

ANTIQUARIAT DAŠA PAHOR

CATALOGUE

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GREENLAND WHO'S WHO, 1912-1925 GUESTBOOK WITH ORIGINAL THOUGHTS AND AUTOGRAPHS

No. 1

Kept by Colonial Manager Oluf Nikolai Willemann Thron in Sisimiut, this remarkable and unique guestbook became, almost by chance, one of the most vivid surviving records of early twentieth-century Greenland.

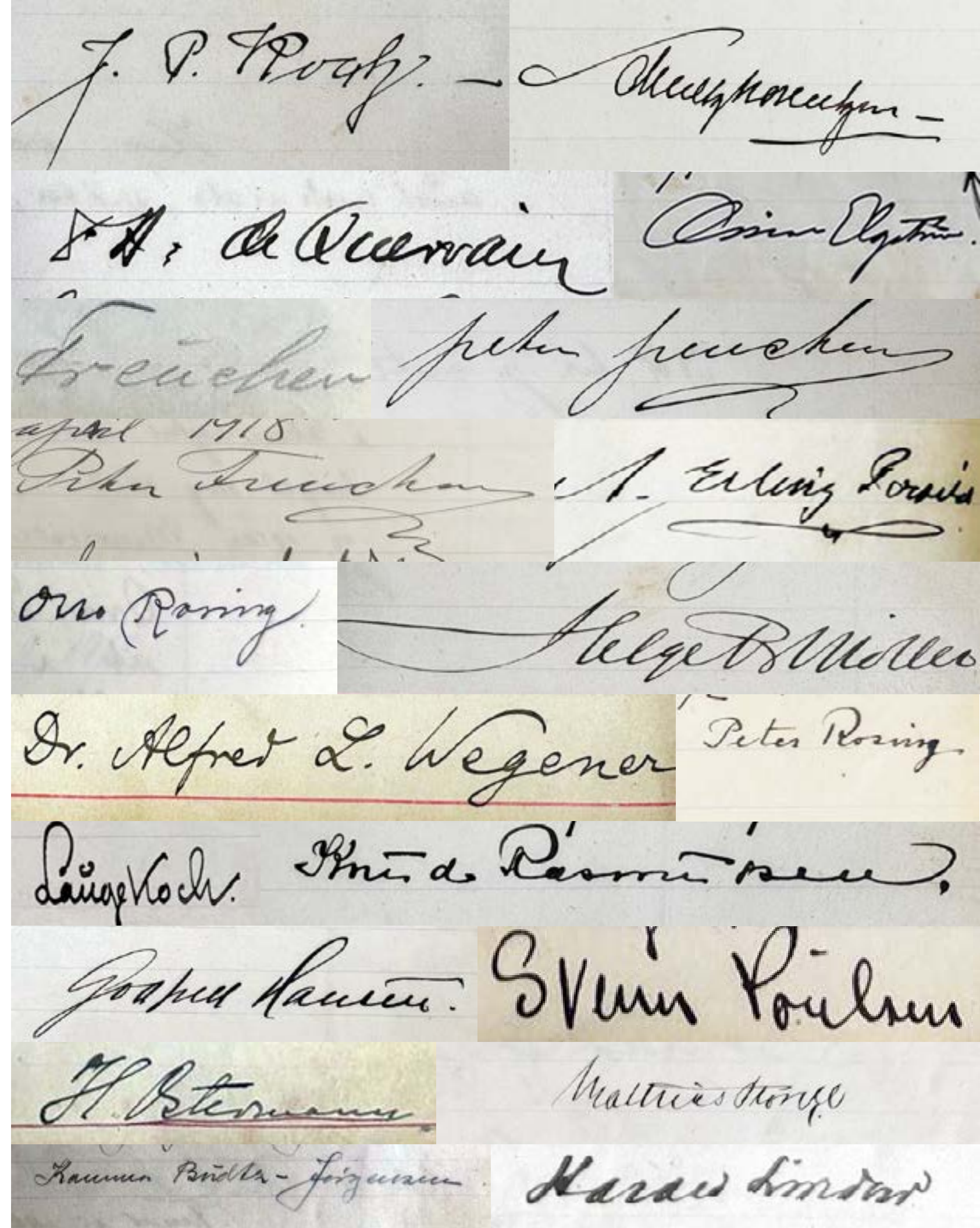
What began as a private household album evolved into an extraordinary register of the Arctic world: explorers, colonial officials, missionaries, scientists, sailors, physicians, administrators, travellers, and their families all left traces in its pages. Their entries transform the volume into far more than a list of visitors; it is a densely layered document of encounter, memory, authority, curiosity, and lived experience at the edge of the Danish colonial world.

The voices preserved here are striking in their range and immediacy. They are admiring and affectionate, but also prejudiced, conflicted, humorous, lyrical, homesick, critical, and raw. Together, they reveal the human texture of colonial Greenland: the hospitality of the governor's house, the hardships of Arctic travel, the rhythms of scientific and administrative life, and the uneven relationships between Danes and Greenlanders. Few documents capture so directly the tensions, misunderstandings, dependencies, and moments of genuine connection that shaped everyday life in this period.

As a whole, the guestbook stands as a rare and irreplaceable witness to Greenland at a moment of profound transformation. Its pages bring together many of the individuals who shaped the island's political, scientific, missionary, and cultural history, while also preserving fleeting personal impressions that would otherwise have vanished. Intimate yet historically expansive, the volume offers an exceptional window into the colonial Arctic and into the complex human world of Greenland in the early twentieth century.

48.000 EUR

[PLEASE CLICK HERE FOR A LONGER DESCRIPTION](#)





TUTINAME

ILLUSTRATED OTTOMAN POPULAR LITERATURE

No. 2

Ziya'al-Din NAKHSHABI (14th century, att.).

طوطی نامه

[Tûtîname (*also* Tutanama, Tutunama or Tuti-name) / Tales of a Parrot]

[Istanbul:] Şirket-i Hayriye-i Sahafiyye 1301 [1885].

8°, 237 pp. lithograph with illustrated cover, [1 p.], with an illustration, later marbled paper wrappers (Sporadic pages brittle, with brown staining, cracks, tiny loss of paper in margins and small areas of text loss. The pink staining on some leaves comes from a pink marker inserted in the volume, while the staining around the spine is not red mould, but a common, harmless paper discoloration caused by pink wrappers on Ottoman books, last blank page wrinkled, some loss of white margins to sheets in the last part of the book.

A handsome Ottoman lithographic edition of the Tutiname, a Middle Eastern tale in which a parrot entertains its mistress with stories, preventing her from visiting her lover during her husband's absence.

420 EUR

This highly popular tale, which circulated across the Middle East in several versions and recalls the narrative world of One Thousand and One Nights, tells of a wife left alone at home with a parrot. The bird entertains her with stories, delaying her planned meeting with her lover until her husband returns.

The authorship of the Tutanama is attributed to Ziya'al-Din Nakhshabi, a Persian physician and Sufi saint who settled in Badayun, Uttar Pradesh, during the 14th century in India and wrote in Persian.

This is a handsome example of late 19th-century Ottoman lithographic popular printing, produced for a broad readership and illustrated with two images.

We could not find any institutional examples in Western libraries on Worldcat. Possibly identical as OCLC 843202214, dated 1307 and housed at Boğaziçi University Library and National Library of Israel.





کاملاً تکلم

حمد و سپاس لا یحصى حضرت خدای جناب علیا به اولی و تنویر
 نوع بنی آدمی گرامت نطقه سائر حیوانات اندن ممتاز و تعظیم و تقدیر
 گزینا، ایله سراق از قبلدی و هزاران حیوانات حضرت طوطی
 شکرستان و مایه بطق من الموی و بیکل کویای ان هو الاصح
 یوحی مرفار بدینج بلاغت و خورشید رنج رسالت سزوی
 کائنات و مخیر موجودات حضرت محمد المصطفی صلی الله تعالی علیه
 وسلم که جبل المبین شریعت کشفت یلین قولرین طریقه نشانند
 هدایت از شاد فیلسفید (تعالی) از باب فیه و کایه حق و کدیر که
 جمیع حاکمه عقلا صدق مال و فضلی طرافت ارشید مال
 تواریح ایشلا فی مطالعه و کیفیات و احوالین ملاحظه ایدوب
 آنلردن رواند و بجه اخذ فواید از لایحی بو عالم کون و فسادده
 جانوه کر و مشهورا اولان تواریحیک مجموعی درک و ایشیخصان
 برآمد و شوار اولمعله آنلرک زبده کلامیدن حاصل اوله جو
 مقنای علی وجه الامکان بجه آریاب فصل لیسانده اصحاب
 اذراک فیه ایشکر در که درک و اذعان صلحی اولنر فواید
 بسیار اخذ ایشکر از امر مقرر در سلطان سلاطین حیات
 و کل صد برک و یاض عالمیان سراق از سیر سلطانی مستند از
 بار کاه عثمانی حضرت نوری کباب مذکور عیاران مربوط و کلایت

حکایت اولی و تنویر زمان اولانده حکایت و
 اوزرینه امیر اولان خنده بود لا یشکر
 اولانده ای غمروا که امیر که در روزگار
 اولمعله رنجی در کلان و الله می کلان
 امیر اولان و دره طایر و بول فایز
 و کوب ترینه آنکه مشغول از مقبر
 کوزون قلمر علیه و برده بر او در
 و ایشلا حله دن علی حضرت ایدر
 اولون بو قدر اولیک و خوب و خردن
 مرجه کیدر که جمله شهراده سیر
 مشاغلان جمال در کلامی اهلان بده و جمله
 مرینه مصنف صفت طویر وادی سیر
 اولده شهراده اون بنی لایسته کیردی
 آن سوب مسیده چکا در چکا و کومیک
 ایشلا کیر و کیده و کون عردن اولده
 شکاره کلیدی و نوب شهره کوزدن



A LATE-OTTOMAN GUIDE TO FLORIOGRAPHY AND WOMEN'S HEALTH AND MENTAL HEALTH

No. 3

چيچكلرك ديلي
[Çiçeklerin Dili / The Language of Flowers]

Izmir: Ahenk Printing House 1907.

8°, 16 pp. with black and white illustrations in text, illustrated wrappers with text on the inner sides, stapled, taxation stamp on the last page (small folds and chips in margins, staples rusty with small tears around, otherwise good used condition).

An exquisite and rare example of late-Ottoman surrogate publishing, this 16-page pocket pamphlet seamlessly blends the romantic, Western-inspired aesthetic of Art Nouveau with traditional Eastern poetic tropes to market one of the era's most famous global patent medicines: Dr. Williams' Pink Pills for Pale People. Disguised as an elegant literary guide to the coded language of flowers (Çiçeklerin Dili), this beautifully illustrated booklet was curated specifically for upper-class Ottoman women, utilizing the cultural fascination with floral cryptography (floriography) to subtly pitch a remedy for anemia, weakness, and nervous exhaustion.

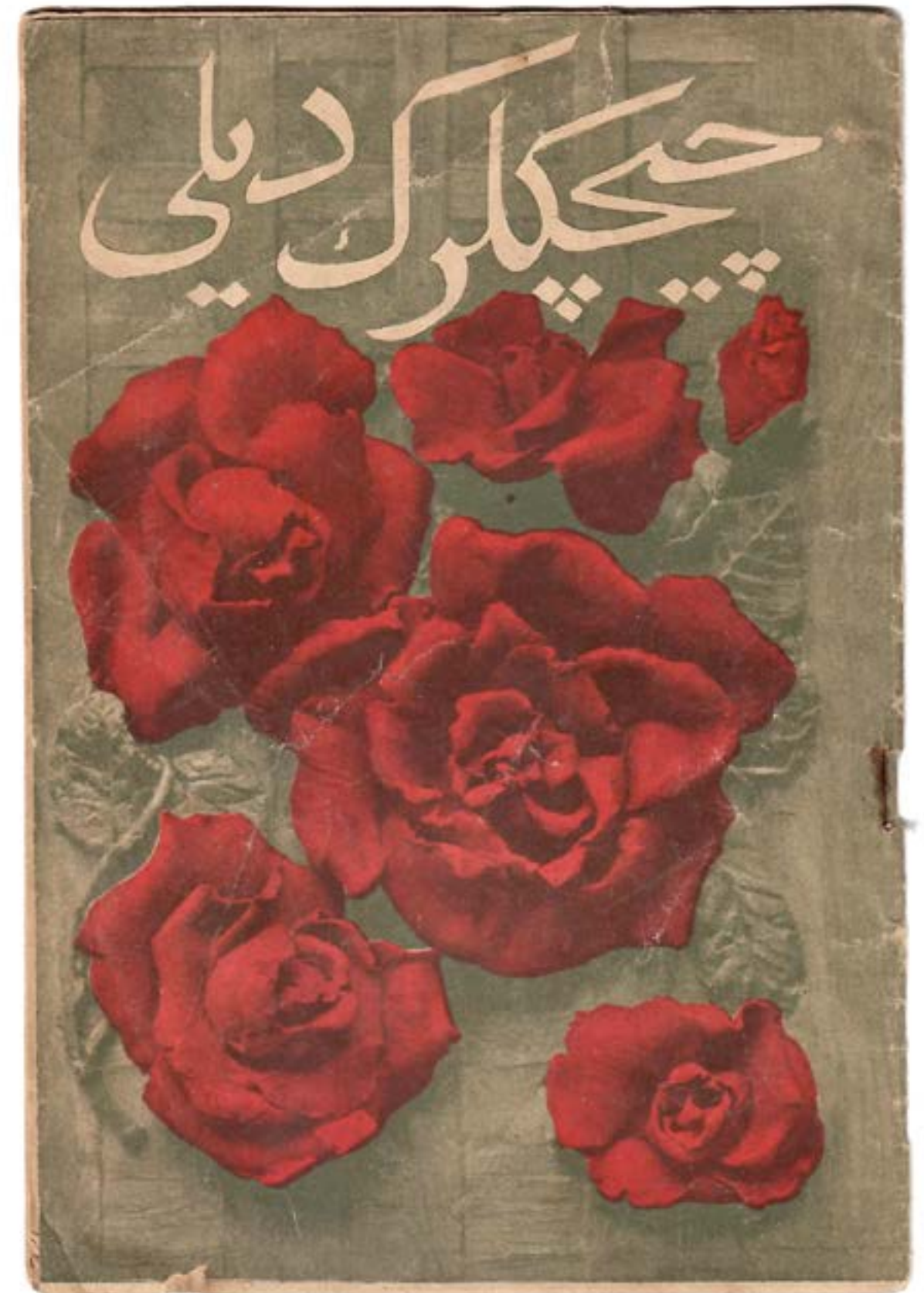
350 EUR

Dating to 1907, this booklet reflects the highly globalized and Westernizing consumer culture of the late Ottoman Empire. The publication utilizes striking Art Nouveau visual design elements, famously characterized by flowing organic curves and highly stylized, elegant illustrations of women. These graphics were strategically designed to appeal to a literate, female demographic. During this period, foreign pharmaceutical companies routinely bypassed traditional advertising by printing high-quality literary or domestic manuals that consumers would keep in their homes, turning commercial propaganda into a desirable household artifact.

The booklet employs a clever psychological marketing strategy. It opens by acknowledging the traditional romantic gesture of a suitor sending a bouquet of red roses to an ailing, pale companion.

For example:

- Lily of the Valley (İnci Çiçeği): Signifies purity, honesty, and a profound appreciation for simple, genuine, and sweet-spoken individuals.



- Water Lily (Nilüfer): Represents a carefree, spiritually detached philosophy toward life, viewing worldly joy and sorrow with absolute equality.
- Laurel (Defne): Denotes honor, profound respect, and the ethical golden rule of treating all living creations with dignity.
- Periwinkle (Cezayir Menekşesi): Expresses deep, consuming grief, sorrow, and a desperate plea for rescue from heartbreak.
- Vienna Flower (Viyana Çiçeği): Conveys secret love, burning desire, and the passionate hope that a future reunion will quench the fires of longing.
- Red Rose (Kırmızı Gül): Represents intense, passionate love, while simultaneously acting as a medical metaphor for physical rejuvenation, pure vitality, and a healthy bloodstream.

The middle section shifts gracefully into classical Eastern poetry and prose. It explores the mystical philosophy that flowers communicate profound, secret feelings that spoken words fail to capture. Rooted deeply in the tradition of Ottoman Divan poetry, the text asserts that *"only a simple nightingale (bülbul) understands these words,"* invoking the classic allegorical romance between the yearning nightingale and the unattainable red rose to explore themes of fidelity, secret love, and burning passion.

However, the text quickly pivots with sharp medical pragmatism: while a bouquet of flowers pleases the recipient, it cannot physically cure an underlying blood deficiency. It argues that to truly restore a "rose-colored" blush and physical vitality to a woman's cheeks, the floral arrangement must be paired with *"Hubub-u Pink"* (Pink Pills), which it describes as the premier *"blood purifier and nerve strengthener."*

"If the complexion of your friend has faded, if they have become weak, or if their blood has decreased, you may send them a bouquet of red roses... However, this bouquet of roses may not be enough to turn their pale complexion rosy... Now, for your wish to truly come implicit with reality, send them the following advice along with this bouquet: '...use Pink Pills, which are the finest blood purifier and nerve strengthener.' [...] Those who use Pink Pills can, after a few days of treatment, send a flower to their friends. In the language of flowers, this declares: 'Many thanks, I am delivered from this trouble and affliction. I have triumphed over this pain...'"

Dr. Williams' Pink Pills for Pale People was a widely distributed, over-the-counter patent medicine formulated in 1890 and aggressively marketed globally until the mid-20th century. Chemically, the pills functioned primarily as an iron supplement, containing ferrous sulfate, magnesium sulfate, potassium carbonate, and sugar coating, which effectively treated iron-deficiency anemia—historically referred to as “chlorosis” or “pale skin.” Promoted as a remedy for blood purification and nervous exhaustion, the brand became a pioneer in modern mass marketing by targeting female consumers through beautifully illustrated domestic booklets and pseudoscientific testimonials, masking a basic mineral supplement as a revolutionary medical breakthrough.

We could not find any institutional examples of the book on Worldcat.



PHILIPPINES – LUZON PHILIPPINE REVOLUTION DIPLOMACY & ESPIONAGE

No. 4

陸軍参謀本部陸地測量部 [ARMY GENERAL STAFF LAND SURVEY DEPARTMENT (JAPAN)].

呂宋嶋 [Rusontō / Luzon Island].

Tokyo: 陸地測量部 [Land Survey Department], June Meiji 29 [1896].

Colour photolithograph with printed pastedown title label to verso (Very Good, overall clean and crisp), 145 x 109 cm (57 x 43 inches).

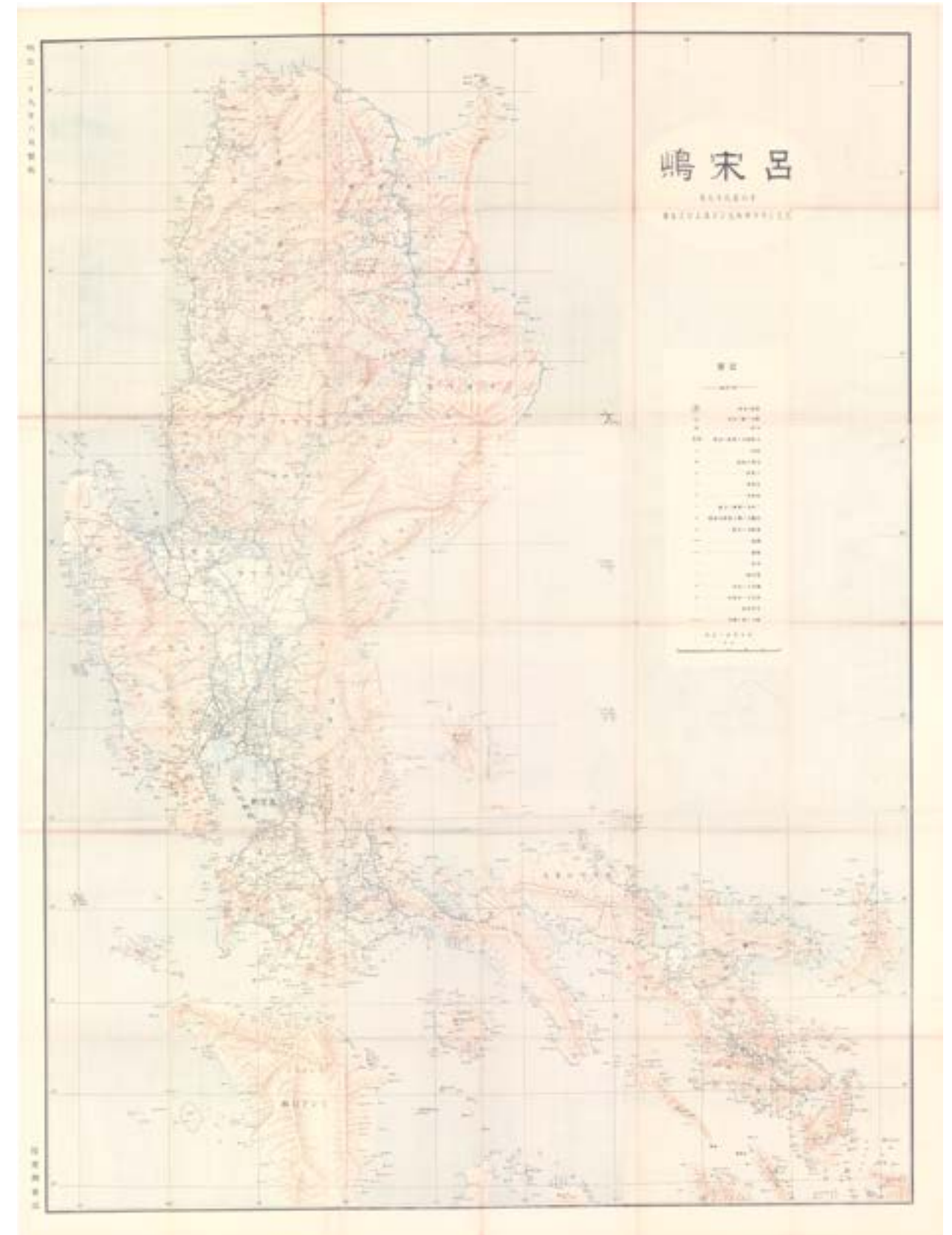
Exceedingly rare - 1 of only 2 known examples – a surprising Japanese map of Luzon made by the Army General Staff Land Survey Department in the early days of the Philippine Revolution (1896-8) against Spanish rule when Filipino freedom fighters lobbied Japan for military and financial support, overtures that were seriously entertained by expansionist diehards within the Meiji regime; although these schemes ultimately came to naught, this very large format, highly detailed map, made expressly for use by senior Japanese officials, would have been invaluable when considering any intervention in the Philippines and informing them of the ongoing revolt.

2.200 EUR

Japan, after a generation of being transformed into a military-industrial superpower under Meiji rule, won a resounding victory in the First Sino-Japanese War (1894-5), conquering Korea and Taiwan. With this, Japan became a role model for what could be achieved by an Asian power.

Meanwhile some elements of the Japanese elite showed an interest in acquiring the Philippines from Spain, coveting its natural resources and perhaps accommodating Japanese colonists (as Japan's home islands were overpopulated). According to the senior Spanish diplomat Don Francisco de Reynoso, in 1894, in Moscow, at the coronation of Czar Nicholas II, the Japanese envoy Marshal Yamagata approached Spanish officials, informally proposing to purchase the Philippines for £40 million. While perhaps a serious offer, it went no further.

Shortly thereafter, the Philippines Revolution (1896-8) broke out. The Katipunan, the society which led the revolt against Spanish colonial rule, admired Japan and sought their assistance. In March 1896, the society formed a committee of top-level revolutionaries, consisting of Emilio Jacinto, Mariano Crisostomo, and





Jose Dizon to negotiate with Japan. Some elements of the Katipunan merely wanted Japan to lend weapons and financial support, although apparently the senior revolutionary Emilio Aguinaldo sent a petition to Tokyo, signed by some 5,000 Filipinos, asking for the establishment of a Japanese protectorate over the Philippines.

In May 1896, when the Japanese ironclad corvette Kongō visited Manila, Katipunan envoys secretly met with its captain, asking for arms, although this request was denied.

