER BETWEEN FREIBURG AND HUGSTETTEN ON SEPTEMBER 3RD, 1882].

A rare, seemingly unrecorded lithographed broadside, made in Freiburg, Germany, showcases the biggest German rail disaster of the late 19th century.

Author: G. PHILLIPS, draft.

Place and Year: Freiburg am Breisgau, Germany: Michael Wachter 1882.

Technique: Lithography in sepia (slightly age-toned, verso reinforced with Japanese paper with tiny restored holes and tears mostly in the upper part, otherwise in a good condition) 58 x 22,5 cm (22.8 x 8.9 inches).

Code: 66230

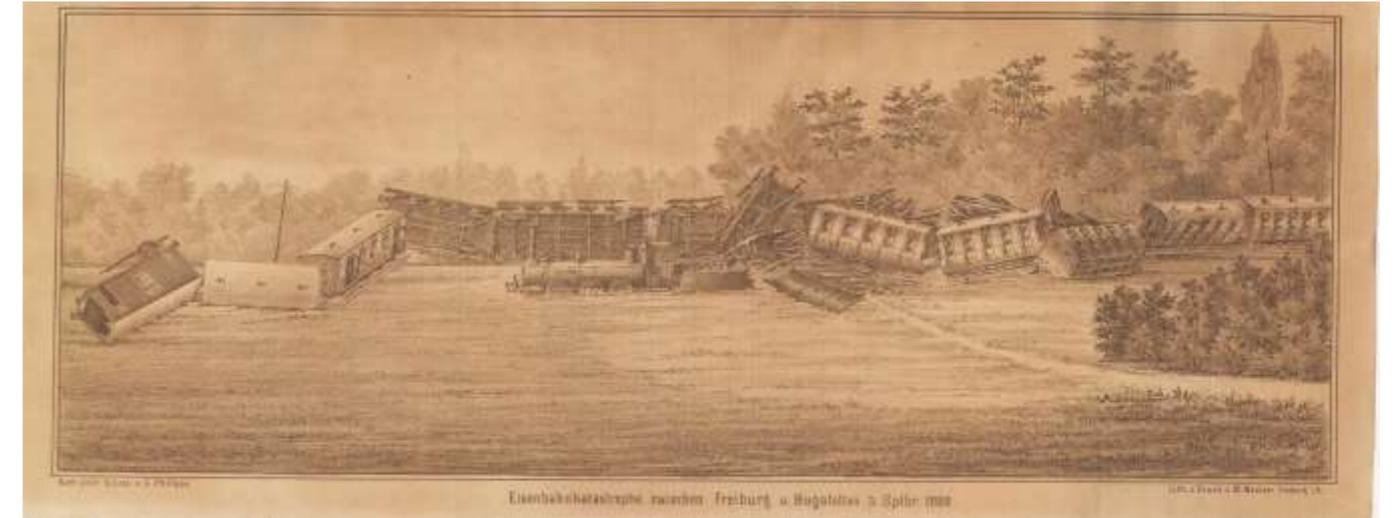
A rare large broadside shows a Hugstetten rail disaster, the deadliest train accident in German history until 1939. The broadside shows the derailed locomotive, standing in a swamp parallel to the demolished carriages.

The accident occurred on the railway line between Freiburg im Breisgau and Breisach am Rhein on 3 September 1882, on Sunday, when more than 2000 people visited Freiburg for a holiday *Day of Sedan*. 64 people were killed and some 230 seriously injured.

The lithographer Michael *Wachter* (1841 – 1907) was a German lithographer and calligrapher, active in Freiburg im Breisgau between 1869 and 1900. He was mostly known after his lithographed postcards, as such large elaborate lithographs by Wachter are extremely rare.

We could not trace any other examples of this lithography in institutions worldwide.

€1,800.00



OTTOMAN EMPIRE - FRENCH REVOLUTION, RELATIONS, SPIES:

LA MARINE DE LA PORTE OTTOMANE EST COMPOSÉE AU 23. JUIN 1793 DE 43 BATIMENTS, SAUF A FLOT QU'EN CONSTRUCTION. SAVOIR: VAISSEAUX 10...

An anonymous, probably spying report on the Ottoman fleet was sent to France on August 8, 1793, through a French diplomat Marie Louis Descorches, in the time of the French Revolution, when the old Franco-Ottoman alliance was establishing new relations.

Author: Anon. [Maybe Marie Louis Descorches].

Place and Year: Istanbul: August 8, 1793.

Technique: 4°: Manuscript in French language in two hand-writings, on a hand-made paper with a water mark (Very Good, tiny tears in margins and in the fold).

Code: 66270

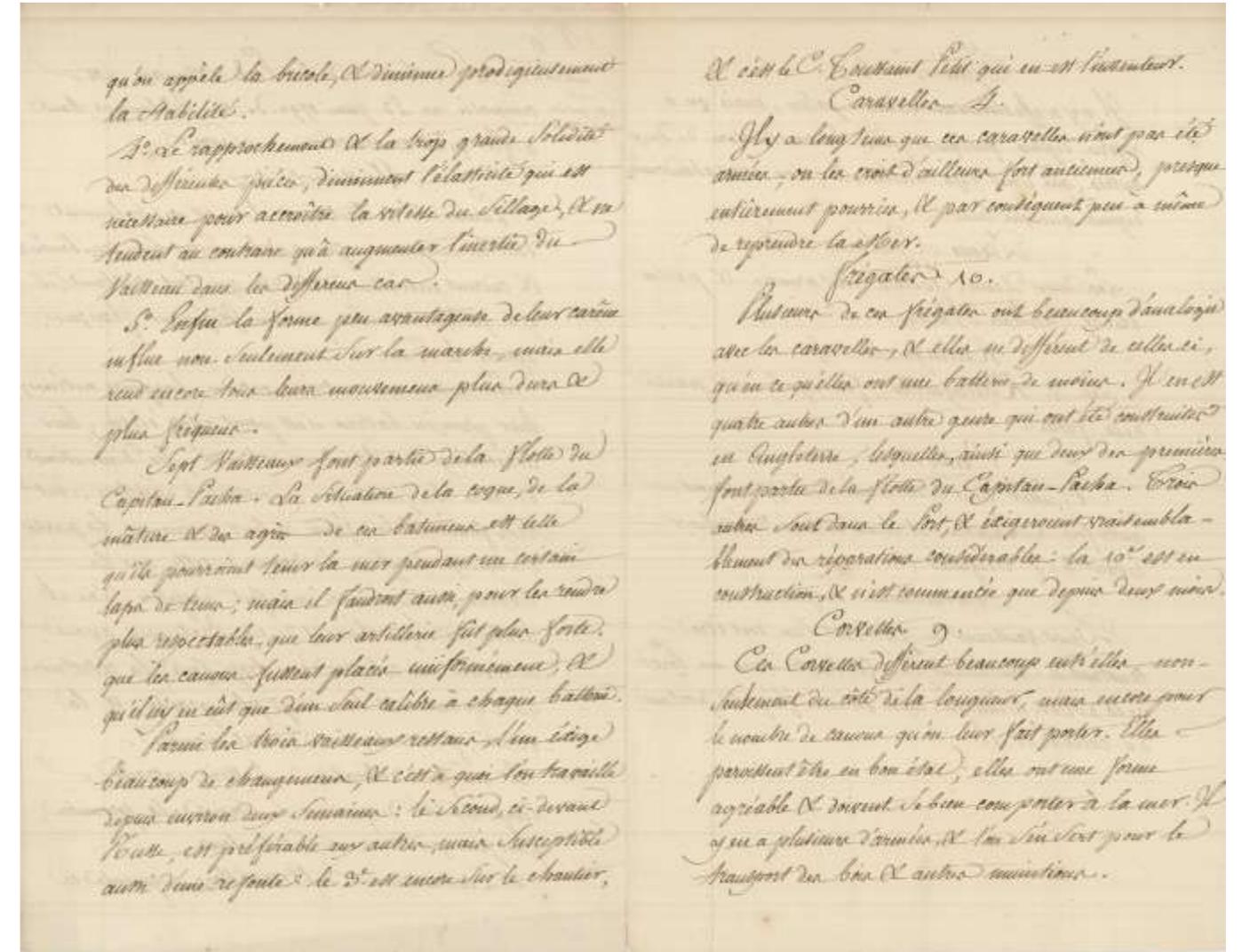
[On June 23rd, 1793, the Ottoman fleet was composed of 43 battle ships, and one fleet under construction. Note: 10 ships...]