Around this time, there was a rumour that Spain, weary of fighting the expensive rebellion, offered to sell the Philippines to Japan for the cut-rate price of U.S. \$3 million in gold. Once again, Japan did not follow through.

Yet, shortly thereafter, ardent Japanese Pan-Asianists dispatched a ship, the Nunobiki Maru, filled with weapons to aid to the Philippine revolutionaries. However, the boat sank en route.

In the end, the Japanese government did not intervene in the Philippines. While there was certainly serious high-level Japanese interest in doing so, and in perhaps even gaining the islands as a protectorate, caution prevailed. The powers that be in Tokyo ultimately feared that supporting anti-colonial forces in Asia would alarm Britain that, while an ally of Japan, was weary of it gaining too much power too quickly. Moreover, the strains of subduing and governing the restless Philippine Archipelago might prove overwhelming, especially as Japan had its hands full integrating Korea and Taiwan into their empire.

Nevertheless, the matter remains a curious question of counterfactualism (i.e., *What if Japan got involved the Philippine Revolution?*).

The Present Map in Focus

This very large format map of Luzon was issued in Tokyo in June 1896 by the Imperial Japanese Army’s General Staff Land Survey Department in direct response to the overtures and intrigue surrounding the possibility of Japanese intervention in the Philippines. Made expressly for use by senior Japanese military commanders and political figures, the highly accurate and detailed map would have been invaluable for planning military operations or discreetly dropping off arms caches along the coasts of the Philippines’ capital island. More innocently, it could also simply be used by Japanese officials to follow the news of the ongoing rebellion in the Philippines.

As specifically noted below the title, the present work is based upon Enrique d’Almonte y Muriel’s stellar map *Isla de Luzón y sus adyacentes* (Madrid: José Mendez A. de O. Públicas, 1887); please see a link courtesy of the Instituto Geográfico Nacional (Madrid):

<https://www.ign.es/web/catalogo-cartoteca/resources/html/002444.html>

Faithful to its antecedent in content and the use of symbols, it features hundreds of placenames painstakingly duplicated and translated into Japanese. The ‘Legend’, upper right, identifies the signs for an amazing amount of information. This includes the colonial capital [Manila], provincial/district capitals, cities, seats of bishops, towns, villages, hamlets, ranches, rural churches/monasteries, ruins and sites of former towns, large isolated edifices, forts or barracks, carriage roads, bridle paths, trails, telegraph lines, mineral springs,

coalfields and mines, notable caves/grottos, and the borders of provinces and districts.

A Note on Rarity

The map is exceedingly rare. It seems that it was issued in only a handful of examples for high-level official use and was not sold or publically disseminated. We can trace only a single institutional example, held by National Diet Library, while we are not aware of any sales records for any other examples.

References: National Diet Library: YG913-218; OCLC: 675891754;

PHILIPPINES - MINDANAO INDIGENOUS LANGUAGES MANILA IMPRINTS

Please see Nos. 5-7

A trio of rare foundational works (here offered separately) on indigenous languages of Mindanao by Jesuit missionary-scholars based in the Tamontaka Mission, and published in Manila during the twilight of the Spanish colonial era; being 1) the first grammar of the Maguindanao language by Jacinto Juanmartí; 2) the first Bagobo-Spanish dictionary by Mateo Gisbert; and 3) the first Teduray grammar by Guillermo Bennásar.

While Tagalog and English are today the official languages of the Philippines, around 130 to 195 languages (depending on the method of classification) are spoken in the archipelago.

The Jesuit Order, which had as their mission spreading the gospel and educating people in their native tongues, operated in the Philippines from 1581 until the global suppression of the order in 1768. It made great headway converting Filipinos to Christianity and operating in and interpreting their indigenous languages.

In Mindanao, the Philippines's massive southern island, the Jesuits had a tough time. The island's population was 25-30% composed of the Moro peoples, a blanket term for several Muslim ethnic groups. For centuries, the Moro fought an on-and-off conflict against Spanish colonial rule, such that Spain's authority in Mindanao was always limited. Moreover, the Moro peoples were very resistant to Christian conversion, making the Jesuits' mission in Mindanao challenging, to say the least.

In 1859, Queen Isabel II's government authorized the revival of the Jesuit Order in the Philippines, 91 years after they were expelled, to serve a specific purpose, that was, to "civilize" Mindanao by promoting Catholicism and reaching the island's remote ethnic groups.

In 1861, the Jesuits founded the Tamontaka (sometimes spelled Tamontaca) Mission, near Cotabato City, in central Mindanao, to serve as their base in the island [see Miguel A. Bernad, 'The Tamontaca Experiment in Southern Mindanao 1861-1899', *Budhi: A Journal of Ideas and Culture*, vol. 5, no. 3 (2001), pp. 215-239]. From there, fathers fanned out across the island, converting and educating souls, while mastering their languages. Many of the indigenous languages of Mindanao had never been studied seriously by outsiders, such that the Jesuit fathers of Tamontaka became the first to compose and publish the first dictionaries and grammars of several of these languages. The endeavours at Tamontaka ended abruptly in 1899, as the tumult in the wake of the Philippine Revolution compelled the priests to leave the mission.

Present here is a trio of extremely rare pioneering works on indigenous languages of Mindanao, being Maguindanao, Bagobo and Tiruray, all created by Jesuit priest-scholars and published in 1892 in Manila.



Jacinto JUANMARTÍ y Espot (1833 - 1897).

Gramática de la lengua de maguindanao según se habla en el centro y en la costa sur de la isla de Mindanao por Jacinto Juanmartí de la Compañía de Jesús.

Manila: Imprenta “Amigos del País”, 1892.

8° (20 x 13.5 cm): 110 pp., [2] pp. plus [6 pp. on thicker paper] placed between pp. 90 and 91, original olive printed wrappers, pastedown label of the ‘l’École Supérieure de Théologie’ and handstamp of the ‘Seminarum Valsense, Bibliotheca Major’ to title, old library pastedown inventory label to corner of upper cover (Very Good, light even toning, vocabulary section with some neat underlining in blue pencil crayon and some French words added in neat pencil, minor staining to cover and chipping to spine).

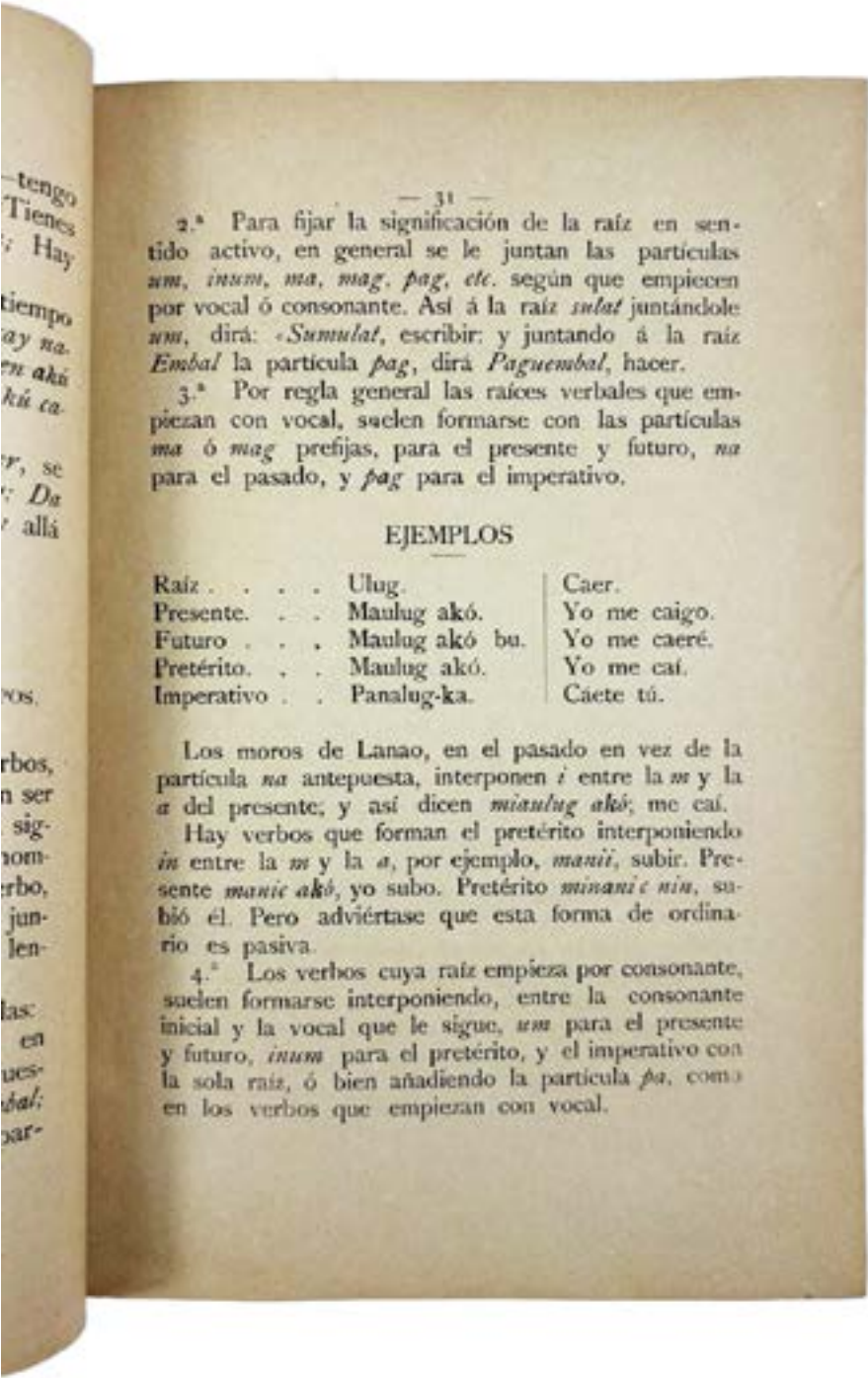
980 EUR

This is the first published grammar book of the Maguindanao language, written by the Jesuit Father Jacinto Juanmartí, and printed in Manila. Maguindanao is an Austronesian language traditionally written in Philippine Jawi Script (a modified Arabic script), with many Arabic loan words. It is spoken by the Maguindanaon people, a Muslim ethnic group whose population is centred in what is today the Bangsamoro Autonomous Region of Western Mindanao (which was home to the Tamontaka Mission). The Maguindanao are a very proud Moro people who one controlled an empire that encompassed most of coastal western and southern Mindanao. Today there are about 2 million Maguindanao speakers. Interestingly, ‘Mindanao’ comes from a Spanish corruption of Maguindanao.

The present work was contemporarily described as being “of great interest and skilfully crafted” (Combés et al, p. cxxxvi). The bulk of it is composed of a detailed description of Maguindanao grammar (pp. 7-90), including articles, nouns, verb conjugations, etc. Following that is a fascinating unpaginated section on the Maguindanao Jawi alphabet with its Arabic characters. The work is then rounded out by a Spanish-Maguindanao-Malay vocabulary (pp. 91-110), which shows the significant influence of Malay (and through it Arabic) upon Maguindanao.

Juanmartí’s book remained the authoritative Maguindanao grammar for many years. Notably, the American regime in the Philippines had it translated into English as A Grammar of the Maguindanao Tongue According to the Manner of Speaking It in the Interior and on the South Coast of the Island of Mindanao. Translated by Smith, C.C. (Washington, D.C.: Government Printing Office, 1906).

Jacinto Juanmartí y Espot (1833 - 1897) was a Spanish Jesuit missionary and one of the great pioneers of Moro philology and anthropology. Born in Spain, he entered the Jesuit Order in 1857 and came to the Philippines in 1865 to serve at the Tamontaka Mission. He spent the next thirty-two years ministering and study languages on Mindanao and served as the Superior of the Tamontaka Mission from 1875 until his death. Despite the ever-present Moro-Spanish tensions, Juanmartí possessed a unique ability to gain the locals’ trust and goodwill, even if his efforts to convert them to Christianity were of limited success. In addition to the present work, Juanmartí authored the first Maguindanao dictionary, the Diccionario moro-maguindanao-español (Manila: Tipografía “Amigos del país”, 1892), as a history book and brief Maguindanao vocabulary, Compendio de historia universal desde la creación del mundo hasta la venida de Jesucristo, y un Breve vocabulario en castellano y moro-maguindánao, (Singapore: Impr. de Koy Yew Hean, 1888).



The present work is rare, especially in commerce. While we can trace around a dozen or so institutional examples, we are not aware of any sales records for any other examples from the last generation.

References: Biblioteca Nacional de España: R/33168; Harvard University: Widener 2234.8.9; Newberry library: Ayer PL5912 .J75; Staats- und Universitätsbibliothek Hamburg Carl von Ossietzky: 10: B/03.12 4 003; OCLC: 12936064, 248717881; Francisco Combés, Wenceslao Emilio Retana and Pablo Pastells (eds.), Historia de Mindanao y Joló (Madrid, 1897), p. cxxxvi; Isaac Donoso, Bichara: Moro Chanceries and Jawi Legacy in the Philippines (Singapore, 2023), p. 166.

Mateo GISBERT (d. 1905).

Diccionario Bagobo-Español.

Manila: Estab. Tipo-Lithográfica de Ramirez y Comp., 1892.

8° (21.5 x 15 cm): [1] f., 64 pp., [2] ff., bound in original printed wrappers, handstamp of ‘Dom S. Aloys. Jerseiensis’ to title (Very Good, internally remarkably clean and crisp, toning and light staining to covers, chipping to head and foot of spine and outer lower corner of upper cover).

980 EUR

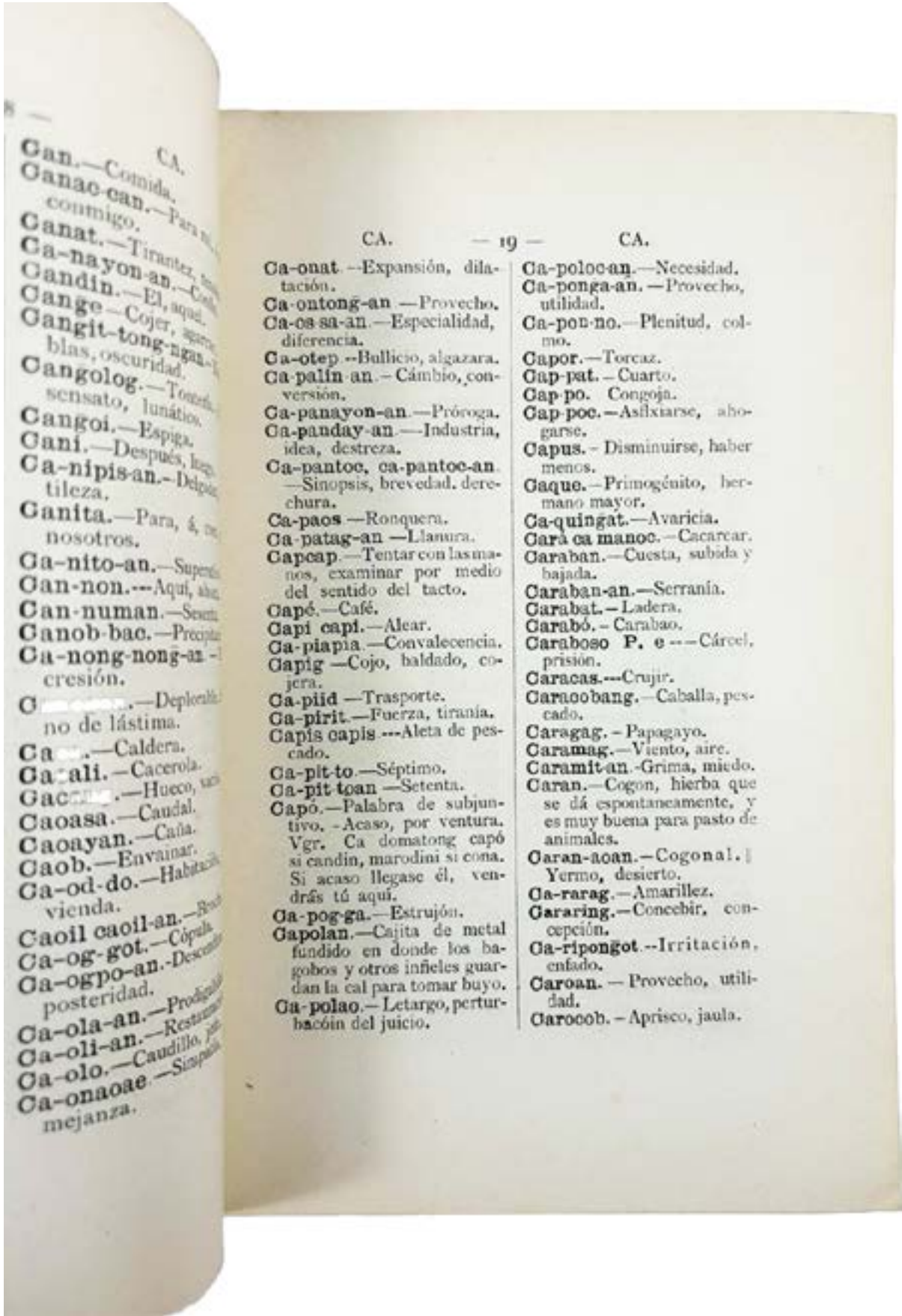
This is the first dictionary of the Bagobo language of Mindanao, an Austronesian tongue spoken by the Bagobo people. The Bagobo are native to the slopes of Mount Apo, a stratovolcano that is the Philippines’ highest peak (2,954 m), located 45 km southwest of Davao City. They traditionally had an animist and polytheistic belief system and are famed for their stunningly beautiful textiles, beadwork and metalwork.

Importantly, the Bagobo are divided into three ethnic subgroups, the Tagabawa, Klata (or Guiangan) and the Ubo. While these subgroups share much in common, there are some slight differences in their dialects and customs. The Bagobo language, in all its dialects, is today spoken by only around 150,000 people.

The Jesuit priest-scholar Mateo Gisbert, who served in Mindanao from 1880 and remained until his death in 1905, was the first serious philologist of the Bagobo language. He lived with the Tagabawa subgroup of the Bagobo, so his works reflects their dialect of the Bagobo language. The present work was contemporarily described as the “The first dictionary of Bagobo that has been published, strictly speaking, the first to have seen the light of day of a language of the indigenous people of Mindanao”, and is of such quality that “Even if father Gisbert had not written another work”, this “would suffice to in the end for his name to remain forever in the list of emanant philologists” (Combés et al., p. cxxxvi). Gisbert also created a reverse of the present work, the Diccionario español-bagobo (Manila: Est. tip. de J. Marty, 1892).

The present work is rare, especially in commerce. We can trace around dozen or so institutional examples, while we are not aware of any sales records for any other examples from the last generation.

References: Biblioteca Nacional de España: R/33220; British Library: 12910.s.8.; Oxford University Library: REPLAT.6733; Yale University Library: PL5553 G57. Newberry Library: Ayer PL5552.4 .G57 1892; OCLC: 912613727, 989231715; Francisco Combés, Wenceslao Emilio Retana, Pablo Pastells (eds.) Historia de Mindanao y Joló (Madrid, 1897) (p. cxxxvi):



[Guillermo BENNÁSAR (1845 - 1902)].

Observaciones gramaticales sobre la lengua Tiruray por un P. Misionero de la Compañía de Jesús.

Manila: Imprenta y Lithografia de M. Pérez, Hijo, 1892.

8° (21.5 x 15 cm): [1] f., 54 pp., [2] pp., sewn, bound in modern marbled paper wrappers, preserving original back cover, pastedown label of the 'l'École Supérieure de Théologie' and handstamp of the 'Seminarum Val-sense, Bibliotheca Major' and old library pastedown inventory label to title (Very Good, remarkably clean).

980 EUR

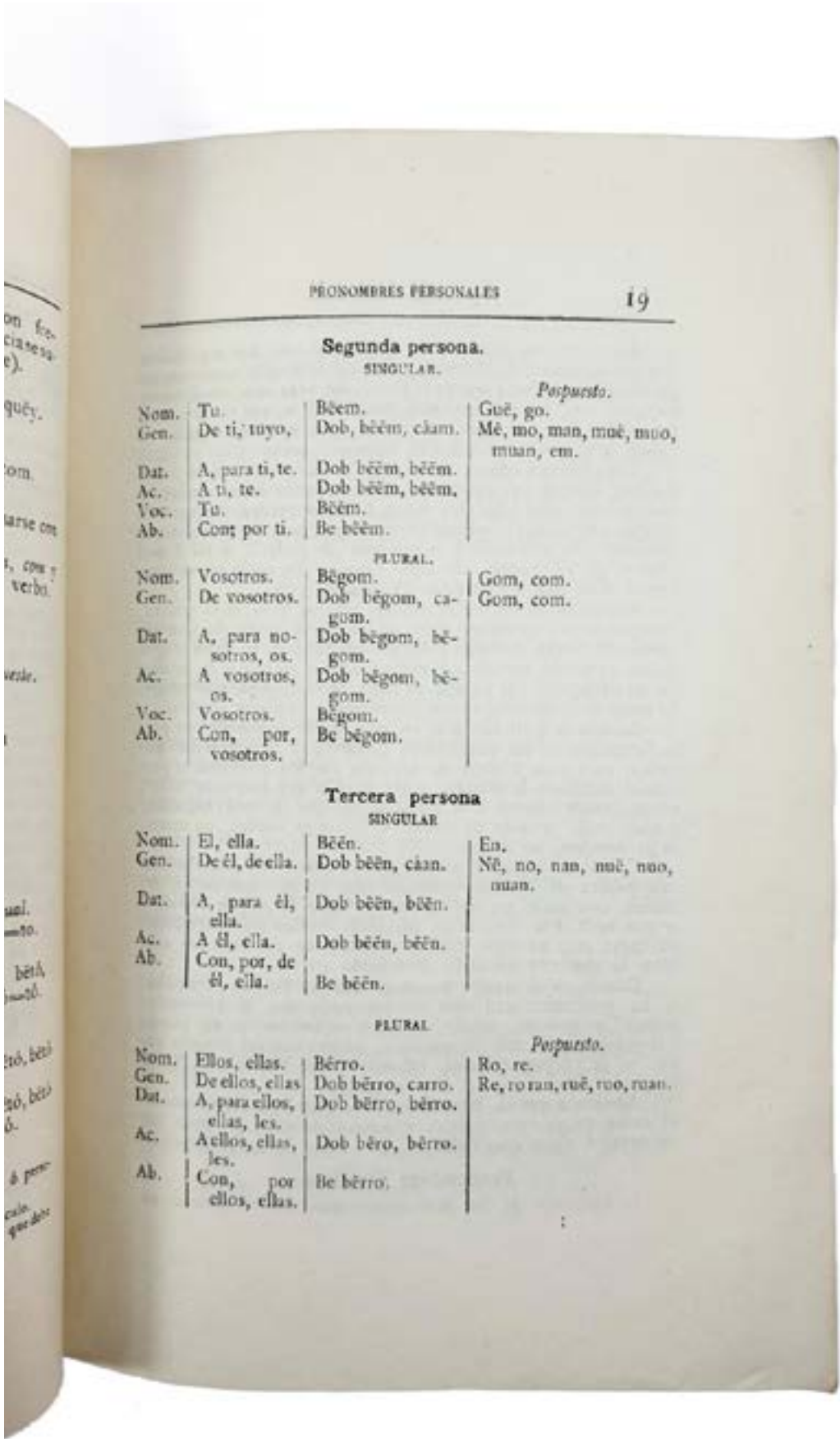
The Teduray people (archaically called the 'Tiruray') live in highlands of the Maguindanao Province of Mindanao. A small ethnic group, they today number 150,000, with about half being fluent in Teduray, an Austronesian language that features some unique characteristics, such as its six-vowel system.

The present work is the first grammar book of the Teduray language. While anonymous, is well established to have been written by the Jesuit missionary and philologist Guillermo Bennásar. It features a prologue by the Jesuit Father F.J. Simó and proceeds to systematically detail the morphology and syntax of the Teduray language. An excellent work, it remained the authoritative Teduray grammar for generations.