An anonymous, probably spying report on the Ottoman fleet was sent to France on August 8, 1793, through a French diplomat Marie Louis Descorches, in the time of the French Revolution, when the old Franco-Ottoman alliance was establishing new relations.

The report list in details types of official Ottoman war boats, their numbers and condition they are in.

A note on the top quotes the report was attached to a letter by Marie Louis Descorches, on August 8th, 1793. Descorches, born as marquis d'Escorches, was a vivid supporter of the French Revolution, who renounced his title and adopted the name Descorches. He was French representative in Poland between 1791–1792 and in Ottoman Empire from 1793 to 1795.

€450.00



LADINO NEWSPAPER:

[LA EPOKKA] **לה איפוקה**

*An issue of the early Ladino newspaper **לה איפוקה** (La Epokka), which was published since 1875 in Salonika, and was the second Ladino newspaper, following the El Tiempo (איל טיימפּו) issued in Istanbul.*

Author: Saadi Bezalel HALEVY (1819–1903), editor.

Place and Year: Salonica [Thessaloniki], Greece, 1892.

Technique: Small folio. 4 pp., original Ottoman tax stamp on the cover under the printing (soft folds with tiny tears and holes on crossings, small tears in white margins).

Code: 66285

This is an issue of a rare early Ladino newspaper **לה איפוקה** [La Epokka], which was published in Salonika, Greece, between 1875 and 1910, and was only second to the Eyal Timpo, which was published in Istanbul between 1872-1931.

The newspaper, defined as a commercial and literary journal (Riviste Politika, Commerciale il Litaria) was founded by Saadi Bezalel Halevi (1903-1919), a member of the Halevy-Ashkenazi family, a family of veteran pedagogues, originating in the Ashkenazi community in Amsterdam. In 1898 Halevy appointed his son Shmuel Saadi Halevi (Sam Levy, 1870-1959) the editor of the newspaper.

€250.00



THESSALONIKI–BITOLA RAILWAY:

EIN AUSFLUG NACH MACEDONIEN: BESUCH DER DEUTSCHEN EISENBAHN VON SALONIKI NACH MONASTIR [A VOYAGE TO MACEDONIA. VISITING THE GERMAN RAILWAY FROM THESSALONIKI TO MONASTIR].

A first uncommon printed report on the Ottoman railway from Thessaloniki to Bitola, built under the sponsorship of the Deutsche Bank in the Ottoman Empire. Accompanied by a detailed map.

Author: Colmar Freiherr von der GOLTZ (1843 –1916).

Place and Year: Berlin: Decker 1894.

Technique: 8°: [1] book-plate pasted-down on the inner margin of the first sheet, [4], 154 pp., colour lithographed folding map (56,5 x 33 cm / 22.2 x 13 inches), yellow wrappers with printed title.

Code: 66256

This is a first report on the railway from Thessaloniki, today in Greece, to Bitola, in today's Macedonia, a 219-kilometre long railway line, which was built under the Ottoman Empire as a branch line of the Oriental Railways. The plans to build a rail on this important route in the Ottoman Empire existed since the 1850s, but the construction only started in 1890, when the Ottoman Porte gave Deutsche Bank a concession. The railroad was finished in 1894.

Colmar Freiherr von der Goltz (1843 – 1916), also known as *Goltz Pasha*, was a Prussian Field Marshal and author, who spent most of his time working as a German envoyé under the Ottoman Empire.

References: OCLC 752627352 & 35153703.

€280.00



POSTAL HISTORY:

POSTBUCH FÜR DAS GROSSHERZOGTUM BADEN, DEN HESSISCHEN AMTSGERICHTSBEZIRK WIMPFEN UND DIE HOHENZOLLERNSCHEN LANDE. NEUNTE AUSGABE. AUGUST 1895.

Author: Kaiserliche Ober-Postdirection zu Karlsruhe (Baden) [Royal Main Post Office in Karlsruhe].

Place and Year: Karlsruhe: Chr. Fr. Müller, Hofbuchhandlung, August 1895.

Technique: 12°: 96 pp. with charts within text, original printed wrappers, original inserted printed annotation on purple paper (small tears in margins, slightly stained, corners with soft folds, old stamp on the title page).

Code: 66229

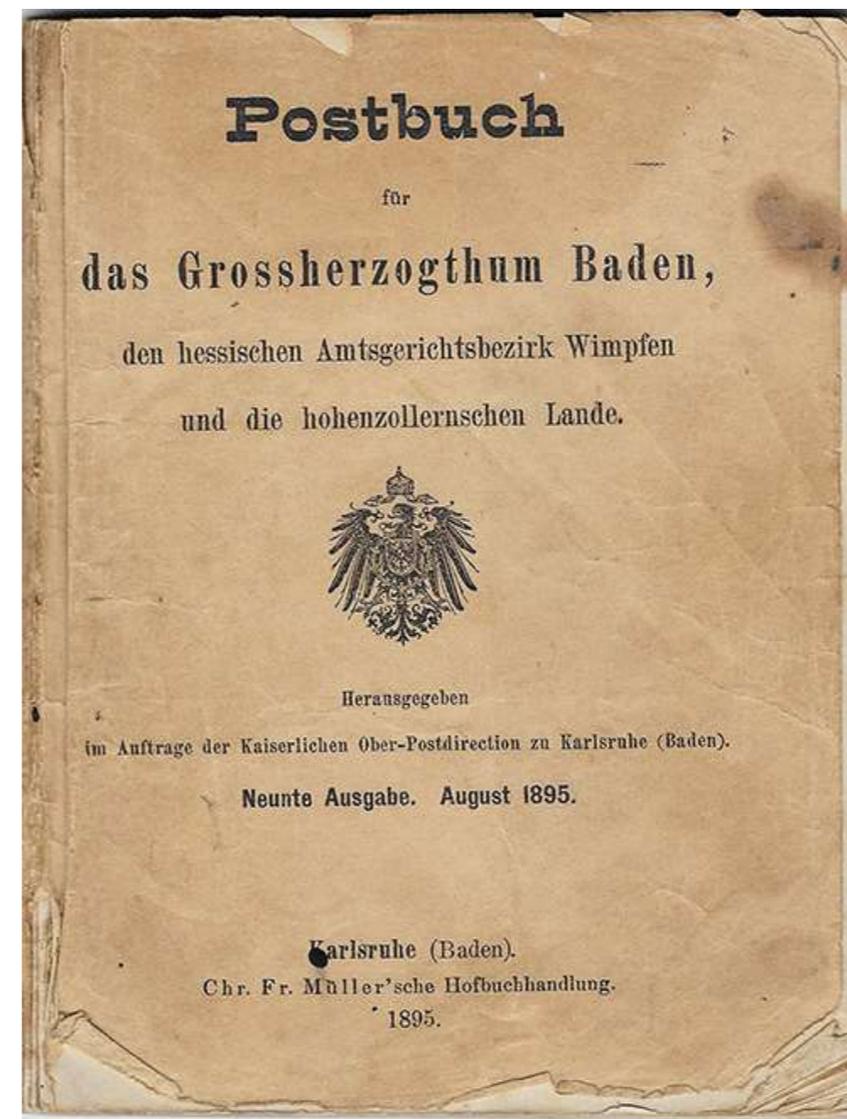
A scarce pamphlet, issued by the Royal Main Post Office in Karlsruhe, lists the new postal regulations and tariffs for the Grand Duchy of Baden for 1895.

The pamphlet in the 9th in the series (of 12?), which were published separately between 1879-1907.

We could only trace some separate examples of pamphlets from the series in three German libraries (Badische Landesbibliothek, Universitätsbibliothek Freiburg and Universitätsbibliothek Heidelberg).

References: OCLC 310906380.

€150.00



PROPAGANDA CHILDREN'S BOOK:

L' ALSACE HEUREUSE. LA GRANDE PITIE DU PAYS D'ALSACE ET SON GRAND BONHEUR RACONTES AUX PETITS ENFANTS PAR L ' ONCLE HANSI AVEC QUELQUES IMAGES TRISTES ET BEAUCOUP D' IMAGES GAIES

A large format beautifully illustrated pro-French and anti-German propaganda children's book was printed for children of Alsace, in 1919, after the region was annexed to France after WWI.

Author: Jean-Jacques WALTZ, nome de plume HANSI (1873 - 1951).

Place and Year: Paris: Floury. Printed by Ch. Bernard 1919.

Technique: Folio. 60 pp. with chromolithographed images within text, [2] with chromolithographed images within text, original blue linen binding with illustrated embossed cover, illustrated end-papers (Very Good, binding slightly worn and with light foxing).