Guillermo Bennásar (1845 - 1902), a native of Mallorca, entered the Jesuit Order in 1879, and was sent to the Philippines in 1882, first serving briefly in Jolo Isalnd. In 1883, he came to the Tamontaka Mission, where he would serve for 16 years. He extensively ministered to the Teduray people, mastering their lan-guage, leading him to write the present work, as well as the dictionaries *Diccionario tiruray-español* (Ma-nila, 1892) and the *Diccionario español- tiruray* (Manila, 1893). Bennásar left Mindanao in 1899 and, sadly, died at sea in 1902 while on his way back to Spain.

The present work is rare, especially in commerce. We can trace around dozen or so institutional examples, while we are not aware of any sales records for any other examples from the last generation.

References: Biblioteca Nacional de España: R/32914; British Library: 12910.bb.47.(8.); Oxford University Library: Polyn. e.104; Harvard University Library: 2234.14.100; Newberry Library: Ayer PL6102 .B46 1892; OCLC: 248772051, 1064386175; Francisco Combés, Wenceslao Emilio Retana, Pablo Pastells (eds.) *His-toria de Mindanao y Joló* (Madrid, 1897) (p. cxxxvii); Stuart A. Schlegel, *Wisdom from a Rainforest: The Spiritual Journey of an Anthropologist* (Athens, Ga., 2003), p. 257.



COLOMBIA
MEDICINAL PLANTS / BOGOTÁ IMPRINT
SIGNED BOOKS

No. 8

Máximo LORENZANA (1836 – 1917).

Cultivo de la Quina en las Montañas de Neilgherry. / Traducción del inglés por Máximo Lorenzana. Segunda edición aumentada con una exposición sobre la importancia comparativa de los sistemas llamados de “La Corta” (Coppicing) y “Enmusgamiento” (Mossing).

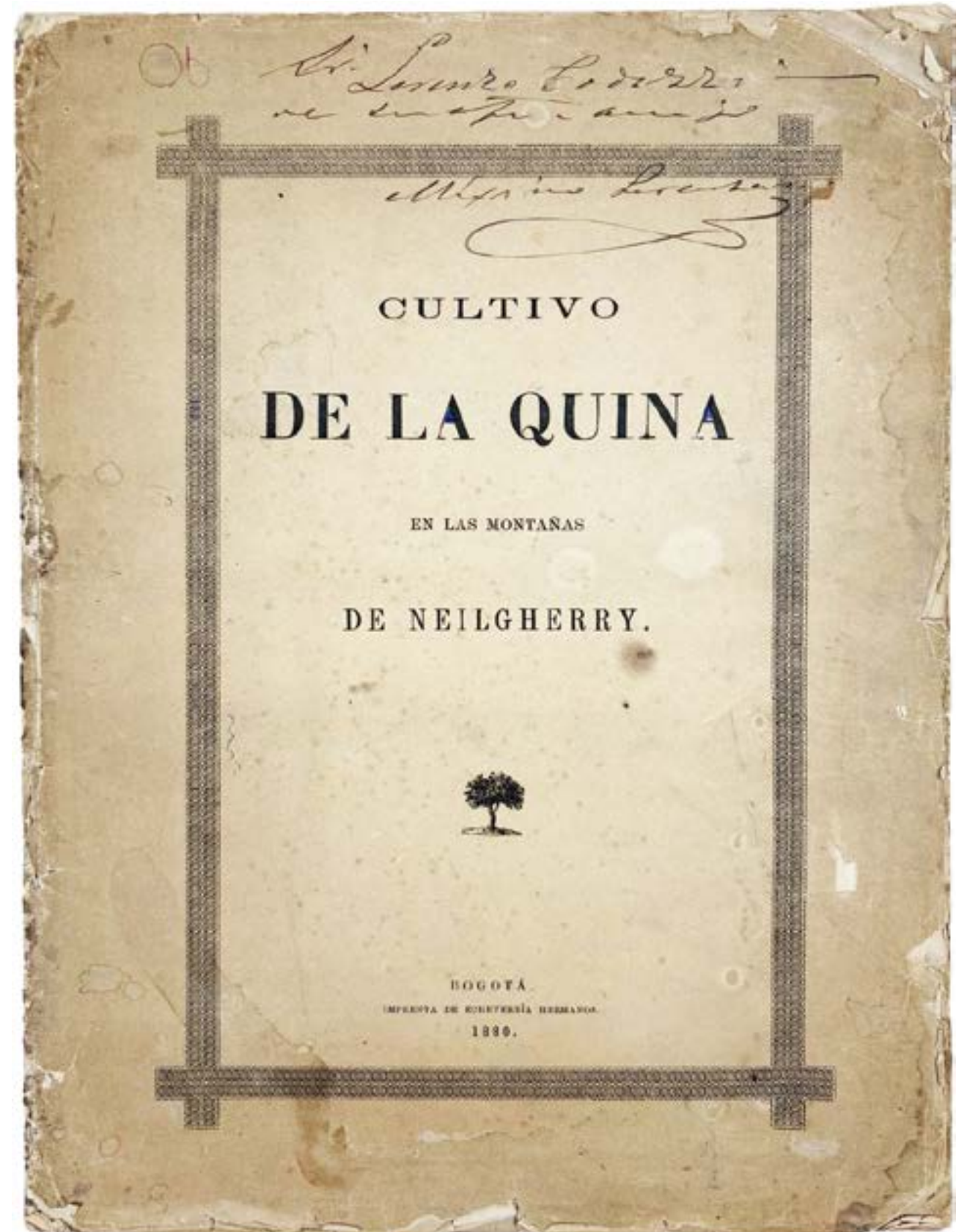
Bogotá: Imprenta e Echeverría Hermanos, 1880.

Small Folio (34.5 x 26 cm): [2 ff.], 1 lithographed plate, 46 pp., bound in original printed paper wrappers, sewn, signed mss. dedication by the author to the eminent Colombian engineer Lorenzo Codazzi to front cover (Good, text overall clean just some light even toning some light sporadic spotting, a couple short closed tears and slight soiling to lithographed plate, some loss to lower blank margins of leaves of pp. 39-46 and back wrapper, edges of upper wrapper chipped plus small point of loss lower right).

Extremely rare – an edition of apparently the first South American guide to cultivating the Cinchona tree, the bark of which, prior to the 1920s, provided the only effective treatment for malaria; while Cinchona is native to mid-level slopes of the Andes, the first successful methods of mass cultivation of the tree were devised in the Neilgherry Hills of southern India by the Scottish botanist William Graham McIvor; the present folio work, written by the Colombian merchant Máximo Lorenzana, and published in Bogotá, adapts key passages from McIvor’s publications, seeking to promote the cultivation of Cinchona in its native region; the present example having a fine provenance, featuring a signed manuscript dedication by the author to the eminent Colombian engineer Lorenzo Codazzi.

1.200 EUR

Cinchona officinalis (Spanish: Quina) is a tree native to Colombia, Peru, Ecuador and Bolivia that grow on Andean slopes between 1600 and 2700 meters above sea level. Its bark contains quinine, a substance that can relieve the symptoms of malaria and certain other fevers. Cinchona’s medicinal properties were long known to indigenous peoples and came into European consciousness in the 16th century by way of Jesuit missionaries who used Cinchona to treat





PLANTACION DE QUINA EN LA INDIA INGLESA.

Lit. D. Parédes Bogotá.

A problem with Cinchona was that it was difficult to source, as native groves of the trees tended to be in rugged, isolated areas, while all early attempts to cultivate the tree proved fruitless, as the removal of the bark severely damaged or killed the trees.

Quinine from the Cinchona tree remained the only viable treatment for malaria until the invention of various synthetic drugs in the 1920s to '50s. Today's treatment for malaria, artemisinin, was discovered in 1972 by the Chinese scientist Tu Youyou.

Curiously, the first successful endeavour to cultivate Cinchona tress occurred on the other side of the world from South America. William Graham McIvor (1824/5-1876), a Scotsman, was Superintendent of the Ootacamund Botanical Garden in the Neilgherry Hills of southern India, a place that had a climate like that of the mid-level slopes of the Andes. In 1861, he received a batch of Cinchona plants sent from South America and soon developed elaborate techniques that permitted their mass cultivation.

McIvor identified two sustainable methods of cultivating Cinchona trees. One was "mossing", whereby moss was applied to the areas of the tree trunk where bark had been removed, so allowing the tree to regenerate. Another was "coppicing", whereby young trees, after having their bark harvested are cut down to their stumps, wherefrom they would grow new shoots that would in time yield harvestable trees.

McIvor's methods were explained in his book *Notes on the propagation and cultivation of the medicinal Cinchonas, or Peruvian bark trees* (Madras: printed at the United Scottish Press, by Graves, Cookson and Co., 1863), as well as in several journal articles. Eventually, McIvor's methods reached the attention of people in the native land of Cinchona.

The Present Work in Focus

This is an extremely rare edition of what is likely the first South American guide to cultivating Cinchona. Authored by the Colombian merchant Máximo Lorenzana, principal of the trading house of Lorenzana & Montoya, it was published in Bogotá in 1880. It is largely a translation of passages from William Graham McIvor's Notes on the propagation and cultivation of the medicinal Cinchonas... (1863), and its objective was to teach those in Cinchona's native region how to sustainably cultivate the tree and harvest its bark.

Lorenzana's work was first published in 1877, such that the present issue is described as the 'Segunda edición aumentada con una exposición sobre la importancia comparativa de los sistema llamados dom "La Corta" (Coppicing) y del "Enmusgamiento" (Mossing)'. [Second edition augmented with an exposition on the comparative importance of the systems called "La Corta" (Coppicing) and "Enmusgamiento" (Mossing)].

In the preface, the author states:
"The first edition of this translation having sold out, we have resolved to publish a second, augmented with the valuable works that, in the comparative merit of the two systems for harvesting cinchona bark, are being discussed today by the most competent scientists in England. With this, we believe our study in this respect is complete. We add at the end some information that we judge to be useful to those engaged in this type of study."

The work is illustrated with an attractive plate showing a cultivated grove of Cinchona trees in the Neilgherry Hills, India, entitled 'Plantacion de Quina el la India Inglesa', bearing the imprint of 'Lit. D Parédes, Bogotá'.

The work then proceeds to methodically explain McIvor's two systems of cultivating Cinchona trees, being 'Cultivo des arbol de la Quina en los montes Neilgherry, bajo la insceccion del senor M.c Ivor. 1862' [Cultivation of the Quinine tree in the Neilgherry Mountains, under the instruction of Mr. M.c. Ivor. 1862'] (pp. 1-20); 'Apéndice. Informe sobre el cultivo de la chinchona en las Indias meridionales, por el señor Guillermo Mc. Ivor, Superintendente del cultivo de la chinchona en los montes de Neilgherry' [Appendix. Report on the cultivation of Cinchona in the South Indies, by Mr. William McIvor, Superintendent of cinchona cultivation in the Neilgherry Hills.], dated Ootacamund, March 19, 1862 (pp. 21-6); and 'Sobre el mérito comparativo del sistema de la corta (coppicing) y de la cubrir el árbol con musgo cuando se le saca la corteza (mossing) (Traducción de inglés)' ['On the comparative merit of the coppicing system and of covering the tree with moss when the bark is removed (Translation from English)] (pp. 27-38).

There are then two sections featuring recent 'updates' on the cultivation methods, being 'Apéndice. Extracto de una carta de W.G. Mc. Ivor, F.R.G.S., C.M.B.S.E., Superintendente de las plantaciones del Gobierno, a J.R. Cokerill Esq. Comisionado del los neilgherrys. – Ootacamund, Agosto 2 de 1875' [On the comparative merit of the coppicing system and of covering the tree with moss when the bark is removed (translation from English)'] (pp. 39-44); 'Otros Datos importantes. Tomado del "European Mail" del 2 de Abril de 1878' [Other important facts. Taken from the "European Mail" of April 2, 1878] (p. 45); and, finally, 'Almácigos' [Seedbeds] (pp. 45-6).

Provenance

The present example of the work features a manuscript dedication signed by the author to Lorenzo Codazzi (1840 – 1907), a famous engineer and the founder of the Colombian Society of Engineers (SCI). Lorenzo was the son of Augustino Cordazzi (1793 - 1859), the legendary Italo-Venezuelan geographer.

A Note on Rarity

The work is extremely rare, which is not surprising for such a large format fragile Colombian folio work made for practical use. We can trace only 2 institutional examples of the present 1880 edition, held by the Biblioteca Academia Colombiana de Historia (Bogotá) and the Harvard University Library. Of the 1877 edition, we can locate only 1 institutional example, held by the Universidad de Sevilla. Biblioteca. Moreover, we are not aware of any sales records for the work.

References: Biblioteca Academia Colombiana de Historia: LRC 633.51 C897;
Harvard University Library: MH 270.1 L88; OCLC: 84321237; Nicolas OSARIO, Estudio sobre las cultivo de las Quinas (Bogotá: Medardo Rivas, 1880), p. 6. Cf [re: 1877 ed.] OCLC: 928502103.

INDIA – GOA PORTUGUESE-MARATHA WARS JESUITS

No. 9

Manoel de FIGUEIREDO (1688 - 1774).

Sermam de Açam de Graças pela victoria, que alcançou O Illustrissimo e Excellentissimo Senhor Marquez de Castello Novo, Conde de Assumar, Vice-Rey, e Capitam General da India, do Bonsulo, inimigo do Estado, em 5 de Mayo de 1746, e celebrou o nobre Senado da Camara da Cidade de Goa na Sé Primacial: prégado pelo P. Manoel de Figueiredo da Companhia de Jesus.

Lisbon: na Officina de Francisco da Silva, 1747.

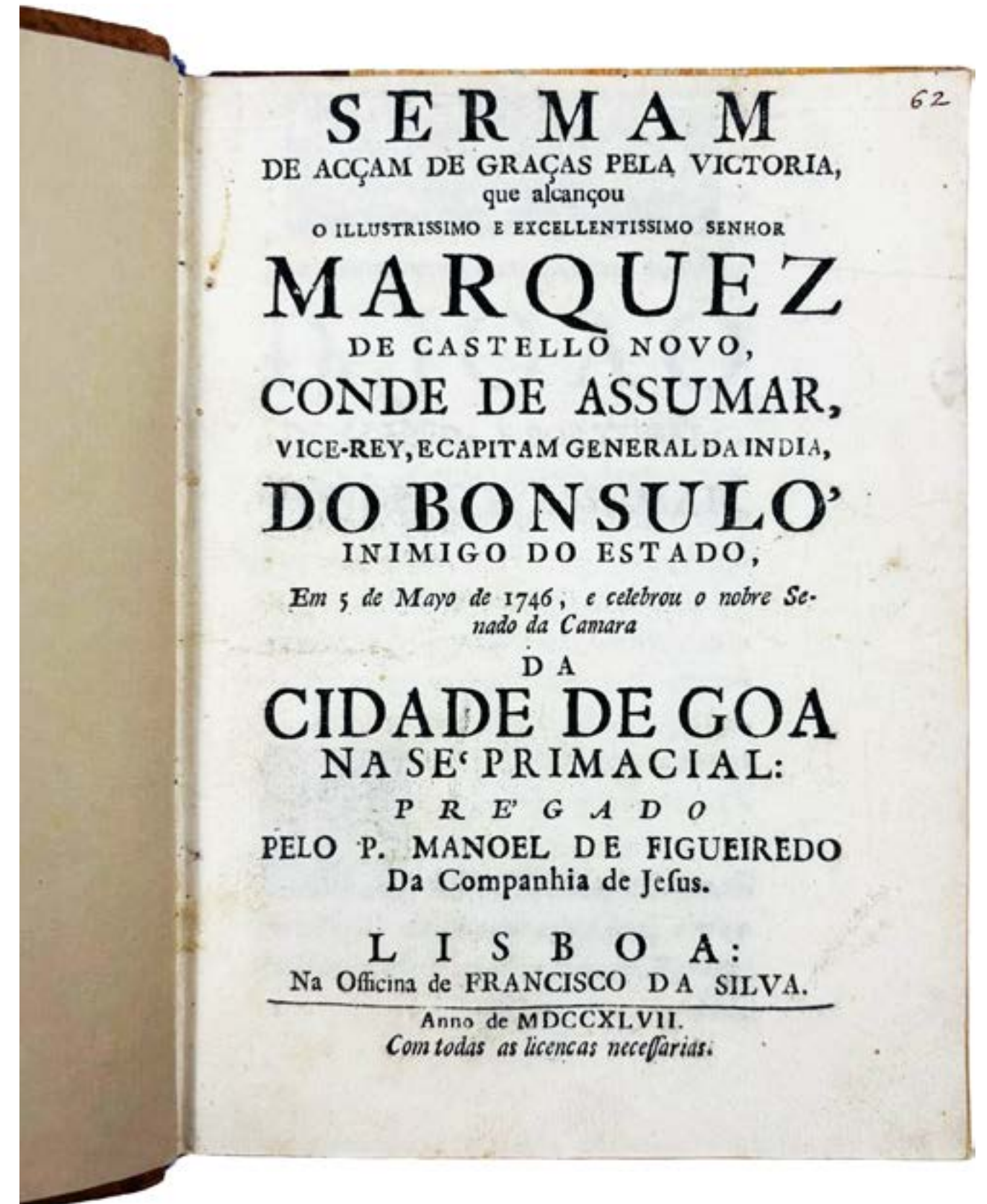
8° (20 x 14 cm): 35 pp., text adorned by fine woodcut designs, attractively bound in modern quarter tan calf over marbled boards with gilt red calf title pieces to spine and upper cover (Very Good, remarkably clean and bright, just the odd tiny spot, trimmed close in upper margin but not affecting printed area, binding in stellar condition).

Very rare – a sermon preached by the senior Jesuit diplomat and administrator Manoel de Figueiredo at Velha-Goa's Cathedral of Bom Jesus celebrating the momentous military victory at the Siege of Alorna (May 4, 1746) scored by the Portuguese forces under the Marquez de Castello Novo against the Maratha Confederacy, the sermon being a key element of the elaborate triumph celebrating the victory that consumed Goa with rapturous, patriotic joy.

1.600 EUR

Goa, in Western India, was conquered by Portugal in 1510 and quickly rose to become one of the most important trading centres in Asia and the anchor of Christianity on the continent, as well as the nucleus of a vast maritime empire with outposts extending from Mozambique to Japan, while dominating a good part of coastal India. Its global importance prevailed until the early 17th century, when it declined due to Dutch and English efforts to progressively dismember Portugal's overseas empire during the period when Portugal suffered under Spanish rule (1580-1640).

By the latter part of the 17th century, Goa remained an important economic and cultural centre, but its influence had much receded, for its remaining Indian dependencies were minor (a few tiny coastal enclaves and islands along the coasts of today's Maharashtra and Gujarat), and while it had auspices over Mozambique, Macau and East Timor, these lands amounted to a far cry from its former empire. Moreover, Goa's size was then much smaller than its modern form, as the enclave consisted of only the Ilha de Goa and the adjacent provinces of Salcete (to the south) and Bardez (to the north). The surrounding areas were controlled by local states who were then in the process of joining the Maratha Confederacy (or Empire), a potent and well led Hindu state based in Pune (Maharashtra), founded in 1674, that rose to dominate Western India, taking advantage of the decline of Mughal power.



During the Maratha-Portuguese War of 1683-4, Portugal managed to fend off Maratha invasions of the peripheral areas of Goa and its dependencies along the Konkan Coast. However, in the power vacuum that followed the death of Mughal Emperor Aurangzeb, in 1707, the Marathas’ ambitions were renewed, and they eventually re-set their sights upon conquering Portuguese India.

By the 1730s, the Portuguese colonial system was beset by corruption, nepotism and inefficiency, such that financial and military resources were often not adequately directed to Goa and its dependencies. This made Portuguese India even more vulnerable to Maratha attack. In 1739, the Marathas besieged and conquered the long-held Portuguese outposts of Vasai (Bassein) and Chaul, on the Konkan Coast, north of Bombay. Goa and her other remaining dependencies were only saved due to the timely arrival of a Portuguese fleet.

The Marathas seemed undeterred and the prognosis for Goa did not look good, as it seemed that the colony could be easily overrun. In 1741, the Marathas invaded Goa, rampaging through the Bardez and Salcete provinces. However, the Viceroy of Goa, the Marquês de Louriçal, put up an unexpectedly spirited resistance. He successfully protected the Ilha de Goa, before taking the offensive to drive the Marathas out of the colony altogether. The Marathas then sued for peace, only to shortly thereafter organize piratical raids against Portuguese shipping, as well as mounting minor land attacks along Goa’s frontiers. The situation remained tense and febrile, although the Portuguese initially tried to avoid retaliating, so as not to spark an all-out war for which they felt ill-prepared.

In 1744, Pedro Miguel de Almeida Portugal e Vasconcelos (1688 –1756), the Marquês de Castelo Novo (later the Marquês de Alorna), arrived in Goa to serve as the Viceroy of Portuguese India. Castelo Novo was a bold and driven leader who had proven himself as a wily frontier warrior. In his former role as the Governor of the Captaincy of São Paulo and Minas de Ouro, Brazil, he brutally but effectively suppressed local unrest, most notably the Revolt of Felipe dos Santos (1720).

In Goa, instead of assuming a defensive posture towards the Marathas, waiting for them to make their next assault, Castelo Novo seized control of the narrative. He brilliantly marshalled the colony’s resources and prepared to attack the Marathas, seeing vulnerabilities in their defensive systems. The viceroy memorably described Goa to King Joao V as “a military republic whose preservation depends entirely on our weapons on land and sea”.

Beginning a programme known as the *Nova Conquistas* (New Conquests), whereby over much of the rest of the 18th century, Goa progressively expanded its territory, Castelo Novo turned his sights on the Bhonsles of Sawantwadi, the Maratha state located immediately to the south of Goa, that had long proved to be the colony’s foremost antagonist. The Bhonsles had frequently mounted raids that ravaged Bardez Province and ran gangs of pirates from their fortified coastal base of Tiracol that crippled Portuguese shipping.

In April 1746, Castelo Novo’s forces captured the Bhonsle forts of Bicholim and Sanquelim, while his fleets endeavoured to blockade the Bhonsle coast.

In what became known as the Siege of Alorna (May 4, 1746), Castelo Novo cobbled together a motley but motivated force of 1,500 men to successfully storm the major bastion of Alorna, on the Arondem River, at the foot of the Western Ghats, that had long been the main Bhonsle base for raids into northern Goa. This was hailed as Portuguese India’s greatest triumph of the era, leading the king to make Castelo Novo the Marquês de Alorna.

In October 1746, Castelo Novo defeated the Dessayes, a Maratha state located to Goa’s east, causing it to change sides, swearing allegiance to Portugal.

On November 23, 1746, Castelo Novo’s men boldly mounted a combined land and sea assault that that led to the capture the main Bhonsle pirate base at the Siege of Tiracol (November 23, 1746), so eliminating the threat to Portuguese shipping. In 1748, Alorma e Castelo Novo’s forces advanced to seize the entire Bhonsle coast, taking the forts of Neuty, Carly, and Vangrollen.

By the end of Alorna e Castelo Novo’s viceroyalty, in 1750, Goa had utterly vanquished its neighbours, not only securing the safely of the colony, but keeping Portugal on the offensive against the Marathas, who seemed a bit shocked by the reversal of fortune. Goa’s momentum against the Marathas was ably continued by his successor as Viceroy, Francisco de Assis de Távora, the Marquês de Távora (in office 1750-4).

The Present Work in Focus

Upon Goa’s reversal of fortune under the Marquês de Louriçal, elaborate ceremonies were undertaken to celebrate the colony’s victories over the Marathas and their proxies. These ‘triumphs’ echoed those put on for the victory’s during the 16th century heyday of Portuguese India.