Code: 66263

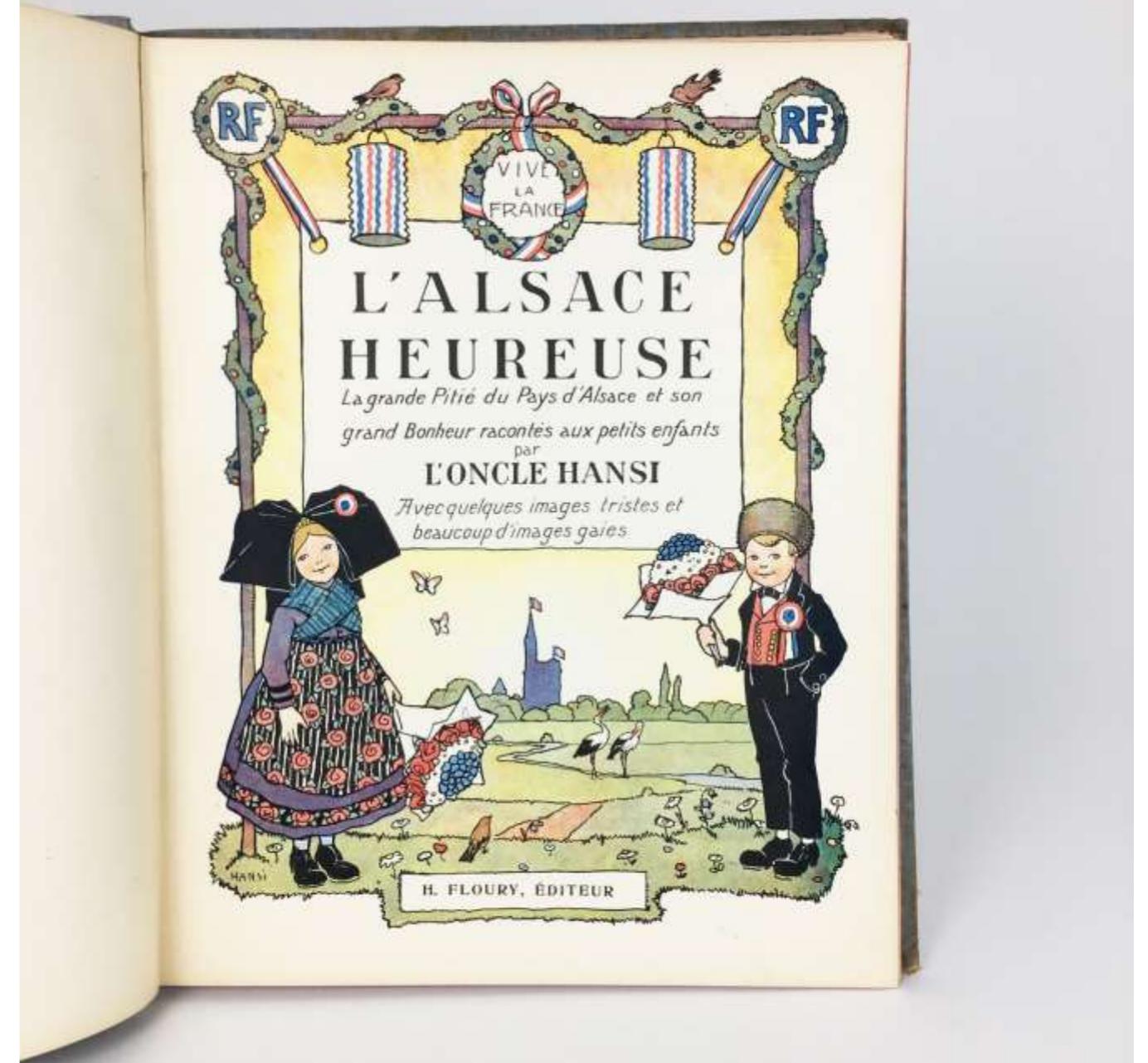
[Happy Alsace. The great Misery of the Alsace Region and its Great Happiness related to little children by Uncle Hansi, with Some Sad Images and Lots of Happy Pictures]

This colourful, beautifully illustrated pro-Alsace and pro-French children's book was made in 1919, after the end of WWI, when Alsace was annexed to France, and glorifies the region and its history. Germans, who controlled the region for decades, are on the other hand presented as humourless and cold foreigners, who were supressing the region with military methods. The book includes scenes from the recent history as well as portraits of the protagonists.