Following the stunning victory of the Portuguese under the Marquis de Castelo Novo at the Siege of Alorna, a grand triumph was staged in Velha Goa on June 26, 1746. The festivities were described as follows:

After decades of decline and humiliation inflicted by the Dutch and the Marathas, Castelo-Novo’s victories... seemed to pave the way to a new period of success. Moreover, Goa needed to erase the widespread image of the decline of the Estado da Índia, which was current in Europe and India. A triumphal parade before the Goan population and the local foreign communities was regarded as an opportunity to restore the prestige of the Portuguese. Castelo-Novo’s first triumph took place on 26 June 1746, one day after St. John’s the Baptist day. The Ceremony was organised by the municipality, “which as the head of the State, wanted to pay its homage to the lord of the Armies for his great victory”. Triumphal arches were erected in the streets crossed by the future Marquis of Alorna, which were also “pompously adorned with rich tapestries”. Followed by the fidalguia, nobility and clergy, the Viceroy was received at the city’s gates by two vereadores (aldermen) and two capitaens de mar e guerra, who together with other municipal officials carried a canopy which covered the Viceroy. This retinue stopped at the Bom Jesus, where a mass and a Te Deum were celebrated...” (João Vicente Melo, p. 250:)

It was at this juncture, at the mass in the grand Cathedral of Bom Jesus in Velha Goa, that one of the highlights of the triumph occurred, being the sermon celebrating the victory at Alorna delivered by Manoel de Figueiredo, a senior Jesuit diplomat and administrator. Present here is the first printing of this sermon, published in Lisbon in 1747 by the popular pamphleteer Francisco da Silva.

The work commences with an address from Figueiredo to the Marquez de Castello Novo, dated some months after the sermon, lauding the viceroy, comparing him favourably to his “memorable ancestors, to whom writers have erected well-deserved statues”.

Figueiredo’s sermon weaves well-chosen Biblical parables and citations of scripture with references to the victory at Alorna, while conjuring up Goa’s 16th century glory days. Castelo Novo is called the “Moses of

of Portugal”, who just as prophet led his small nation of the Hebrews to liberty from mighty Egypt, so did the viceroy lead Goa to freedom from the Marathas.

The victory at Alorna is framed a being truly historic, as Figueiredo describes how Castelo Novo had conquered a bastion that was “so formidable to its neighbours, as important to our interests: that same Alorna, which had been invested by our troops for 42 years”. Indeed, for four decades the Portuguese had tried and failed to take Alorna, a task “considered arduous and retreat prudent”. Here the Portuguese had seized what the Bonsle had considered “unconquerable”.

Figueiredo tries to revive the memory of Goa’s legendary 16th century viceroys, to which he favourable compares Castelo Novo. He asks his audience to “resurrect the dead, on no other occasion more than now, and in no other place more than here”, referring the past great viceroys Almedia, Albuquerque and Castro. He asks for the assembled to “let them speak” of the conquests achieved “with much unequal power [compared to] the enemies conquered”.

Towards the end of his sermon, Figueiredo urges the people to maintain their virtue as well as their winning ways, imploring “O Goa, if you want to firmly establish the hope of the continuation of your victories, let your sins not detract from them”.

A Note on Rarity

The present work is very rare. We can trace 5 institutional examples, held by the Biblioteca Nacional de Portugal (2 examples), Boston College, Biblioteca Nacional de España and the National Library of Australia. Moreover, we are not aware of any sales records for any other examples since one was offered at Sotheby’s London in 2000.

Manoel de Figueiredo: Jesuit Diplomat and Senior Administrator in India

Manoel de Figueiredo (1688 - 1774) was one of the leading Jesuit figures in India through the 1730s to ’50s. A native of Coimbra, he joined the Order of Jesus and taught grammar and logic at the University of Coimbra. In 1729, he went to India, and the following year was appointed by Viceroy João de Saldanha da Gama to be his special envoy and the vice-chancellor of the Portuguese embassy at the court of the Mughal Emperor Muhammad Shah, where he served for some years.

Figueiredo subsequently moved to Goa where he served as the curate of Salsette, and administrator of the Royal Hospital in Velha Goa. In 1756, Figueiredo was appointed as the Procurator of Goa (the Financial Administrator of the Archdiocese of Goa and Daman), a very powerful office. However, he seems to have left Goa before the Jesuit Order was suppressed there in 1759, as he does not appear on the list of Jesuit deportees from India.

Figueiredo had two other of his Goa sermons published, *Oração funebre nas exequias do ... senhor D. Luiz de Menezes* (Lisbon: na Officina de Antonio Isidoro da Fonseca, 1743) and *Sermam de acçam de graças pelas victorias, que alcançou o... Senhor Marquez de Castello Novo, Vice-Rey, e Cappitam General da India, no ataque de Teracol a 23 de Novembro... pregado em Goa na Casa professa da Companhia de Jesu em 6 de Janeiro de 1746* (Lisbon: na Officina de Pedro Ferreira, 1748).

References: Biblioteca Nacional de Portugal (2 examples): R. 8535//10 P. and RES. 2381//8 V.; Boston College: BX1756 .F54 1747 JESUITICA; Biblioteca Nacional de España: VE/639/22; OCLC: 1374932487; National Library of Australia: RB/MISC/807(BRA 6136); DE BACKER-SOMMERVOGEL, Bibliothèque des écrivains de la Compagnie de Jésus, suppl. IX, 337, no. 4; Filipe Lopes Ribeiro do Carmo Francisco, ‘Memórias setecentistas de D. Francisco de Almeida Os condes de Assunção Marquesa de Alorna’ in A Dr. Filipe Lopes Ribeiro do Carmo Francisco, IX Simpósio de História Marítima, D. Francisco de Almeida 1º Vice-Rei Português / 22 e 24 de Outubro de 2005 (Lisbon, 2007), pp. 253-269, esp. p. 263. Cf João Vicente MELO, “The Most Revered and Feared King’: The Construction of the Public Image of the Viceroys of the Portuguese State of India, c. 1700-1750’ in Stefan C. A. Halikowski Smith (ed.), *Reinterpreting Indian Ocean Worlds: Essays in Honour of Kirti N. Chaudhuri* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2011), pp. 232-254, esp. 251.



HAITI – SLAVERY & EMANCIPATION

No. 10

‘CHOTARD Aîné’ [Jean Marie CHOTARD de la Place (1755 – 1810)].

Origine des malheurs de Saint-Domingue, développement du système colonial et moyens de restauration.

Bordeaux: Imprimerie de Dubois et Coudert, An XIII [1804/5].

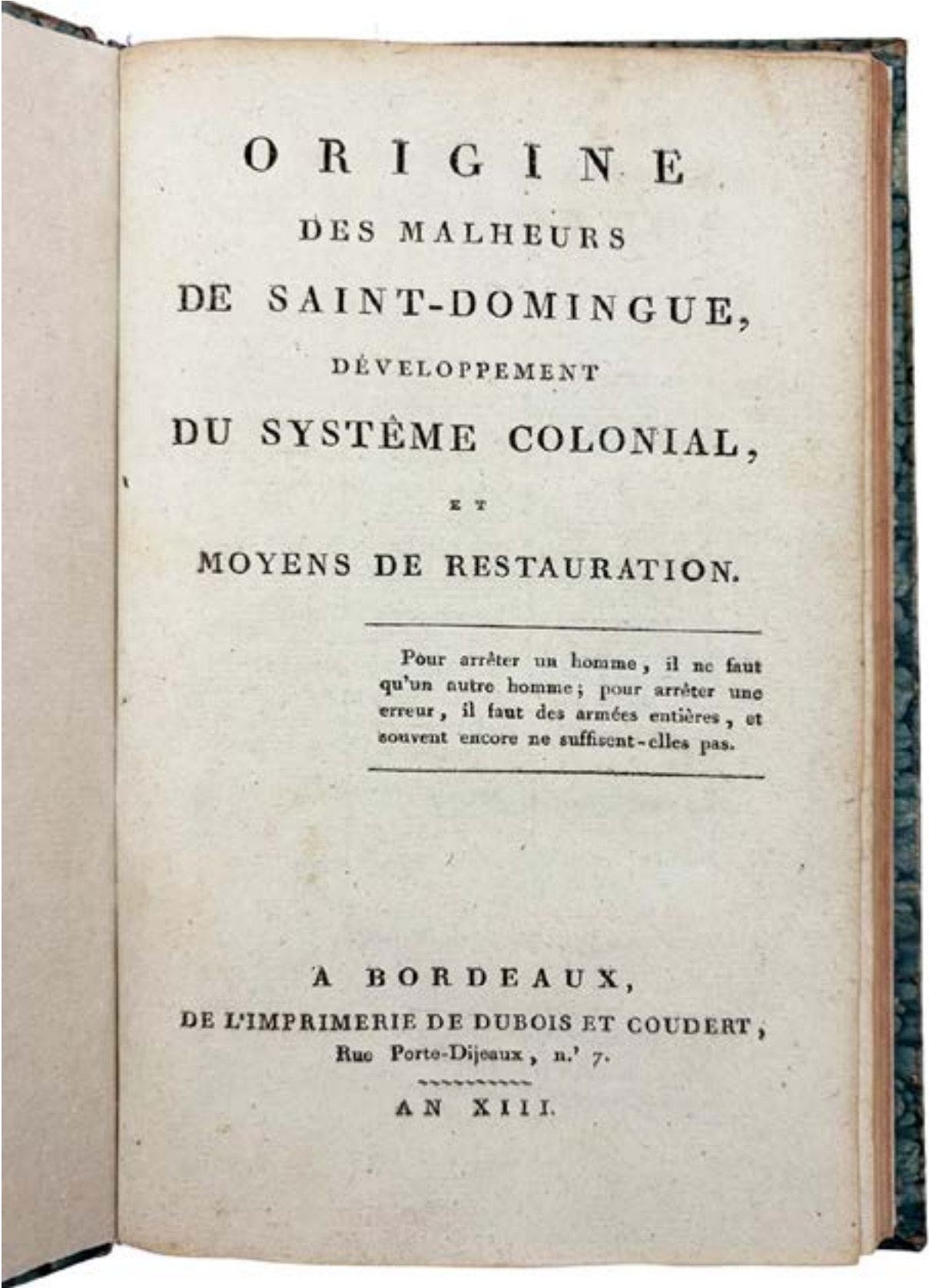
8° (20 x 12 cm): [2 ff.], 59 pp., bound in modern green marbled paper boards, spine with red and gilt title piece (Excellent condition, remarkably clean and bright, just the odd very faint spot, binding in stellar form).

Extremely rare – an energetic, reactionary treatise imploring Napoleon Bonparte to send forces to retake Saint-Domingue (Haiti), that until the recently concluded Haitian Revolution was France’s most precious plantation economy; written by Jean Marie Chotard de la Place, a Saint-Domingue planter-turned-exile in the United States, it urges France to retake Haiti and to reinstate the old sugar-slave system and to suppress any liberal notions about granting rights to black and mulatto Haitians.

2.400 EUR

During most of the 18th century, the French colony of Saint-Domingue (Haiti) was the world’s most lucrative sugar-slave economy. However, the turmoil of the French Revolution and the concessions made to the island’s mulatto and black majority opened to door to the Haitian Revolution, during which French rule was overthrown, resulting in the first black-ruled nation in the Americas. Haiti’s former plantocracy lost astounding amounts of wealth, while France forfeited colossal tax revenues. Even after France’s defeat, many longed to renew the fight to regain control over Haiti, and to restore the ‘good old days’ of the sugar-slave economy.

The present treatise is signed “Chotard Aîné”, who we gather to be Jean Marie Chotard de la Place, formerly a major Saint-Domingue planter. It was written in the immediate wake of France’s defeat and the formal independence of the Republic of Haiti. In essence, Chotard argues that France must undertake whatever efforts are necessary to regain control of Saint-Domingue, as the country was simply too valuable to forsake. Once that it achieved, slavery must be reinstated, and all blacks and mulattos must be made formally subservient to whites. Critically, he calls for the white plantocracy to be given self-government in the form of their own elected assembly. Chotard blames the Haitian Revolution and the downfall of French rule on both the French Revolution’s lenient policies towards blacks and mulattos as well as the fact that the plantocracy lacked an official role in the governance of the colony.



truments, et dont ils étoient incapables de calculer les conséquences.

Leur orgueil a commencé les malheurs de Saint-Domingue; leur orgueil les perdra eux-mêmes, et ils devraient être les premiers à supplier le gouvernement d'enchaîner chez eux, par des lois sages, ce vice qui les tourmente sans cesse : qu'importe le rang, . . . qu'importe la classe où l'on est, quand on jouit de l'estime publique, et qu'on est utile à son pays ? . . .

Hommes de couleur ! qui n'avez point partagé les crimes de vos semblables, qui avez senti que sous aucun gouvernement du monde, un fils n'a le droit de demander à son père, le poignard à la main, un autre sort que celui que la politique lui a destiné ; . . . votre raison vous dira que lorsqu'il s'agit de fixer l'état d'une classe entière, on est obligé de fermer les yeux sur les exceptions que l'on pourrait faire : la politique, qui ne voit qu'en grand, ne saurait s'y arrêter ; . . . mais croyez que la bienveillance et l'estime vous attendent, quand il sera permis à vos pères de respirer à l'abri des anciennes lois, qui nous régissaient tous.

Quant à vous, mulâtres orgueilleux, perfides affranchis, qui avez empoisonné les bienfaits de vos pères, par l'abus affreux que vous avez fait de lois surprises à la France, rappelez-vous que vous fûtes toujours agresseurs, . . . que vous avez mille fois outragé la France, et qu'il est un terme à tout.

En examinant, sous tous les rapports, d'où peuvent leur venir tant de prétentions, on cherche en vain une raison supportable pour y céder.

Est-ce comme fils de blancs ? On n'a encore vu, dans ce moyen, qu'un genre d'orgueil, qui leur a fait oublier les premiers devoirs de la nature, lorsqu'elle aurait dû

les guider. . . Je m'arrête, et c'est pour ne pas faire frémir le lecteur.

Est-ce comme fils de négresses ? Sous ce rapport, la classe blanche ne leur doit rien, et la politique s'oppose encore à toute concession politique.

Au reste, le sort de Saint-Domingue, sous la domination des noirs, avec lesquels ils sont aujourd'hui coalisés contre la population française, la situation de cette colonie, par les derniers détails que nous en avons, nous prouve assez que les mulâtres, comme enfans de deux couleurs, y subiront toujours l'ascendant du pouvoir paternel ou maternel.

Pour la seconde fois, ils en font l'expérience : d'abord, sous le nègre Toussaint-Louverture ; aujourd'hui, sous le noir Dessalines.

En les considérant donc d'après le rôle qu'on leur a fait jouer dans la révolution, on doit sentir que, quand la politique ne s'y opposerait pas, la facilité avec laquelle ils se sont livrés aux factions les plus opposées ; cette facilité, dis-je, ne permettrait pas non plus de les mettre dans une situation qui pourrait leur donner une influence dont ils abuseraient.

Au reste, ils n'ont été à craindre que parce qu'on ne les connaissait pas : ils ne sauraient être les créateurs du danger ; ils n'en ont été, et ne peuvent en être que les instrumens.

Enfin, pour ne pas devenir diffus dans un sujet sur lequel il y aurait encore tant de choses à dire, voici le véritable état de la question, et il ne faut que du bon sens pour en saisir la solution : deux classes existent, l'une blanche et libre, l'autre noire et esclave ; . . . de la rencontre d'un blanc avec une négresse, naît un homme de couleur mixte : comme homme, à quelle

In the work’s dedication to Emperor Napoleon, Chotard laments the loss of the colony, writing “at the expense of forty thousand French families, error triumphed for too long over the unfortunate truth”. The author asserts that Saint-Domingue is “temporarily lost” (p. 5) and can and should be regained. He advocates that a system like the short-lived Assembly of Saint-Marc, whereby the colony’s planters tried to create the own legislative assembly, should serve as template for Saint-Domingue’s self-government under French auspices.

Chotoard maintains a hard line against Saint-Domingue’s black and mulatto majority, stating “negrophilia is a cowardice [that] has only been useful to the enemies of France” (p. 19). He calls for blacks to be re-enslaved, as “the white man or the European cannot be perfectly free in the colonies unless the slave is perfectly enslaved there” (p. 22).

The author concludes his work by printing the founding charter of the Assembly of Saint-Marc (pp. 53-8), followed by a short commentary.

While Chotard’s vision is hardline reactionary and indeed repugnant to today’s readers, he argues his case in an impassioned and competent manner, such that the work would surely have given contemporary French readers (if not Emperor Napoleon!) pause for thought.

A Note on Rarity

The present work is extremely rare. We can trace only a single institutional example, held by the Bibliothèque nationale de France. Moreover, we are not aware of any sales records for another example.

Jean Marie Chotard: Unapologetic Saint-Domingue Planter and Immigrant to the USA

Jean Marie Chotard de la Place (1755 – 1810) was a Saint-Domingue plantation owner who immigrated to the United States during the Haitian Revolution. Of Breton background, he was born in Léogane, Saint-Domingue, and was educated in Nantes. In 1783, Chotard married Henriette Lafon, a wealthy plantation heiress.

Upon the outbreak of the Haitian Revolution, Chotard sent his wife and children to France, although sadly Henriette died during the sea passage. The children were then cared for by friends in Bordeaux. Chotard was deeply affected by the revolution, as not only did he lose his properties, his two sisters saw “their husbands murdered in their own homes, their homes desolated and themselves plundered”, before they escaped to Cuba.

In 1793, having lost everything in Saint-Domingue, Chotard, like many of his ilk, immigrated to the United States, wandering through many places (Philadelphia, Baltimore, Charleston) until he settled in down for a time in Wilkes County, Georgia. There, in 1797, he married a rich American widow, Sarah Williams Willis.

In 1798, Chotard “returned to St. Domingo to see about his property, and to France to see his two children. He was gone sixteen months in fruitless efforts to recover some remuneration for his losses, but only realized the distressing fact that his pecuniary prospects were blighted”. Yet, the present work proves that Chotard never gave up hope of returning permanently to Saint-Domingue, under a reinstated French regime run by the white plantocracy.

After returning from his travels, Chotard and his wife settled on a plantation near Greenville, South Carolina, where he spent the rest of his days. The present work seems to have been written while Chotard was resident in South Carolina and then sent to Bordeaux for publication.

Chotard’s son, Major Henry Chotard (1787 - 1870), who spent his adolescence at a military school in France, immigrated to the United States when he was 16. He soon joined the U.S. Army, rising rapidly in the ranks as a protégé of General (later President) Andrew Jackson, and fought in the Battle of New Orleans (1815). He eventually settled in Mississippi becoming one of the “Natchez Nabobs”. In 1860, his plantations engaged 274 slaves.

References: Bibliothèque nationale de France: 8-LK12-561; Dannelle Gutarra Cordero, *She Is Weeping: An Intellectual History of Racialized Slavery and Emotions in the Atlantic World* (2021), pp. 164-5:

SHANGHAI JAPANESE COMMUNITY

No. 11

谷岡繁 [Shigeru TANIOKA].

The New Map of Shanghai City / 最新上海地圖

Shanghai: 松翠堂書店 [Shosuido Bookstore], May Meiji 41 [1908].

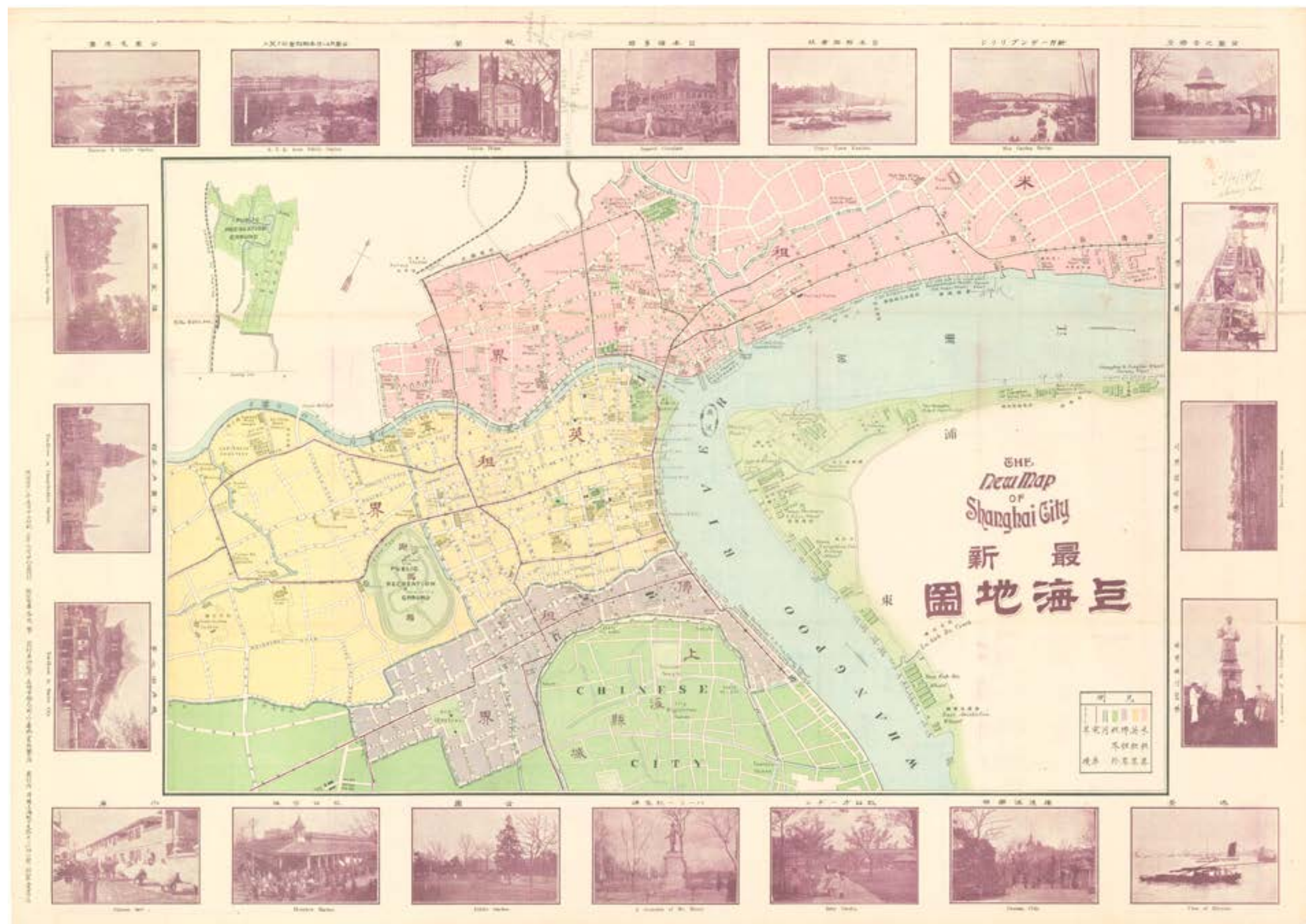
Colour photolithograph on thick paper, printed in colour on recto (map) and in blue-scale on verso (advertisements), some old neat period mss. annotations and additions, folding loose into an attractive original green printed card wallet (Very Good, overall clean and bright, just some light wear along original folds, some light print transference, wallet with just some light edgewear and creasing), 54.5 x 77 cm (21.5 x 30.5 inches).

Extremely rare – a highly attractive 19-noughts map of Shanghai published locally by the Shosuido Bookstore to serve the city's large Japanese community that was centred in the Hangkou District of the International Settlement; the bilingual (Japanese -English) map colour codes the city's various jurisdictions and labels every street and river quay, marks hundreds of key sites and edifices, while the margins are adorned with 20 photographic views of key attractions; the verso features advertisements for local Japanese businesses and products; housed in its original decorative card wallet – an amazing artifact of Shanghai's 'Japan Town' during a time of explosive growth and energy.

3.200 EUR

This extremely rare and decorative map of Shanghai was issued in 1908 by the city's Shosuido Bookstore to serve the city's large Japanese community, although it is bilingual (Japanese - English), so allowing it to be understood by a wider audience. The city is colour coded, with the Chinese City (shaded green); French Quarter (grey); British Quarter (yellow); and the International Settlement (orange), while the industrial area of 'Pootung' (Pudong) lies across the Huangpu River. Every street is delineated and labelled, the lines of the city's extensive tram system are marked, while the many quays along the Huangpu River are named. Major buildings and facilities are labelled, and in many cases outlined, including hotels, banks, consulates, hospitals, clubs, schools, theatres, utilities, shipping offices, major businesses, warehouses and places of worship (including the synagogue on Peking Road), etc. Parks, gardens and recreation grounds are detailed and shaded in dark green. Indeed, the map would have been quite useful to anyone wishing to orient themselves around the bustling and attraction-packed city.





Shanghai’s large ‘Japan Town’ was in the ‘Hangkou District’ (here spelled “Hangkew”, located between the Soochow and Hangkou creeks, in the International Settlement, just northeast of The Bund.

The composition is adorned with 20 photographic views around the margins that, running clockwise from the top left corner, are: Harbour & Public Garden; N.Y.K. from Public Garden; Custom House; Japanese Consulate; Nippon Yusen Kwaisha; New Garden Bridge; Music-House in Garden; Electric-Car in Shanghai; Race-Couse in Shanghai; A Monument of Mr. Li-Hang-Chang; View of Harbour; German Club; Baby Garden; A Monument of Mr. Hurry; Public Garden; Hangkew Market [the heart of ‘Japan Town’]; Chinese Cart; Tea-House in Native City; Tea-House in Chung-Su-Hu’s Garden; and Chung-Su-Hu’s Garden.

The map is adorned on the verso, printed in blue-scale, with numerous advertisements, mainly for Japanese owned businesses and products, while the inside of the attractive wallet that houses the map features a bright orange advertisement for Japanese beer.

A Note on Rarity

The map is extremely rare, consistent with such early 19th century ephemeral productions. We can locate only 2 institutional examples, held by the National Diet Library and the University of California-Berkeley Library. Moreover, we are not aware of any sales records for any other examples.

The Japanese Community in Shanghai

While more attention has been given to the British, French, Russian and American communities in Shanghai, for much of the city’s history by far and away its largest foreign community was Japanese. For generations, many Japanese were attracted by the ‘Shanghai Dream’, the chance to learn Mandarin and valuable skills in such a vibrant economy, before returning home to stellar opportunities. Others, from more modest backgrounds, came to work in menial jobs where they could earn higher wages than at home.

The story of the Japanese community in Shanghai commenced in the 1870s, when Japanese ships began to frequent the city’s harbour. The first Japanese Consulate was opened in 1872, to facilitate trade and to serve the small, but fast-growing, community of Japanese that came to reside in the city. In the 1880s, Japanese companies established their Chinese head offices in Shanghai, spurring the arrival of many relatively well-educated and affluent Japanese residents. This decade also started to see the first of the major waves of Japanese migration to Shanghai, and a ‘Japan Town’ began to develop in Shanghai’s Hongkou District, located between where the Suzhou and Hankou creeks flow down to meet the Huangpu River, just to the northeast of The Bund.

By the turn of the century, Shanghai’s ‘Japan Town’ had grown dramatically, such that it was a major feature of the greater city and considered something of phenomenon back in Japan. The community was graced with a great honour when, in 1907, it was visited by Prince Fushimi, a naval officer and a member of the imperial family. In 1908, the year that the present map was issued, the Japanese Club was opened to serve the community.

Upon the Japanese invasion of Manchuria, in 1931, and the bombing of Shanghai in 1932, the Japanese community in Shanghai experienced (not surprisingly) a great deal of hostility from their Chinese neigh-



bours. In 1937, Japan invaded and occupied Shanghai (a situation that would last until 1945), installing a brutal regime of oppression upon the Chinese population and tormenting and largely evicting most of the city’s Western residents. By contrast, Hongkou’s Japan Town enjoyed its heyday, gaining largesse by catering to the needs of Japanese soldiers and officials.

Upon the Liberation of Shanghai (August 1945), the Kuomintang evicted the Japanese from the city. While many of Hongkou’s Japanese residents had already fled, the stragglers were forced to beat a hasty departure, as anyone who remained would have been killed. Almost instantly, Hongkou’s ‘Japan Town’ was no more.

While Shanghai, and the rest of Mainland China was under Communist rule from 1949, for decades there were close to no Japanese people in the city. However, the opening the Chinese economy and society beginning in the 1990s has seen new waves of Japanese arriving in the city, pursuing the ‘Shanghai Dream’. Today Japanese residents account for 22% of the expat population, making them Shanghai’s largest foreign community.

References: National Diet Library: YG913-2492; University of California-Berkeley Library: East Asian Rare Ba 10.1; OCLC: 21788998; Virtual Shanghai, no. 269 [being the University of California-Berkeley example]: <https://www.virtualshanghai.net/地圖/來源?ID=269>

輪船通關切配運速達 取便切 取便切 取便切 蘇州支店 電話一〇九二番	御料理 蘇州支店 電話一〇九二番	會席御料理 蘇州支店 電話一〇九二番	松本商店 電話一〇九二番	文路 三六亭 電話一〇九二番	日本酒類 電話一〇九二番
御料理 電話一〇九二番	S. MAYEDA 電話一〇九二番	御料理 電話一〇九二番	KODAMA & Co. 電話一〇九二番	御料理 電話一〇九二番	御料理 電話一〇九二番
A. MATSUO & Co. 電話一〇九二番	SAPPORO BEER 電話一〇九二番	御料理 電話一〇九二番	KIRIN BEER & NUNOBIKITANSAN 電話一〇九二番	SAI SEI DO. 電話一〇九二番	御料理 電話一〇九二番
PHOTOGRAPHY 電話一〇九二番	萬成館 電話一〇九二番	松崎洋行 電話一〇九二番	田中旅館 電話一〇九二番	常盤舍 電話一〇九二番	日昇ホテル 電話一〇九二番
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相與本 電話一〇九二番	萬成館 電話一〇九二番	松崎洋行 電話一〇九二番	田中旅館 電話一〇九二番	常盤舍 電話一〇九二番	日昇ホテル 電話一〇九二番

HEINRICH KIEPERT OTTOMAN EMPIRE

No. 12

Heinrich KIEPERT (1818 – 1899), Author of the Original Map - ACADEMY OF MILITARY SCIENCE IN ISTANBUL, Author of the Ottoman Version.

پروسیا دولتی ارکان حربیه ضابطانندن فینکه و فیشر و موالکه
و کیپرت نام ضابطلرک اخذ و ترسیم و نمطه لسانی اوزره طبع ایتمش
اولدقاری ممالک شاهانه انا طولی حریطه سنک بو دفعه سایه
معارفوايه حضرت شهنشاهیده مکتب فنون حربیه جناب
جهاندا دیده لسان ترکی یه ترجمه اولنده دق بالترسیم
طبع و نمشیل اولنان قوییه سیدر

[Prusya devleti erkan-i harbiye zabitanından Finke ve Fişer ve Mulke ve Kiepert nam zabitlerin
ahz ve tersim ve nimçe lisanı üzere teb etmiş...]

[Map of Anatolia of the Imperial Dominions, which was surveyed, drawn, and published in the
German language by officers named Vincke, Fischer, Moltke, and Kiepert from the General
Staff of the Prussian State, and this time translated into the Turkish language at the School of
Military Sciences, under the educational patronage of His Imperial Majesty the Sultan].

[Istanbul:] Mekteb-i Funun-i Harbiye [Academy of Military Sciences] 1267 [1851]

Lithography, 93 x 64 (36.5 x 25.2 inches) contemporary dissected in 18 segments and mounted on
linen (Slightly age-toned and stained, folds reinforced on the verso with strips of linen, small holes
in margins; the paper is harder due to the reinforced glue, but otherwise in good condition).

*A remarkably rare and significant Ottoman map, derived from an 1844 German
map that incorporates the first scientific survey of Asia Minor conducted by Helmuth
von Moltke, Karl Friedrich von Vincke, and Friedrich Fischer. Notably, it features the
groundbreaking work of one of the most renowned German cartographers, Heinrich
Kiepert, who drew upon his own field measurements in his early 20s to produce this
impressive map.*

5.200 EUR

Heinrich Kiepert’s 1844 Map of Asia Minor

The 1844 map of Asia Minor represents the first cartographic work based on Heinrich Kiepert’s own field





surveys, marking the beginning of his lifelong dedication to the geography of Anatolia and the Levant. Emerging from his early interest in Hellenistic and Biblical history, Kiepert had already collaborated with Carl Ritter on the *Atlas von Hellas und den hellenischen Kolonien* (1840), devoted to ancient Greece, and in 1841 prepared the maps for Edward Robinson’s *Biblical Researches in Palestine*, a landmark study of the Middle East.

Kiepert’s association with Helmuth von Moltke (1800–1891) proved decisive. Moltke, then a Prussian officer and engineer, had conducted the first modern surveys of Istanbul and the Bosphorus between 1835 and 1839 under Ottoman commission. On Moltke’s initiative, Kiepert travelled to Istanbul and Greece in 1841, undertaking his own reconnaissance. The resulting map, published in Berlin in 1844 by Simon Schropp & Co., was titled: *Karte von Klein Asien: Entworfen und gezeichnet nach den neuesten und zuverlässigsten Quellen, hauptsächlich nach den in den Jahren 1838–39 von v. Vincke, Fischer und v. Moltke und 1841–43 von H. Kiepert, A. Schönborn und K. Koch ausgeführten Recognoscirungen, sowie nach den besten neueren Reiserouten, vorzüglich der Engländer. (Map of Asia Minor: Designed and drawn according to the newest and most reliable sources, chiefly based on the reconnaissance surveys carried out in the years 1838–39 by von Vincke, Fischer, and von Moltke, and in 1841–43 by H. Kiepert, A. Schönborn, and K. Koch, as well as on the best more recent travel routes, especially those of the English.)*

This map synthesized the Prussian reconnaissance surveys of the late 1830s and early 1840s, combining military precision with geographical scholarship. The principal contributors were:

- Helmuth von Moltke, whose surveys of the eastern highlands, Mesopotamia, and Kurdistan established the foundation for modern Ottoman cartography.
- Karl Friedrich von Vincke (1800–1869), a Prussian nobleman, officer, geographer, and explorer who played a key role in the early 19th century mapping of Asia Minor. Together with Moltke and Fischer, he was dispatched in 1837 to assist in the reorganization of the Ottoman army, conducting reconnaissance missions across northern and central Anatolia, including the Kızılırmak basin and the Antitaurus range.
- Friedrich Fischer, a surveyor who accompanied Moltke and Vincke and contributed to the mapping of the Taurus Mountains and southern lowlands.

Although these officers never produced a complete map of Asia Minor themselves, Kiepert transformed their data—supplemented by his own surveys—into a coherent scientific representation of the region. In 1854, he published the *Memoir über die Konstruktion der Karte von Kleinasien und Türkisch Armenien*, which included texts by Moltke, Vincke, Fischer, and Kiepert describing their respective survey areas, followed by Kiepert’s detailed technical notes:

„v. Moltke. Das nördliche Vorland und das Hochland von Kleinasien, der Taurus, Euphrat und Tigris, die mesopotamische Wüste und Kurdistan.

Fischer. Das nördliche und mittlere Kleinasien, Karamanien, der Taurus und Itsch ili

v. Vincke. Das nördliche Kleinasien bis Angora. Das mittlere Kisil Irmak Gebiet. Der Antitaurus und das Tochma Ssu Kiepert. Die westlichen Küstenländer Kleinasiens“

([Please click here to see a scan of the whole book – courtesy of the Bavarian State Library.](#))

At only 26 years of age, Kiepert produced what was then the most accurate and detailed map of Anatolia and the Levant, excluding the Arabian Peninsula. The work immediately attracted the attention of the Ottoman military authorities, who already held Moltke’s earlier surveys in high esteem. This 1844 map inaugurated Kiepert’s enduring pursuit of cartographic perfection in the region—a fascination that culminated in his monumental *Specialkarte vom westlichen Kleinasien* (1890), issued in fifteen sheets.

Though overshadowed by his later achievements, Kiepert’s first map of Asia Minor remains a cornerstone of nineteenth century German scientific cartography. Without the groundwork laid by Moltke, Vincke, and Fischer, Kiepert’s interest in the region might never have developed. As Ernst Curtius observed in his 1891 memorial address for Moltke before the Royal Academy of Sciences in Berlin, the collaborative mapping of Asia Minor and Turkish Armenia by these Prussian officers represented **“first ground work for a comprehensive and scientific representation of the continent of Asia Minor.”**:

“In addition a great work was achieved by the drawing of the maps (of Asia Minor and Turkish Armenia) by von Vincke, Fischer, von Moltke and Kiepert; the first practical part taken by German research in a great work of our time. What Moltke did in the eastern highlands, in Mesopotamia and Kurdistan, his friends mapped out and supplemented, von Vincke in the western highlands, in the Halys Valley and Anti Taurus, Fischer in the Taurus and its southern lowlands. These are the campaigns of our Prussian officers in times of peace; works of investigation, deeds indeed that do honour to the fatherland and its army. They give the first ground work for a comprehensive and scientific representation of the continent of Asia Minor; they have been adopted, as a legacy of Moltke, by the Academy which regards the progressive conclusion of the work begun as one of her most important tasks.” (Essays, Speeches, and Memoirs of Field Marshal Count Helmuth von Moltke, London, 1892, p. 231.)

Ottoman Version of the Map

Published in Istanbul in 1851, seven years after the German first edition, this Ottoman version was issued by the Imperial School of Military Sciences. It is likely the earliest Ottoman printed map of Anatolia and the Levant to be based on contemporary scientific surveys.

At the time, Heinrich Kiepert was probably still little known in Ottoman circles. By contrast, the Prussian surveyors whose work underpinned the map—above all Helmuth von Moltke—enjoyed exceptional prestige at the Ottoman court and within the Military School. In the late 1830s, these officers had been invited by the Sultan to assist with the modernization of Ottoman military positions. Moltke, in particular, was commissioned to survey Istanbul and the Bosphorus.

One year after the present map, in 1852, the Military School in Istanbul published its celebrated Ottoman edition of Moltke’s map of Istanbul.

The Note on Rarity

The map is very rare. We have traced examples in Turkish institutions, but only one example recorded in WorldCat, held by the Berlin State Library (OCLC 1538040903).

INCUNABLE OF THE OTTOMAN MODERN CARTOGRAPHY

No. 13

Ali ŞEREF PAŞA (also Hafız Ali and Hafız Ali Eşref, Istanbul ? - 1907).

یکی اطلس
[Yeni Atlas / New Atlas]

Paris: 1285 [1869].

Large quarto, [2], 22 double-page maps, lithographed in colour, bound tan wrappers in recent elegant light brown calf binding with black tooling and lettering, recent marbled endpapers (Very Good, minor foxing and staining, sporadic small tears in margins, a small piece of tape in the lower part of the front wrapper).

A handsome clean example of an exceedingly rare first Ottoman lithographed atlas, made by a pioneer of the Ottoman modern mapmaking, Ali Şeref Paşa in the time of his schooling in Paris. Ali later became the leading Ottoman governmental cartographer and is today known for his last, unfortunately unfinished gargantuan project of wall map of Anatolia in 100 sheets, based on the Kiepert's map of the same region.

5.500 EUR

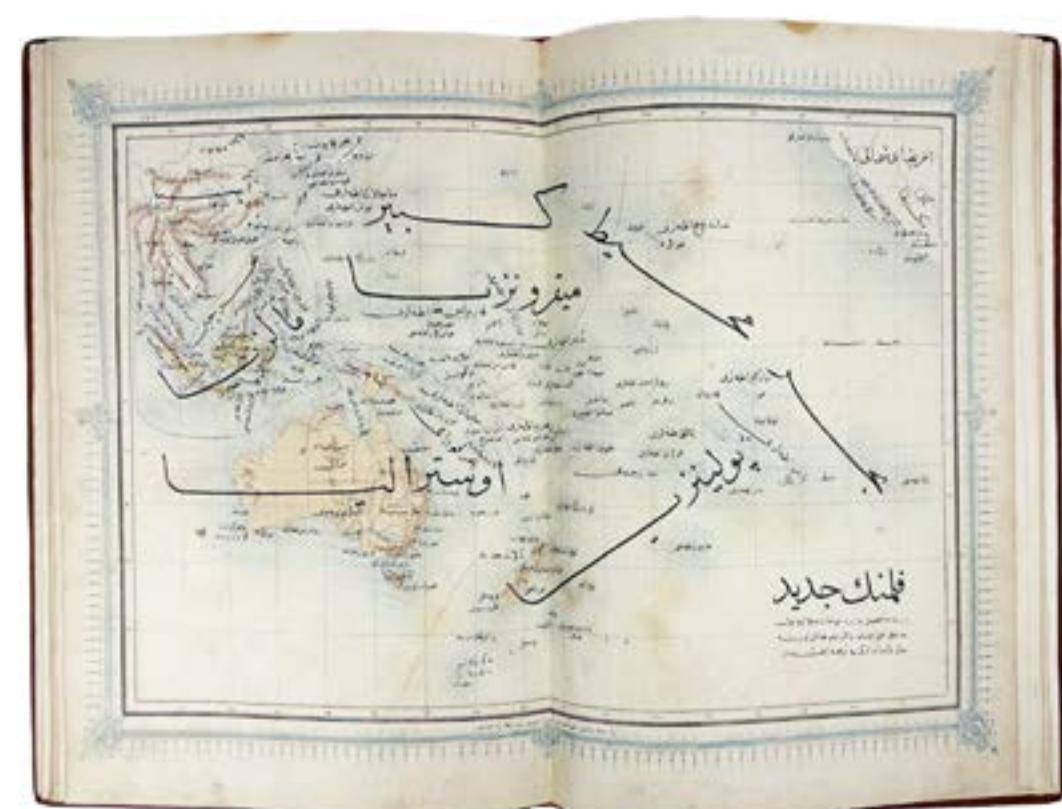
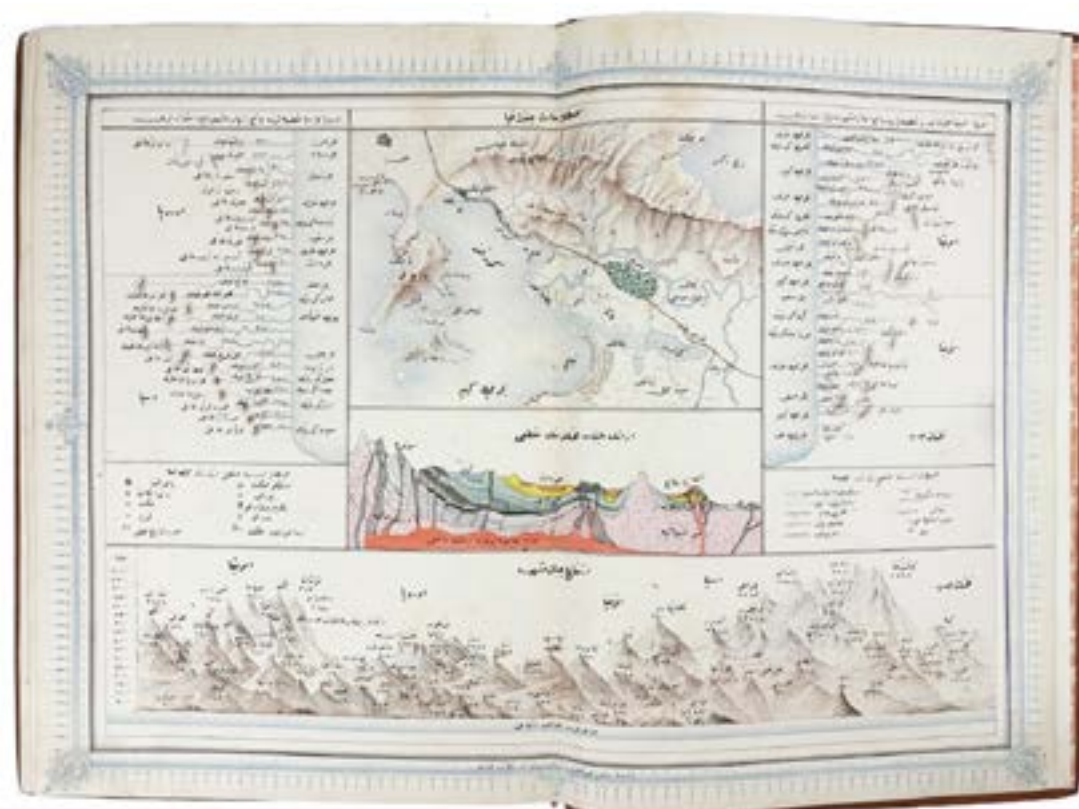
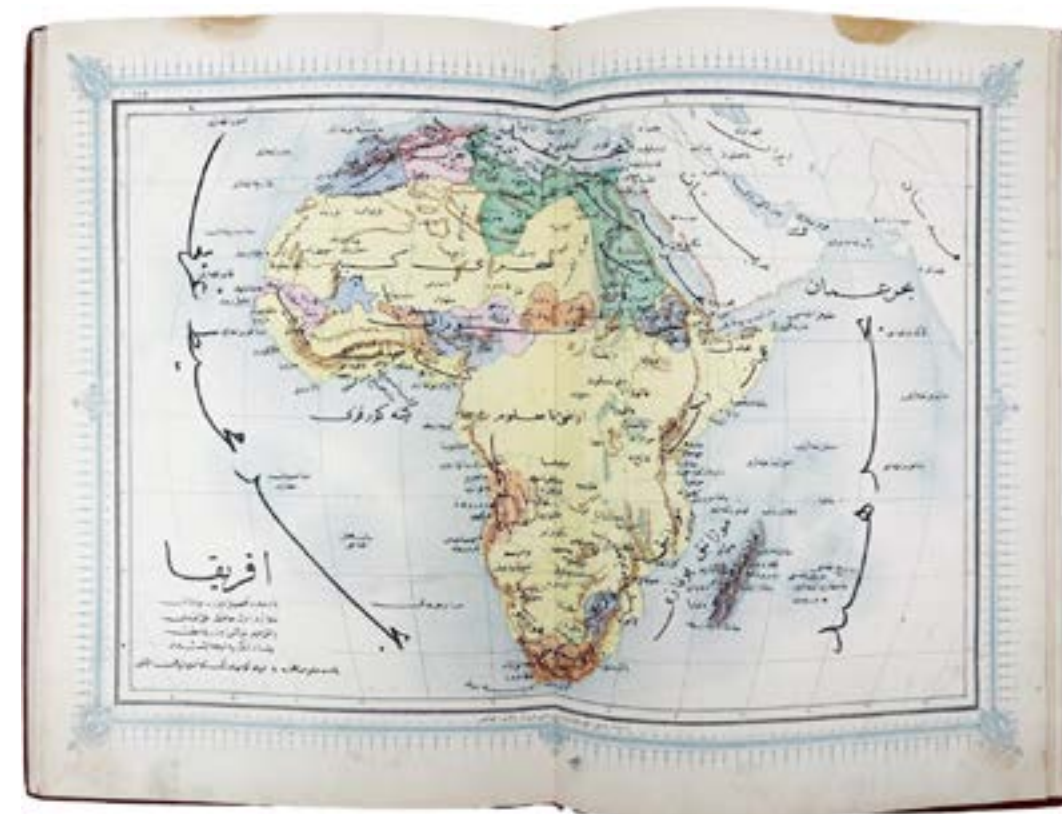
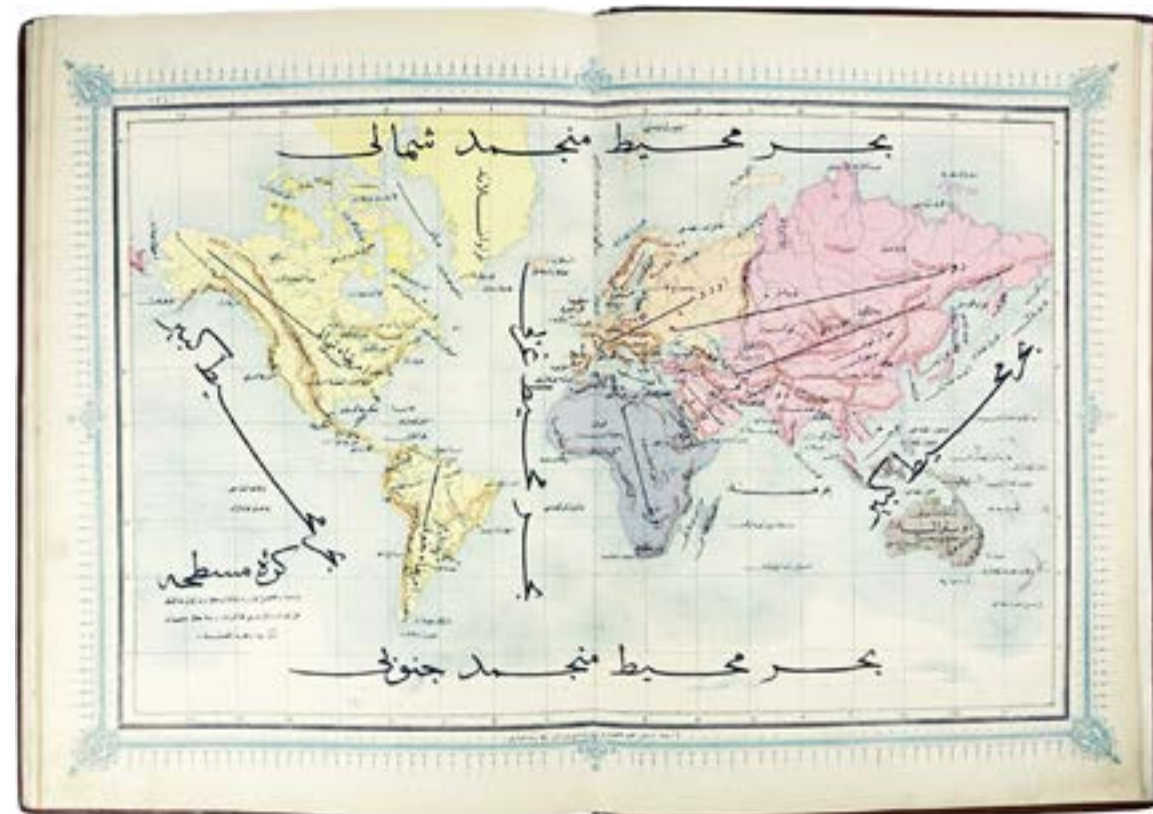
This exceedingly rare atlas is the first in the Ottoman language to be printed using lithography. It was likely produced in a limited number by Ali Şeref Paşa at the conclusion of his studies in cartography in Paris, where he was sent by the Ottoman government to learn about new Western techniques of map-making.