The book was made for children and is about the children of Alsace. It is dedicated to orphaned children, whose parents died fighting for France.

The book was written and illustrated by "Uncle Hansi", which was *nom de plume* of the Alsatian artist Jean-Jacques Waltz (1873 - 1951) from Colmar. Waltz was a pro-French activist, and a hero of both World Wars.

€80.00



TOBACCO CATALOGUE:

OESTERREICHISCHE TABAK-REGIE. ILLUSTRIRTER WAREN-KATALOG DER ÖSTERREICHISCHEN TABAKREGIE.

The first edition of an official catalogue of tobacco products, published in 1928, by the Austria Tobacco Direction, was beautifully illustrated by an Austrian artist Franz von Zülow.

Author: ÖSTERREICHISCHE TABAK-REGIE [Austria Tobacco Direction], text; Franz von ZÜLOW (1883 – 1963), Illustrator.

Place and Year: Steyrermühl 1928.

Technique: 4°: 46 pp. with interleaved 10 colour and black and white illustrations, printed from both sides, [4] 1 blank sheet and 3 illustrated pages, original illustrated wrappers (Very Good, some pages with very light foxing).

Code: 66264

A rare beautifully illustrated catalogue with tobacco products was made by an Austrian Tobacco Direction, to present items from their official tobacco factories in Fürstenfeld, Linz, Hainburg, Schwaz, Hallein, Stein, Klagenfurt and two in Vienna. The illustrations showcase cigars, cigarettes, boxes, tobacco, and cigarette paper. The accompanying text describes the products. The photographs on the last pages show the Tobacco Direction and some of the factories.

The illustrations were made by an Austrian artist Franz von Zülow (1883 – 1963), who was known for his paintings and book illustrations.

We could only find three institutional examples (Austrian National Library, New York Public Library and Centre canadien d'architecture).

€480.00



BOOK CATALOGUE:

NEUESTE BÜCHERSCHAU. WEIHNACHTEN 1923 [NEWEST SELECTION OF BOOKS. CHRISTMAS 1923].

An ephemeral, seemingly unrecorded Christmas book catalogue, was made for the export book company Blencke from Hamburg in 1923.

Author: A. Blencke & Co.

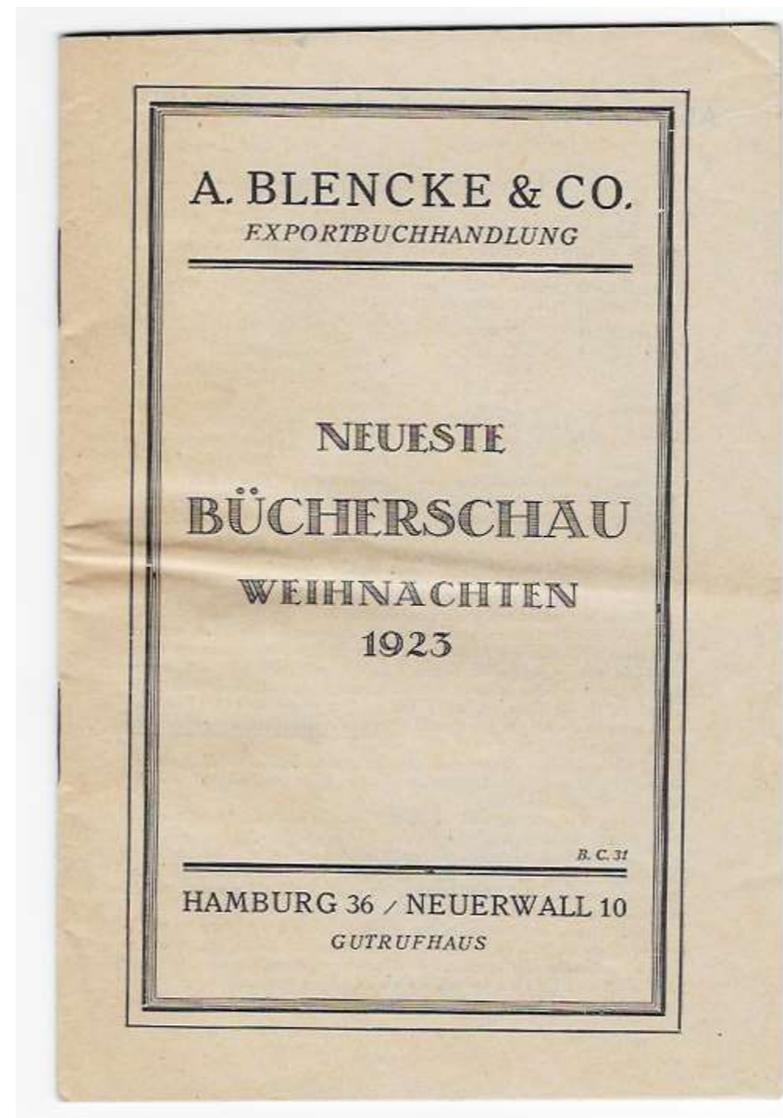
Place and Year: Oldenburg: Gerhard Stalling 1923.