The atlas features 22 elegantly crafted maps of the world, continents, European countries, and the Ottoman Empire, all lithographed in vivid colors and adorned with oriental patterns in the margins. In the introduction, Hafız Ali mentions that the atlas was based on maps created by Professor Boutet de Monvel at Lycée Bonaparte, where he studied.

The double-page maps are:

- General geography with the highest mountains and longest rivers,
- Map of the World,
- Europe,
- Asia,
- Africa,
- North America,





- South America,
- Australia and Oceania,
- Rumelia with an in-set map of Crete,
- Anatolia, Levant and Egypt,
- The Red Sea with Hejaz, Egypt and an in-set map of the Suez Canal (opened in the same year, this atlas was published!),
- France with an in-set map of Corsica,
- Great Britain with in-set map of the Shetland Islands,
- Prussia,
- European part of Russia,
- Austro-Hungary,
- Italy,
- The Netherlands, Belgium and Luxemburg,
- Scandinavia,
- Spain and Portugal,
- Switzerland,
- Asian part of the Ottoman Empire, Iran, Tatarstan, Afghanistan and Baluchistan.

Ali Şeref Paşa – The Pioneer of the Modern Ottoman Cartography

Ali Şeref Paşa (also known as Hafız Ali Eşref) was a soldier and cartographer who graduated from the Military Academy in Istanbul and was sent by the Ottoman government to Paris in 1862 to study modern cartographic methods and the emerging technique of colour lithography. His training formed part of the Tanzimat reforms aimed at modernizing Ottoman science and technical production.

In 1869, while still a student in Paris, Ali published his first atlas. Containing 22 folio sized maps lithographed in vivid colours and adorned with decorative Ottoman lettering, it stands as the first modern Ottoman lithographed atlas and established the technical foundation for all subsequent Ottoman atlases. Upon returning to Istanbul, Ali Şeref Paşa pursued a successful career in both cartography and the military. He introduced lithography as a printing technique for cartographic works in the capital and, in the following years, commissioned a series of folio maps that were later assembled into another large format atlas, *نگی جغرافیا آطلسی (Yeni Coğrafya Atlası / The New Geographic Atlas, 1892–1894)*. This was the first chromolithographed large format atlas printed in the Ottoman Empire, and likely the first of its kind in the Islamic world, making his Paris acquired expertise fully available within Ottoman scholarly and military circles.

Ali Şeref Paşa's most ambitious late project was a 100 sheet map of Anatolia, based on Heinrich Kiepert's map of the same region. At his death in 1907, the work remained unfinished. Individual sheets of the intended wall map were issued separately and today survive only rarely on the market.

We are aware of 3 institutional examples in Western libraries and collections (Library of Congress, University of Chicago and David Rumsey Map Collection).

References: OCLC 869856294. Osmanlı coğrafya literatürü tarihi. History of Geographical Literature during the Ottoman Period, 2000, pp. 378-379.



WALL MAP OF THE OTTOMAN EMPIRE

No. 14

MECLIS-I MAARIF (Imperial Council of Education) - MEKTEB-I FÛNÛN-I HARBIYE-I ŞÂHÂNE [Imperial School of Military Sciences].

عموم ممالك محروسه شاهانه خريطه سى
[General Map of the Imperial Guarded Domains]

Istanbul: مكتب حربيہ شاهانه مطبعه سى [Mekteb-i Fünûn-ı Harbiye-i Şâhâne Matbaası / Imperial School of Military Sciences Press *i.e.* Ottoman War Academy Printing House] 1312 [1896]

Lithograph in colour, 150 x 120 cm (59 x 47.2 inches), originally dissected, mounted on linen (professionally restored and mounted on modern linen, small cracks, tears and holes in paper, partly repaired loss of margins, light water staining).

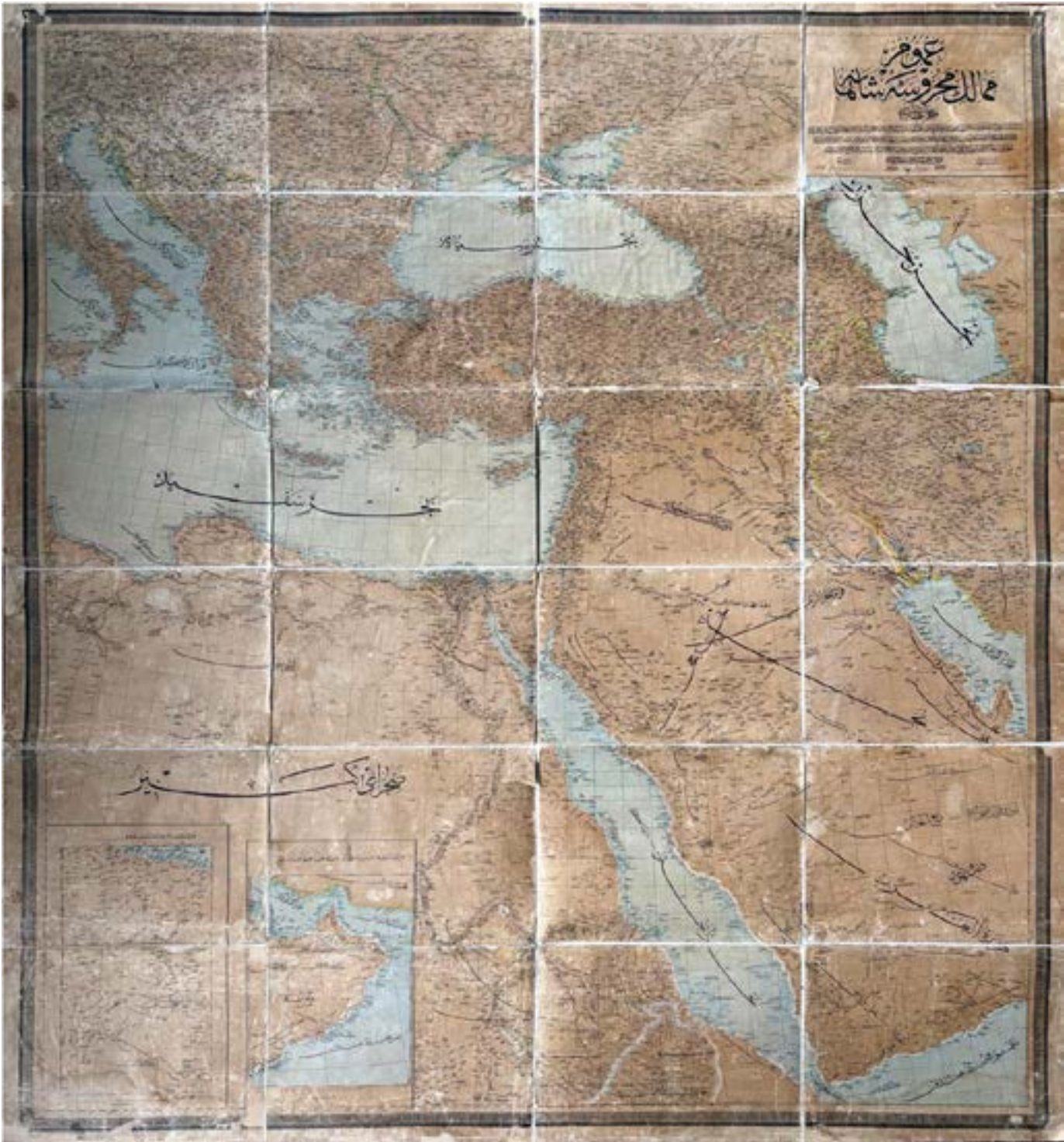
A gigantic late 19th century map of the Ottoman Empire

7.500 EUR

A monumental late 19th century wall map of the Ottoman Empire, extending from the Balkan Peninsula in the north to the Arabian Peninsula and Red Sea in the south, and from North Africa in the west to parts of Iran in the east. Two inset maps provide additional regional detail: one of Libya, and another of the southeastern Arabian Peninsula, covering Qatar and the territories corresponding today to the United Arab Emirates, Oman, and parts of Saudi Arabia.

Compiled by professors of the Imperial School of Military Sciences in Istanbul, the map is distinguished by its meticulous rendering of routes, settlements, mountain ranges, and river systems. The level of detail suggests an academic and strategic purpose, reflecting contemporary Ottoman cartographic and military interests.

This is the largest single sheet printed Ottoman map we have encountered. It is exceptionally rare: we previously owned one example in 2018, and no examples are recorded in Western institutional collections.





No. 15

Fahreddin Reşad Bey (1867–1943) – Mehmed Nâbi Bey (1868–1924), Editors.

باب عالی. خارجیہ نمظارتی. بحرین آطہ لری مسئلہ سی
[The Sublime Porte. Ministry of Foreign Affairs. The Issue of the Bahrain Islands]

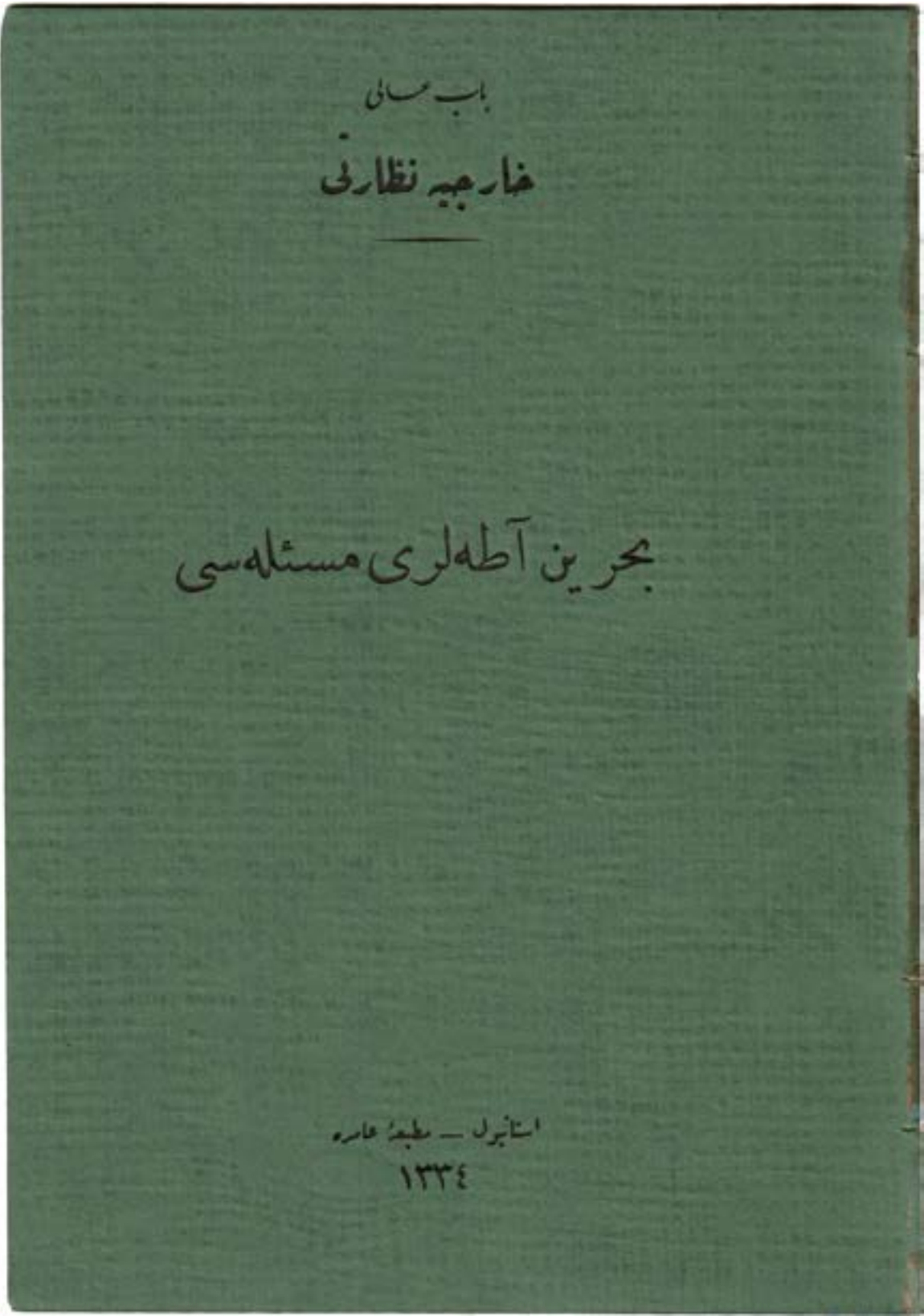
Istanbul: Matbaa-yi âmire 1334 [1918].

8°. 12 pp, original green wrappers with lettering (disbound, otherwise clean and in good condition).

4.500 EUR

After World War I and the dissolution of the Ottoman Empire, diplomat Fahreddin Reşad Bey (also known as Rumbeyoğlu Fahreddin Bey or Rumbeyoglu Fahr al-Din Bey, 1867–1943) and Mehmed Nâbi Bey (1868–1924), who served as Minister of Foreign Affairs beginning in October 1918, released several government publications about foreign affairs administration in former Ottoman territories and border regions at the conclusion of the war. These publications were based on documents held at the state archives.

This work compiles the history of Bahrain from the Anglo-Persian capture of Qeshm in 1622 to 1917, focusing on the British protectorate and their relations with the Ottoman Empire. The text is written in both Ottoman and French.



بحرین آطہ لری مسئلہ سی

بحرين آلهلری بصره کورفوزینک ساحل غریبسنده کی « احسا » قطعمنک منتهاسی
اولان بیوک کورفوک مدخلنده قرقچی والتنجی طول دائرهلری آدهسنده ویکرمی التنجی
عرض دائرمنک همان گذرکاهنده برقاج آله درکه ایجلوندن یالکیز بری دیگرلرینه نسبت
قبول ایتمز مرتبه جسیم اولسیله سادمه جه « بحرین » جزیره سی دنیلور . بو آلهمنک طولی
اون بر و عرضی دوت ییحق ساعتک مسافه تشکیل ایدر . نفوسی یکریمی بش بیک تخمین
اولنشددر . جعفری مذهبنده اولان اهالیسنک باشلوجه مدار تعیشلری بیک قدر کیلریله
صیدونقل ایتدکلری اینجو وصدفدر .

بحرین اطهری ۱۵۰۷ تاریخچه پورتیکولرک تحت تملک‌کننده ایدیه‌دهه بونلر ۱۶۲۲
تاریخچه شاه عباس صفوی طرفدن دفع و طرد ایدیشلردر . بعده جزایر مذکورده عجملر
ایله عربلر آرمسند، مازعاتی موجب اولمش و نهایت ۱۷۸۴ تاریخچه (عطرلی) نام عرب
قبیلہ‌سی طرفدن ضبط و تسخیر اولمشدر .

بفداد وبصره نك فتحندن سكره دولت عليه نك بر صورت متاديه ومستقر مده والماعقله
برابر ايجه زمانه بحرین ، اوزونده اجراى حكمرانى ايلدىكى اكلاشيلور . اجراى حكومت
اتمكده اولان بحرین شيخ لاحق (الخليفه) عالمه سندندير .

درد انگلیز کیسنگ ۱۸۷۰ اوائلده بحرین صولرینه کلهک شیخک عزلیله بومباه
اعزامی ویرینه آخرک نصی خبری بغداد ولایتدن اشعار اولمسی متعاقب لوندرد سفارت
سینه سنه بوباده انگلتره حکومتدن ایضاحات طلب ایلدی اشعار قلمشدر سفارت
مشارالیهانک ۱۵ کانون ثانی سنه ۱۸۷۰ تاریخلو تلغرافنامه جوابیسنده لورد قلازاندونک
بووقعه دن اصلا معلوماتی اولدیقنی مع مافیہ بحرین آطه لری برمدن بیری قورضان یتاغی
اولدیندن انگلتره کیملرینک اوراده بولنسی بوندن نشأت ایتمه برحال اوله جغنی و بحرین
آطه لرینک حکومت سینه به عاندیقنی ایلک دفعه اوله رقی ایشندیکنی و جزایر مذکورده اوزرنده
ایران طرفدن حقوق حکمرانی ادعا ایدلمکده اولدیقنی سوبلیسلسه سفیر مزک ایرانک عربستان
اوزرنده اصلاح قوق حکمرانیسی اولیوب بحرین آطه لری من القدیم بصریه تابع اولدینی

ذیل : ۲

Traduction de la dépêche adressée par Lord Granville à l'Ambassade Impériale Ottomane à Londres sub N° 4965/176, en date du 8 août 1878.

Monsieur l'Ambassadeur,

Dans une conversation que j'ai eu avec Votre Excellence au sujet de l'Île de Bahrein, vous m'aviez déclaré que vous étiez chargé par votre Gouvernement de faire de représentations amicales à l'égard de tout empiétement sur le territoire appartenant au Sultan, et j'avais alors promis à Votre Excellence que je ferais des investigations là-dessus. J'ai maintenant l'honneur d'informer Votre Excellence que le Secrétaire d'Etat pour les Indes a prié Son Gouvernement de lui fournir des explications sur les procédés faisant l'objet des démarches de Votre Excellence.

Cependant, en attendant le résultat de ces enquêtes le Gouvernement du Sultan peut être assuré que ce n'est point le désir du Gouvernement de Sa Majesté d'intervenir dans les affaires du Golfe Persique à moins qu'elles ne concernent ce qui est imposé par le Traité conclu en vue de maintenir la paix dans ces eaux.

J'ai l'honneur d'être avec la plus haute considération etc.,

(Signé): GRANVILLE.

1961 FRENCH REFERENDUM ON ALGERIAN SELF-DETERMINATION ALGERIAN INDEPENDENCE

No. 16

Charles de GAULLE (1890-1970) - Michel DEBRÉ (1912 – 1996).

رئاسة الجمهورية

...

مرسوم عدد 1299 - 60 المؤرخ 8 ديسمبر 1960
يقرر جعل مشروع قانون تحت الاستفتاء

Paris, December 8, 1960.

Broadside, A4, soft folds, minor foxing, but overall good.

Issued in late 1960, this decree and draft law, here printed in Arabic language, signify France's shift toward Algerian self-determination. Developed by President Charles de Gaulle and Prime Minister Michel Debré, it laid the groundwork for the 1961 referendum that led to Algerian independence.

980 EUR

This decree and its accompanying draft law represent a decisive turning point in France's evolving policy toward Algeria.

Issued jointly by President Charles de Gaulle (1890-1970) and Prime Minister Michel Debré (1912 – 1996) in December 1960, the document formalized the government's intention to grant Algerians the right to determine their own political future. It marked the first official acknowledgment that the colonial relationship would be replaced by self-determination, setting in motion the process that culminated in the national referendum of January 1961.

That vote, overwhelmingly in favor of independence, paved the way for the end of 132 years of French rule and the emergence of the Algerian Republic two years later.

An independence referendum was held in French Algeria on 1 July 1962, with 99.72% voting in favor. On July 3 of the same year, France proclaimed Algeria independent.

The broadside translates approximately as:

Presidency of the Republic



Letter from the Prime Minister to the President of the Republic

Your Excellency, the President,

In accordance with Article 90 of the Constitution, I have the honor to submit to Your Excellency the draft law entitled “Draft Law Concerning Certain Special Measures in Algeria,” which was approved by the Council of Ministers in its session of 7 December 1960. Signed: Michel Debré.

Decree No. 1299-60, dated 8 December 1960

Declaring that a draft law shall be submitted to referendum

The President of the French Republic, upon the proposal of the government, considering Articles 11, 19, and 60 of the Constitution, after consulting the Constitutional Council in accordance with Article 16 of the decree containing the organic law dated February 7, 1958

Orders:

Article 1 — The draft law annexed to this decree, which was deliberated upon by the Council of Ministers after consultation with the Council of State, shall be submitted to referendum on 8 January 1961, in accordance with Article 90 of the Constitution.

Article 2 — Voters shall answer “Yes” or “No” to the following question: Do you approve that the President of the Republic take the necessary measures to enable the people of Algeria to determine their own destiny within the framework of relations between France and the French Republic?

Article 3 — This decree shall be published in the Official Journal of the French Republic.

Paris, 8 December 1960

Signed: Charles de Gaulle.

Draft Law

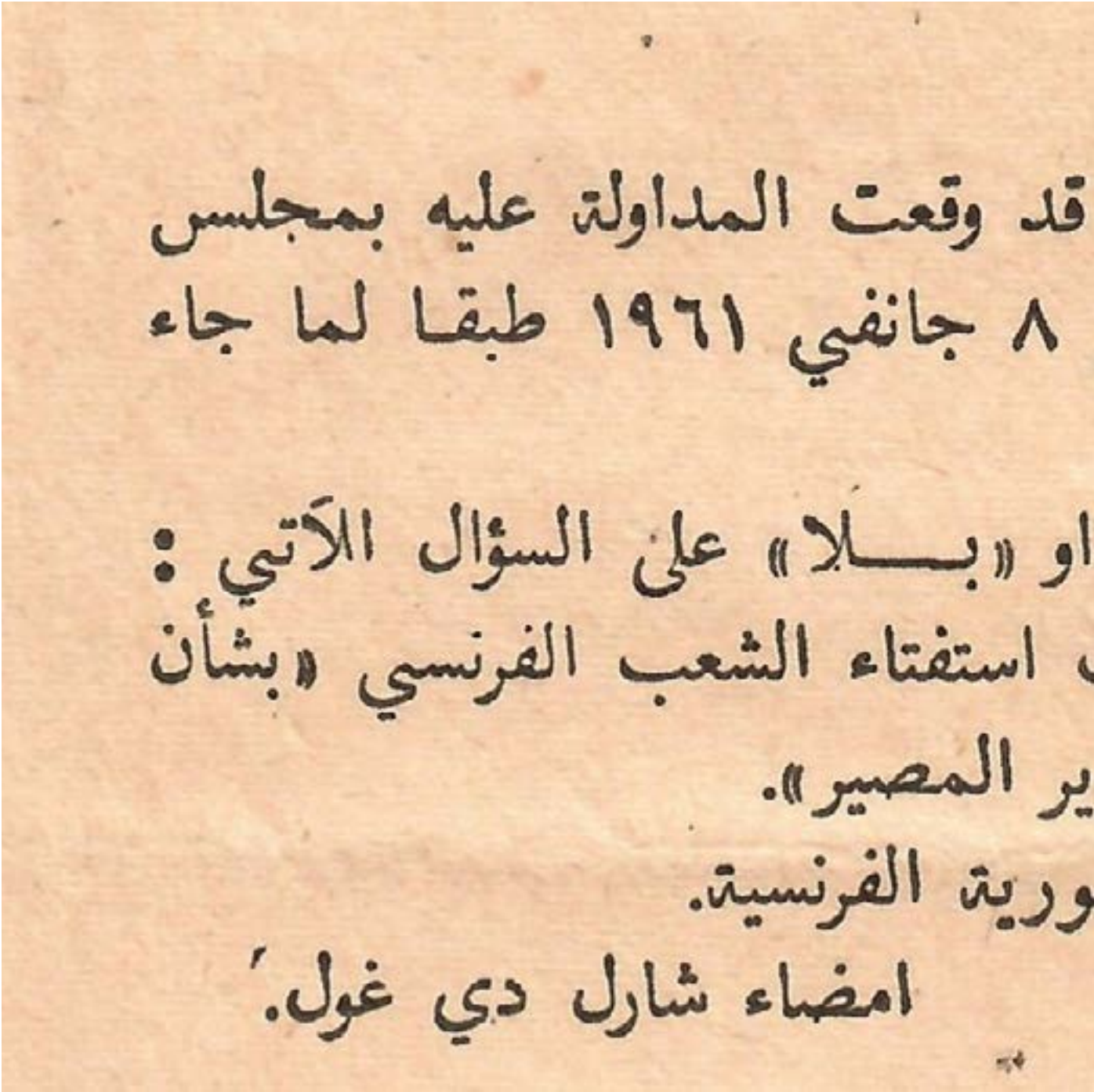
Concerning the self-determination of Algerian citizens and the organization of public authority in Algeria prior to self-determination.