Technique: Small 8°: 32 pp, stapled (Very Good, soft horizontal fold, tiny folds in corners, old annotations in the text).

Code: 66275

A small catalogue lists hundreds of books, which were available for sale for Christmas 1923 through a Hamburg based export firm A. Blencke & Co. The firm was exporting all over the world. We could not find any examples in institutions worldwide.

€80.00



ANTIQUARIAN BOOK CATALOGUE:

ORIENTALIA. NEUERSCHEINUNGEN UND NEUERWERBUNGEN [ORIENTALIA. NEW PUBLICATIONS AND NEW ACQUISITIONS]. ORIENT-BUCHHANDLUNG HEINZ LAFAIRE K. G. HANNOVER. KATALOG 26, NOVEMBER 1924.

Author: Orient-Buchhandlung Heinz Lafaire K. G.

Place and Year: Ostrwieck a. Harz: A. W. Zuckfeldt 1924.

Technique: 8°: 28 pp. original printed yellow wrappers, stapled (Very Good, old pencil annotation on the cover).

Code: 66293

A catalogue by a Hamburg-based contemporary and antiquarian book dealer on the Orient, Heinz Lafaire K. G., was published in 1924. It lists 637 books on the Middle Eastern and Asian subjects and languages, published in Europe, Asia, Middle East and North Africa.

€80.00



**AFRICANA – ANTIQUARIAN BOOK CATALOGUE:
NEUERWERBUNGEN ANTIQUARISCHER BÜCHER K. F. KOEHLERS ANTIQUARIUM, LEIPZIG
[NEW ACQUISITIONS OF THE ANTIQUARIAN BOOKS OF K. F. KOEHLER'S ANTIQUARIAN
BOOK STORE].**

Author: K. F. Koehlers Antiquarium.

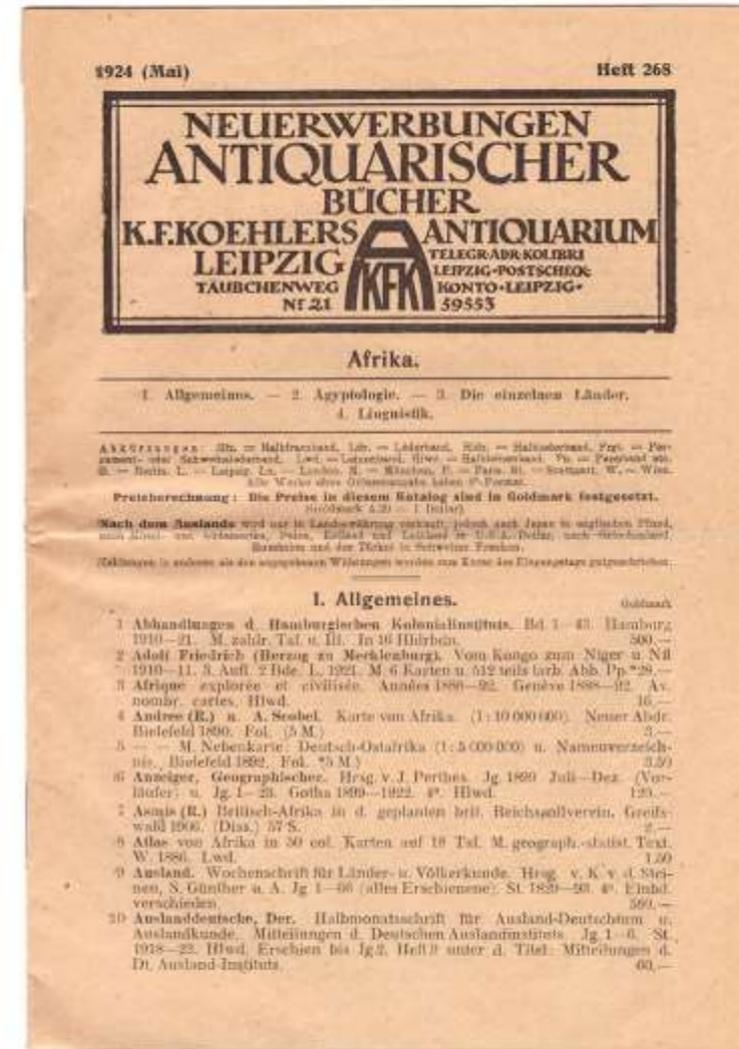
Place and Year: Heppenheim: G. Otto 1924.

Technique: 8°:16 pp., stapled (Very Good, soft horizontal fold, old annotations in red pencil in margins).

Code: 66295

A catalogue, printed in 1924 in Leipzig lists 436 used and antiquarian books in different languages, connected with Africa. The catalogue was printed by the antiquarian book shop K. F. Koehler, which was founded by Karl Franz Gottlieb Koehler (1764 -1833) in 1719 in Leipzig.

€80.00



ABOUT US



Daša Pahor (*1977 in Slovenia) holds a PhD in History of Art from the University of Ljubljana. Her doctoral thesis analysed the *Tradition of the Gothic Architecture in the 16th and 17th Centuries in Slovenia*. She has published numerous articles and contributions to anthologies on the topic, as well as on Protestant Art in Styria during the 16th century.

A recognized expert on art, architecture and print culture, Daša's primary fields of interest include the Balkans and South-Eastern Europe, with a particular focus on objects from the 16th to 20th centuries.

Daša is a member of the ILAB (International League of Antiquarian Booksellers). Apart from her native tongue, Slovenian, she speaks German, English, Croatian, French, and Italian fluently, and has a passive knowledge of Latin, Czech, Polish, and Spanish.



Alexander ("Alex") Johnson (*1977 in Canada) holds a PhD in History from the University of Exeter, England. With a doctoral thesis on the *British Surveys of the Atlantic Seaboard of North America 1764-1775*, Alex is an international authority on cartography, in particular the mapping of the former British Empire. At the Kochi-Muzuris Biennale 2014-15, he served as the Co-Curator of *Cosmography to Cartography*, India's first major exhibition of historical maps. Topics on which he has written range from Comanche Native American maps to the 'Lafreri School' of Italian cartography.

Alex's career in the antiquarian world began at Christie's, London, where he conducted the research for the sale of the Waldseemüller Globe Gores (1507), the 'Birth Certificate of America,' and a world auction record for a single-sheet printed map. He subsequently held positions with leading dealers in New York and California. In September 2014 he joined his wife Daša at Antiquariat Daša Pahor, where his main field of expertise is objects produced in the 17th to

20th centuries.

Within the team of Antiquariat Daša Pahor, Alex is the storyteller. In line with his passion for historical research, he enjoys tracing back the context in which antiquarian pieces were originally created and used. Thus accompanied by intriguing historical facts and details, remarkable objects "come alive" again for their contemporary buyers.

Antiquariat Daša Pahor, established in 2006 in Munich, Germany, specializes in rare antiquarian objects from all over the world and dating back to the 15th to the 20th centuries. Specifically, we feature:

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- Fine travel and exploration books and manuscripts
- Unusual printing
- 20th Century ephemera and propaganda
- Slavic and Turkic 20th century printing and manuscripts.

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Antiquariat Daša Pahor is regularly present at several major fairs and exhibitions. In 2018 please look for us at the

- **New York Antiquarian Book Fair, ARMORY, NEW YORK. March 8-11 2018.**
- **London International Antiquarian Book Fair, BATTERSEA EVOLUTION. May 24-26 2018.**
- **London Map Fair, ROYAL GEOGRAPHICAL SOCIETY. June 9-10 2018.**

We also attend academic and collectors' symposia in various international locations.

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