Article 1 — When the security situation in Algeria permits the normal exercise of public freedoms, Algerians shall express, through a direct general referendum, their political opinion determining their future relations with the French Republic. The conditions of this referendum shall be specified by decree of the Council of Ministers. The outcome shall be determined on the basis of a report by the President of the French Republic, in accordance with constitutional procedures.

Article 2 — Until the self-determination provided for in Article 1 is achieved, decisions taken by the Council of Ministers concerning the organization of public authority in Algeria shall follow the provisions of Article 73 of the Constitution, under the following conditions:

a. Assigning Algerian citizens and their representatives various responsibilities in Algerian affairs, whether by establishing consultative bodies and councils empowered to consider all Algerian matters, or by creating executive and advisory bodies at the level of districts and provinces suited to local needs.

b. Ensuring cooperation among communities and special institutions for each of them. c. Establishing bodies to oversee matters concerning initiatives that involve France in Algeria, within the framework of relations organized between representatives of France and representatives of Algeria.



ALASKA – COLD WAR

No. 17

ALASKAN AIR COMMAND LIASON OFFICE (U.S. AIR FORCE).

Alaskan Air Command / Airman Information.

[Parks Air Force Base, Dublin, California], 1955.

4° (27 x 20.5 cm): 1 f., 6 pp., plus one double page folding map (28 x 43 cm) loose, stapled (Very Good, overall clean, staples rusted, the odd tiny spot, map with minor loss to upper right corner).

A seemingly unrecorded ephemeral work issued by the 'Alaskan Air Command Liaison Office' in California as a guide for U.S. Air Force personnel about to be deployed to Alaska; issued in 1955, just as the Cold War was heating up, and when Alaska was America's arrowhead in said rivalry; illustrated with a detailed map of Elmendorf Air Force Base, the greatest bastion of NATO in the North Pacific theatre.

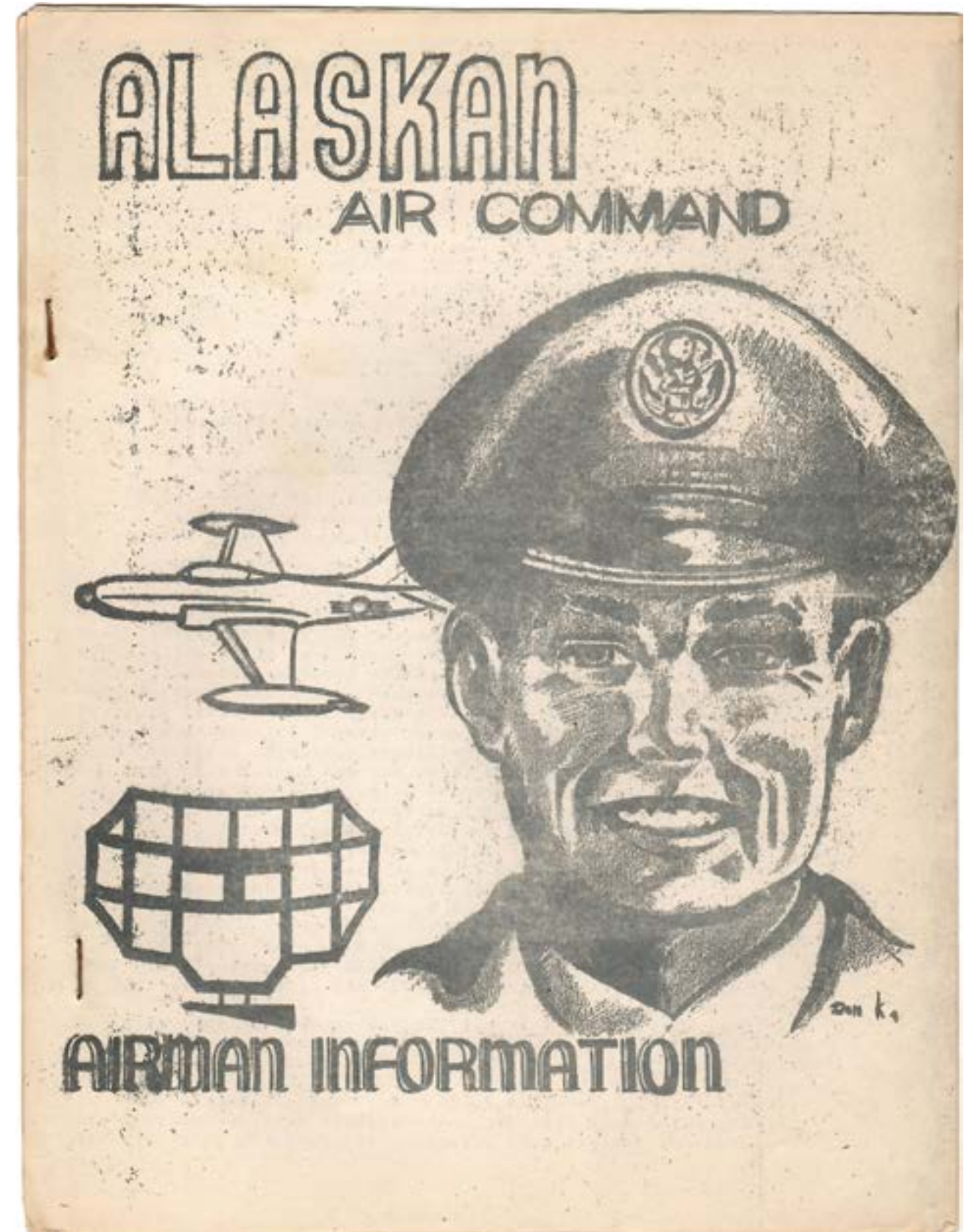
680 EUR

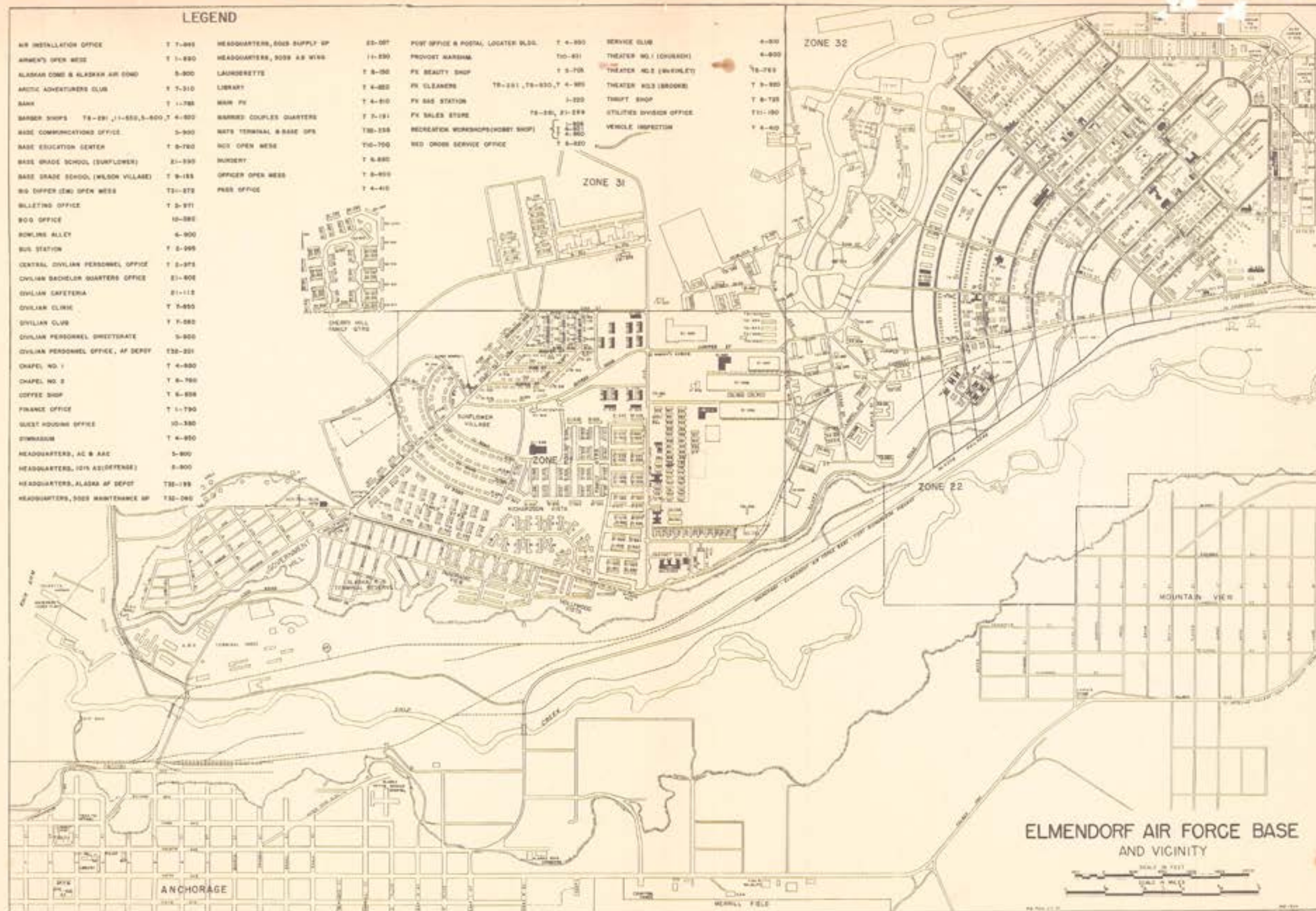
This is an ephemeral guide for U.S. Air Force personnel who are about to be transferred to Alaska. It was published by the Alaskan Air Command Liaison Office, at Parks Air Force Base, in Dublin, California, which was a major staging point for airmen and their families awaiting transfer to Alaska. It appeared in 1955, just as the Cold War was ramping up, whereupon Alaska assumed high importance due to its ultra-strategic location near the Russian Far East and along Polar flight routes. Yet, Alaska remained a mysterious, far away, 'frozen' place for almost all Americans.

The cover of the pamphlet is adorned with a portrait of a U.S. airman, a jet and a radar net. The text commences with a note stating that the Alaskan Air Command Liaison Office "exists for the purpose of assisting" airmen during their stay at Parks and arranging for their transfer to Alaska. It then proceeds to give descriptions of the air bases in Alaska where personnel may end up serving, noting their locations, size, the air wings and aircraft present, the living quarters and amenities, as well as remarks on the climate.

First, is the Elmendorf Air Force Base, located 2 miles from Anchorage, it was then home to 12,000 personnel. It played major role in WWII against Japan and was then one of the top bastions of the West during the Cold War. Next, is Ladd Air Force Base, located in Fairbanks, it was then home to 4,000 personnel, while Eielson Air Force Base, located 26 miles away was served by 2,700 personnel.

Shemya Air Force Base was then the only operational base left on the Aleutian Islands and was home to 200





personnel. Additionally, airmen were stationed as part of radar squadrons at remote sites (watching for Soviet incursions!), with 100 to 300 men deployed per site.

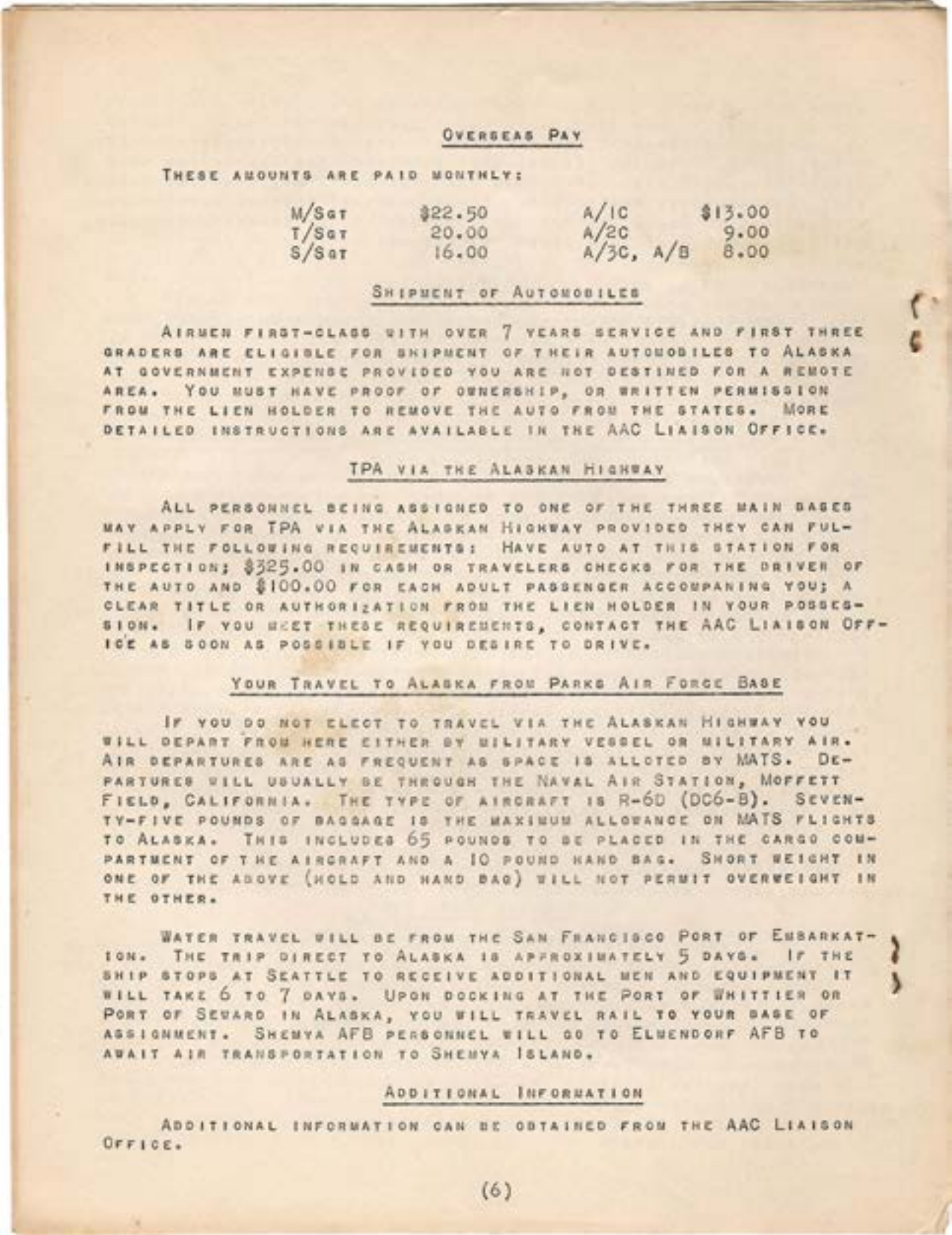
It is noted that tours of duty for U.S. Air Force personnel in Alaska generally lasted 24 months, although airmen whose families remained elsewhere tend to serve for only 18 months.

There is then information on government family quarters, the commissary, movement of dependents and household goods at government expense, the Alaska leave policy, overseas pay, shipment of automobiles, as well as transport routes to bases in Alaska.

Perhaps the highlight of the work is the highly detailed map of ‘Elmendorf Air Force Base and Vicinity’ with a focus on its residential section, of which the ‘Legend’ identifies dozens of facilities.

While the pamphlet is undated, the map bears the date of ‘May 1954’ in small print, plus, the printer’s slug including ‘[19]55’.

References: N/A – seemingly unrecorded ephemera.



"JUST FOLLOWING ORDERS" WWII NAZI GERMANY OPERATION VALKYRIE

No. 18

Adolf HITLER (1889-1945).

Die bewaffnete Macht eines Staates steht und fällt mit dem Prinzip der Autorität der Vorgesetzten und dem bedingungslosen Gehorsam der Untergebenen. Dieses Prinzip gilt für alle, für die Oberbefehlshaber und Befehlshaber genau so wie für die Soldaten...

[S. L., but Nazi Germany] July 17, 1944.

Signatures: [Probably Wroclaw] August 8, 1944.

2 A4 sheets of thin paper, with a carbon copy of a typescript, signatures in various handwriting styles in different types of ink in white margins, papers marked with 13 and 14 with a pencil in a top right margin, shadows of blue carbon signatures and marks, a shadow of a stamp in one upper left margin, traces of rusty staples (staple holes in margins, soft folds, small tears in margins, second page with a hole in the middle with small loss of text).

A secret document, written at the beginning of the collapse of the Third Reich shortly after D-Day and the liberation of Rome, contains text by Adolf Hitler instructing his officers to maintain a strict hierarchy within the army.

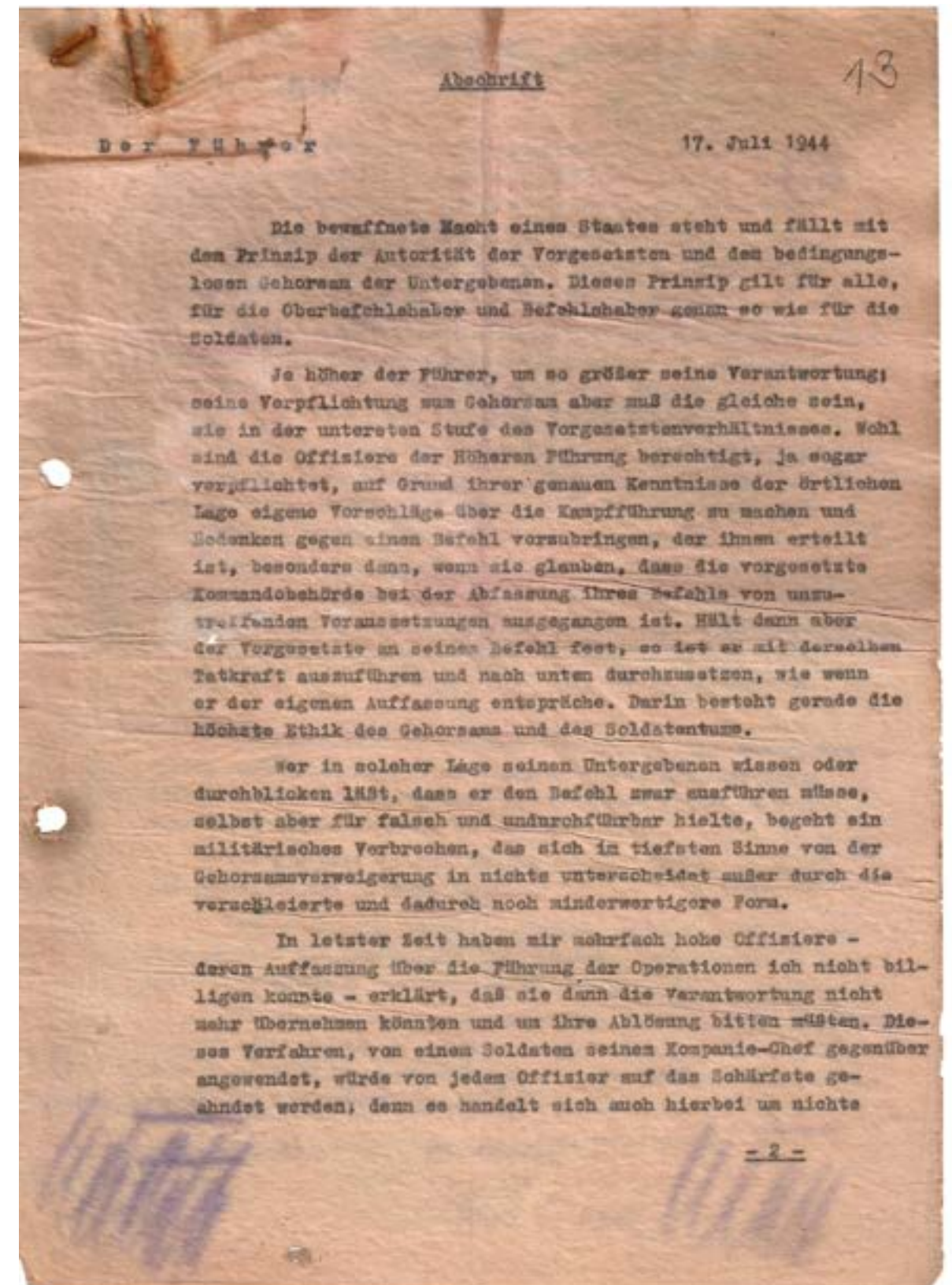
The directive's emphasis on hierarchy and unconditional loyalty gained tragic irony only three days later, when several of Hitler's own staff officers launched the failed assassination known as Operation Valkyrie (20 July 1944).

850 EUR

By July 1944, Germany's military position was beginning to deteriorate. On June 4, 1944, Rome fell to the Allies, becoming the first Axis capital to be captured. Two days later, on June 6, Allied forces launched the D-Day invasion of Normandy, marking a decisive turning point in the war. Nevertheless, progress remained difficult: Caen, one of the principal objectives, was not secured until July 21.

Within the Reich, internal dissent further destabilized the regime, most notably through the attempted assassination of Adolf Hitler on July 20, 1944, known as the 20 July Plot or Operation Valkyrie (German: *Unternehmen Walküre*), led by Claus von Stauffenberg.

This secret document, written by Adolf Hitler just three days before the attempt on his life and addressed to his officers, reveals a deepening sense of uncertainty within the German army—an atmosphere that



prompted demands for stricter discipline and reinforced hierarchical control. In it, Hitler places responsibility for the maintenance of strict order squarely upon the officers, making clear that any officer unable to uphold such discipline would be dismissed immediately.

This document bears the signature of an Oberstleutnant. It is also annotated in the margins by five additional individuals, each marking it “Understood” (*Kenntnis genommen*) and dating the notation August 8, 1944.

The largest signature, apparently that of the senior General der Flieger Veit Fischer (1890–1966), suggests that the document may have been signed in Wrocław, as Fischer assumed command of the newly established Luftgau-Kommando VIII there the following day. At that time, the city stood in the path of the Soviet advance and would, in early 1945, become the site of the Siege of Breslau.

Taken together, these details suggest that copies of this directive were distributed from July 17, 1944, onward to newly appointed senior officers in order to reinforce discipline within the armed forces of the increasingly unstable Third Reich.

The date, August 8, 1944, coincides with the execution at Berlin’s Plötzensee Prison of the first group of alleged conspirators implicated in the 20 July plot to assassinate Hitler. Among the eight high-ranking German officers put to death were Field Marshal Erwin von Witzleben and General Hellmuth Stieff.

The typed text translates to English as:

Copy

The Führer

17 July 1944

The armed power of a state stands or falls with the principle of the authority of superiors and the unconditional obedience of subordinates. This principle applies equally to commanders and officers as it does to soldiers.

The higher the leader, the greater his responsibility; yet his obligation to obedience must remain the same as at the lowest level of command. Officers of higher leadership are certainly entitled—and even obliged—on the basis of their precise knowledge of local conditions, to make their own proposals regarding the conduct of operations and to raise objections to an order given to them, especially when they believe that the superior command authority has issued its order based on incorrect assumptions. However, if the superior insists upon his order, it must then be carried out and enforced with the same determination as if it corresponded to one’s own conviction. In this lies the highest ethic of obedience and of soldierly conduct.

Anyone who, in such a situation, lets his subordinates know or suspect that he must carry out the order but considers it wrong or impracticable, commits a military offense which, in its deepest sense, differs in no way from disobedience—except by its disguised and therefore even more contemptible form.

In recent times, several high officers—whose views on the conduct of operations I could not approve—have declared that they could no longer assume responsibility and therefore requested their relief from duty. Such a procedure, if practiced by a soldier toward his company commander, would be punished most severely by any

officer; for it is nothing other than a refusal of obedience in another form.

I am determined to regard such conduct in future, even among the high and highest leaders of the Wehrmacht, as disobedience.

Responsibility for an order always rests solely and entirely with the superior who issued it. The subordinate is responsible only for its execution.

Yet he cannot evade this responsibility any more than a company commander can ask his battalion commander for relief because he considers an assigned attack hopeless.

Nothing strikes more at the principle of obedience than such a procedure, which either seeks to exert pressure upon the superior or represents an attempt to evade a difficult task.

If, in a parliamentary state, a minister of war or a chief of staff requests his dismissal because he is denied the necessary means for the defense of the country, one may understand this, although it seldom benefits the fatherland.

But I must most emphatically reject the transfer of this parliamentary custom to the Wehrmacht, which today is fighting the most fateful struggle for the existence of the German people at the fronts.

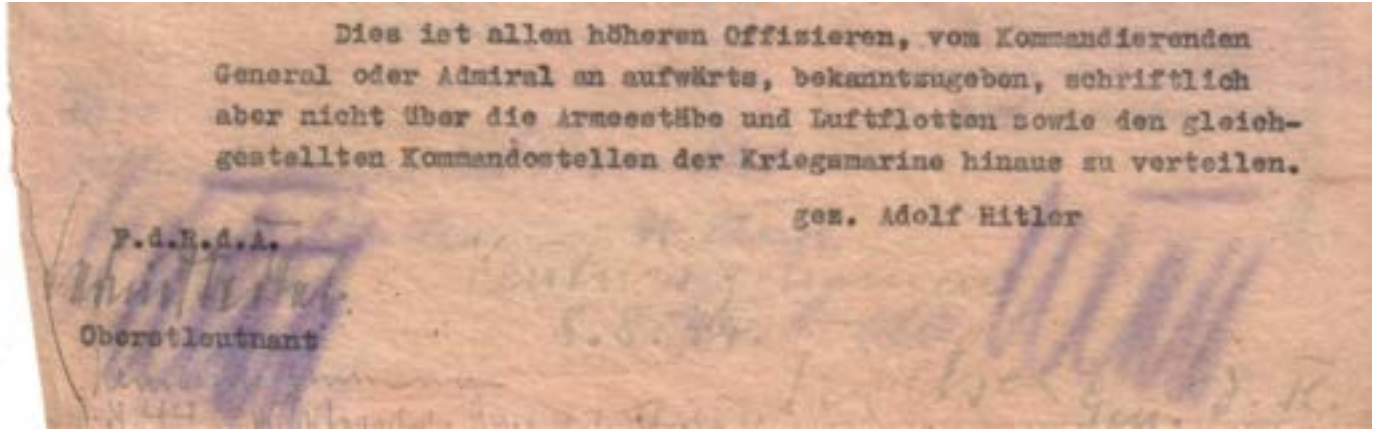
For the Wehrmacht there is no higher law than obedience—by everyone and in every situation.

Officers who violate this principle will henceforth be expelled from the Wehrmacht, regardless of their person, with all consequences arising therefrom.

This directive is to be made known to all senior officers—from commanding generals and admirals upward—but not to be distributed beyond the army staffs, air fleets, or equivalent command posts of the navy.

Signed, Adolf Hitler [Printed name, without signature]

F.d.R.d.A. Oberstleutnant



DACHAU CONCENTRATION CAMP PRESS

There is no need to introduce what the Dachau Concentration Camp, situated a short distance north of Munich, was.

Still it is difficult to comprehend to anyone else except them what drove so many Germans to participate in collective repression, torture, and murder against those who did not conform to the order imposed upon them — those who thought independently, questioned authority, or simply stood outside the cultural boundaries of Nazi Germany. When a society suppresses dissent and prizes obedience over individuality, it creates the conditions in which atrocities become possible.

A rare survivor – an extensive collection of Slovenian imprints made in the Dachau concentration camp.

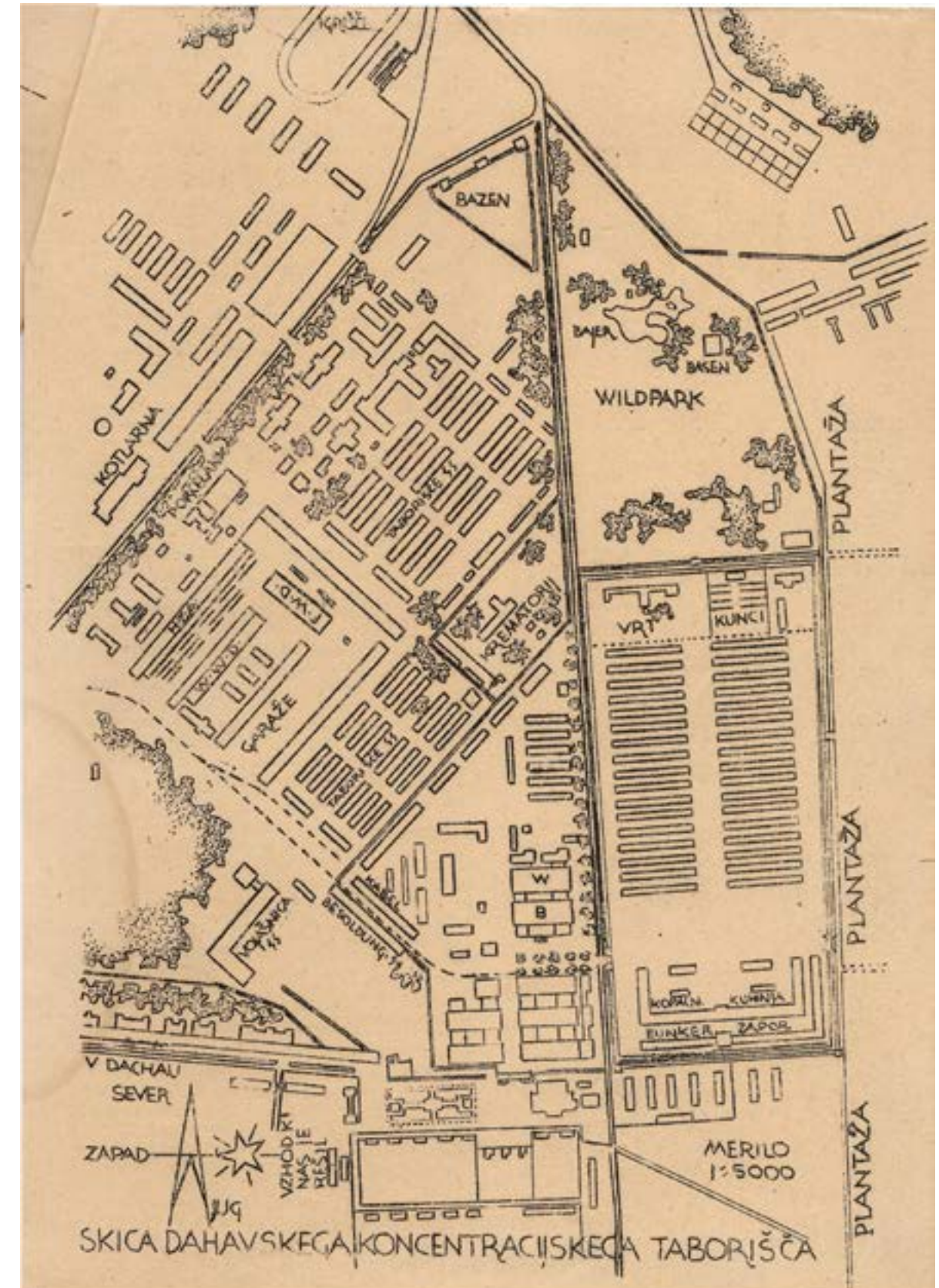
The Slovenian and other ex-Yugoslav prisoners at Dachau were predominantly political detainees. After the camp's liberation, and before they were permitted to leave its grounds, Slovenian and several other Yugoslav internees undertook an extraordinary creative effort: they produced the largest known series of prints made within the premises of the Dachau concentration camp. This remarkable initiative coincided with the prolific wartime printing activity of the Yugoslav resistance, which had relied on the press as a vital instrument of communication and endurance.

Before liberation, unique handwritten booklets and clandestine newspapers circulated among the prisoners, preserving fragments of thought and resistance.

When American forces arrived and liberated the camp on April 28, 1945, they worked to improve living conditions dramatically; yet most former prisoners were required to remain in the camp for several weeks while being processed. The Americans needed to identify potential security risks and manage outbreaks of infectious disease, which necessitated a quarantine period. During this time, they encouraged creative and recreational pursuits. A small number of internees appreciated materials to produce newsletters and visual works, mimeographed on inexpensive wartime paper likely left behind by the departing German staff.

In the weeks immediately following liberation, prisoners printed sporadic newspapers. Slovenian internees proved particularly active, issuing a daily publication and also creating artistic prints and maps. Some articles appeared in Serbo-Croatian, reflecting the multilingual character of the Yugoslav contingent.

Please see nos. 19-24.



DACHAU CONCENTRATION CAMP PRESS DAILY, WRITTEN BY YUGOSLAV PRISONERS

No. 19

VARIOUS AUTHORS; Ludvik MRZEL (1904–1971), Editor.

Dahavski poročevalec (The Dachau Reporter)

Dachau: Kulturno-propagandni odsek Jugoslovanskega narodnega odbora [Kultural-Propaganda Department of the Yugoslav National Committee] May 2 – June 5, 1945.

COMPLETE SERIES, 31 issues of the newspaper, numbered 1, 1 (two versions of the first issue) – 16, 18, 18a-30, with two mimeographed maps and one mimeographed drawing (no. 17 was mistakenly printed as no 18., hence also 18a).

Each issue 4°, stapled in the upper left corner, mimeographed text and illustrated letterhead, later issues with printed red star in the header. (minor tears and sporadic holes in margins, sporadic water staining, some leaves loose).

Please see the description below for the detailed collation.

*An extraordinary **complete collection** of Dahavski poročevalec (The Dachau Reporter), the only newspaper issued regularly inside the Dachau concentration camp between its liberation and the moment the prisoners were finally permitted to leave the premises. Produced primarily in Slovenian, with occasional sections in Serbian and Croatian, the paper conveyed international news gathered from American radio broadcasts and foreign newspapers, alongside literary reflections and artistic responses to the suffering endured within this notorious German institution.*

19.500 EUR

This extremely rare and historically significant complete series comprises all issues of Dahavski poročevalec, printed in May and early June 1945 within the grounds of the Dachau concentration camp near Munich, immediately after its liberation by American forces. The newspaper was created by Yugoslav—predominantly Slovenian—political prisoners who survived the camp and were granted access to paper and mimeograph equipment by the U.S. Army. The respected Slovenian journalist Ludvik Mrzel (1904–1971) served as editor.

Remarkably, the first issue appeared less than 72 hours after liberation on 29 April 1945—an extraordinary achievement given the circumstances. The series comprises 31 numbered issues, dated from 2 May to 5 June 1945, numbered 1–18, 18a, and 19–30.



DAHAVSKI POROČEVALEC

GLASILO JUGOSLOVANSKEGA NARODNEGA GOSPODARSTVA

Stav. 6

Dachau, dne 8. mája 1945

Brai 6

— NOCOJ O POLNOČI ZAVLADA MIR NAD EVROPSKIMI BOJIŠČI —

V IMENU VSEH TREH ZAVEZNIKOV JE DATES OB 15.00 OBJAVIL PO LONDOISKEM RADIU SIR WINSTONSKI PREDSEDNIK DINSTON CHURCHILL.

Mr je legel na ruševine stare Evrope. Narodi odlagajo orožje, da z lic in z rok oporoje srage krvi, ki so se bilo nabrale v šestih letih. Šestih letih najstrašnejšo moritve, kar jih kdaj videl, svet. Izmučeni, pod stopnjo bodne, brezumne živali ponižani človek se drani iz blaznega polsna, da se dotiplje do zavesti, da se ogleda po razdejanju, ki je delo njegovih lastnih rok. Pretožko je razumu, da bi z vso jasnostjo dojel prestane strahoto, redko so duše, ki jim blaznost opravljeno moritve ne bi bila za zporom vtisnila žnočih sledov.

Mr je legel na ruševino, toda truplo zveni, ki so je bila odpravila na pohod zoper naroda, zoper človeka in svet, leži pod oboki razbitih mostov, med ostanki miniranih travoz, in od trupa zahteva sram, do neba. Fašizem je premagan in strti, a živa bo morala ostati naša skrb, da nikdar več ne poskuša vznikniti iz pepela in prahu. Generacije, okopane v krvi, in mladi rodovi, ki so jih matere nosile v sonci vošal in na grbiščih talcev ter so z njimi pod srcem pred podivjanimi tolpani božale iz požganih vasi, bodo morali biti budno na straži, da žrtve njihovih očetov za svobodo naroda, za svobodo človeka, ne bodo ostale zaman.

Fašizem je premagan, strogo so silo, ki so se bile lotile poklonskega napora; za eno milijono nov uničenih življenj in še več pogaženih človeških dostojanstev zavrtel tok zgodovine. Iz ječe, v katero je nacionalsocializem ukoval evropske narode, so nas zmagovito armade naših velikih zaveznikov povedle na sonce svobode. Novi dobi stopamo čez prag, novi dobi pravde, resnično demokracije. Dve veliki garanciji, da nas za izbojevano svobodo nihče ne bo mogel ukaniti, kakor smo bili ukajeni po prvi veliki vojni, imamo v rokah: prvo je dejstvo, da so z Ameriko in Anglijo, obema stalnim nosilkama demokratičnega oblika vladavine, z rano ob rani izvojevali zmago nad fašizmom armado Sovjetske zveze, najmočnejše zaščitnice malih narodov in človeka, ki dela. A drugo, nič manj važno od prvega je dejstvo, da so naši znanjci doma pribrorili zmago in svobodo partizansko častitljivo vojsko, ki so se v njih med prvimi borile množice proletarcev iz naših tovarn, kmetov iz vasi in duševnih delavcev iz naših mest. Te množice bodo znale svobodo, ki smo se s tolikimi žrtvami probili do nje, za vsako ceno obdržati v svojih rokah.

Prav na dan zaago, prav za praznik miru nas je dosegla vest, da je naša bila Ljubljana, mati in buditeljica našega odpora, o s v o b o d n a. Tlačena, dušena, kakor nobeno drugo mesto na svetu in v Evropi, preizkušena, je morala Ljubljana trpeti pod tozo fašističnega in domačega bolega terorja vsa dolga štiri leta in še čez, zato jo pa danes naša radost toliko večja. Ko pozdravljamo zaagovite armade Združenih držav Severne Ameriko, Sovjetsko Zvezo in Veliko Britanijo in vojsko maršala Tita v veliki, osvobodjeni dopovini, pošiljamo tudi Tebi, Ljubljana, ki so prvičrat v zgodovini zbiramo okrog Tebe vsi Slovenci od skrajnega severa do daljnega zapada, do vzhoda in hočemo tako zbrani okrog Tebe na veke ostati, naš najpriskrbnejši pozdrav.

CHURCHILL OBJAVLJUJE
POBEDU

LONDON, 8. maja - Premijer britanske vlade, Winston Churchill objavio je danas u tri sata popoldne, preko londonskog radija, bezuslovnu kapitulaciju Rajha. Tom prilikom, Churchill je rekao:

Jučo, u rano, u 2,41 minut, u glavnom stanu generala Eisonkova general Yodel kao predstavnik nemačkog glavnog generalštaba i designiranog novog nemačkog vođe admirala Dönitza potpisao je

savezničko ekspedicijsko vojsko, instrument o ratifikaciji potpisao vazduhoplovni maršal Tudor i general de Tassigny. Ispred Crvene Armije general Žukov. Na mačku vrhovnu komandu i admiralu Dönitzu protseljavljao feldmaršal von Keitel. Neprijateljstva treba da se prekinu danas 8. maja, u ponoć i jednu minutu. Međutim da bi se izbeglo izliveno žrtvo, paljba je još juče obustavljena na većini frontova, a naša draga ostrva na

Cocheo, de 10.50 a 10.55

Strata 3

ZADETEK PRED. VAUJ. IN. IZODRAŽEVANEGA DELA

Za v prvih dneh po osvoboditvi se je opomel v okviru kulturno-prosvetnega oddelka posebej izobraževalni krožek. Krožek si jeadal veliko nalogo, s seboj prinesel in se tudi aktualni predavatelj razdelil tovarilno različno potrebno duhovno hrano, vzporedi v njih zanimanje in razvijanje za problem novega življenja, vzporedi v njih misel za načelno gledanje obdobja, saj se pojavijo in, po duhovnem smaku, ki nas je toliko časa tožil, nakazati pot v svetlo prihodnost svobodnih ljudi in nastanjenih raziskovanj. Vabili k udeleževanju so je takoj s navdušenjem odzvali cela vrsta inženirjev najrazličnejših strok, ki so bili krožek že pred dobrih tednom letom zdeli z dolga - če bi bilo resno vprašanje primernega prostora. Kar to vprašanje zakonit ni rešljivo, se je krožek odločil, na vseh čekat, toveč takoj začeti z delom in stori na cesti pred 2. blokom. Predavanja

KAJ NAS JE ČAKALO

Pod tem naslovom je objavilo glasilo Žel. narodnega odpora v Dachau "V novy život" informativno poročilo o izločitvi dokaznega, ki pravi, da so nacistični rablji na čelu s trinogom Himmlerjem v zadnjih dneh svoje noči vasa nan pripravljali smrt. Zaradi zaničevosti in v narodnostnosti bosodila, podajmo članek v celoti:

Ordojarka z dne 18.4.1945, ki jo je prejel SS-Sturmabführer Drottsmann, (katere vsebino smo objavili v drugi številki "Lahavskega poročevalca" - naključje nas je izbralo, da smo prvi v svetovnem tisku objavili ta zgodovinski dokument, op. ur.) je bila priložna uradnemu aktu z dne 24. aprila 1945, ko smo ga poslal Obersturmbaunführer Kogol kot "Poročilo o nejen potovanju v Flossenbürg" pisarni Obergruppenführerja Fohle, ki je postalo v tem času v zgradbi "laborja" na plati-ži. Tovaršilci Hajer, Valdek in Brilien, ki so bili takoj zaposeljeni na delo za tisti meseci, so v "Lahavski listki" tega že razbrali. Kaj je bilo v tem "Lahavski listki" zlepljen v listilno ovojno in ga poslal v zapretno kletko, so bili vsi navedeni, razumljivo, silno presenečeni. Kajti povsem jasno je, da bi doletelo to, kar je bilo odedeno in sile tovaršilci v Flossenbürgu, v najbližnjih dneh tudi nas, la mletoma zlepljeni listki referata oficirjev SS o likvidaciji laborišča v Flossenbürgu nam predložajo vse projekte nastilnega besenja v zlatih dneh njegove pojasnjeve noči. Noben pripornik ni smel biti postavljen v roko i nadležno štimo v tem referatu: "V obsestnih jarkih do Straubinga je letalo zelo mnogo trupel pripornikov. Odredil sem običajn v tistih jarkih, da odstranijo erlice." - (Imamo nadaljnje pojasnjevanje, saj ni več potrebno, saj bi isto, kar so odredili za flossenburško laborišče, sturili tudi pozneje tudi a nam, če bi ne bili sledili nagli poseg zavazniške armade, ki je s tem rosnico rejila življenje vsem tisočim lahavskimi priporniki.)

Le po zaslugi tovarišev Čebor (na Poljakov, kakor smo to zdejnj v našem glasilu ponovno poročali), je bil naš junak dragoceni dokument nacističnega zverinstva ohranjen javnosti.

Osvetilo. - Obiskovanje bojalcev v revirju je tudi v bodoče prepovedano. Osvetlovanje te odredbe bi imelo za posledico samo, da se bodo karantenski virepi podpirajovali, kar pomeni samo odlaganje našega povratka v domovino. Čepičem proti lažarju na shizitni postopkovni konjugi.

na bado vršila vank dan ob 9 uri, odpadajo le če bo doživ-
valo in če so to ob istem času napovedana kaka druga naša
kulturna prireditiv. Prodavanjem bo radno sledila debata,
ki jo ravno tako vajen dol izobraževalnega dela kot pro-
davnost sam. Tovarilci, sodelujte živo v teh debatah, da bi
se s tem obravnavani problem čim bolj in v čim več strani
obavotlili. Val, prav val tovarilci so k prodavnici iskreno
vabljeni, posebno pa tisti, ki niso že dosti silili na stvar-
ke, ki naj bi se na prodavnici obravnavale, ali pa, ki so
jim to stvari popolnoma neznan. Žaj je vse izobraževalno
delo namenjemo v prvi vrsti njim, ki so ga najbolj potreb-
ni. Obenem se tovarilci napočajo, da se zbora pred 2. blokom
že nekaj pred deveto uro, da bodo prodavnica lahko točno
pričnela in da se uveljavi ta resno delo potrebna znan-
ost. Vot prvi nastopi v soboto tovar. Škričak, ki nas bo v
svetov prodavnici utemeljil "kakaj hočemo svoj družbo".
Priidite v čia večjem številu in dokažite, da hočote biti
aktivni in razumevalci sodelavci pri izgradnji novega
sveta.

Lion Detela

* TOWARDS A NEW FRANCISCAN ETHIC *

Na včerajšnje netice po: zgornjih naslovih v tem listu
tu napačno razniči na listu poljskih skladšč:

Otrok 100 ton blakvitih in drugega poliva ni posla-
la son niti francoska vlada, da se razdeli med one franco-
ze, ki so sodelovali v organiziranem odporu proti okupa-
ju, niti so ni francoski narodni odbor mogel odločiti: za
koga gesto solidarnosti in razdeliti polvo celotno tabo-
lico na glade na narodnost. "Parola" o "francoskih bla-
kvitih" je nastala zaradi tega, ker so šoferji vseh tovar-
nih avtomobilov, zaposleni pri otzpi W.L. ameriške družbe
v Darmstadt, odkoder so te polve Amerikanci poslali (iz
kanadskega pisarnice in amerišanske roba), francoski, toliko
v vrednost, da na bo znova prihajalo do sovinskih pro-
pircov in očitaj med različnimi narodnostmi, kakor so jo
to zgodilo na bloku 27/1, kasneje pa jo res, da čaka še
precej paketov franc. blagov. težko na delegata te organi-
zacije, kateri bo odločiti, kje in kako naj so ti paketi
uporabijo. Prav tako je res, da je večerj pripelo še 8
avtomobilov cigaret, cigar, vina in radijskih aparatov,
poslanih od francoske vlade specialno za razdelitev med
francoske, to roba je res prevzel francoski narodni komite,
ki namreč s njo razpolaga. (Laj)

Opomba: uradno izvajanje funkcij o biskvitu nismo zaključili
ni, torej gre za ne uradno za tisk in propagando pri
Ljudskem osvobodilnem boju, ki nam je vost uradno poslal.

Iz zdravstvenega opisa, dne 8. maja je bilov revirju 4021 bolnikov, od teh jih je 55 umrlo, 2 na jih je umrlo na blokih. Naslednjega dne je število bolnikov naraslo na 4090. V revirju jih je umrlo 45, na blokih pa 29. Preselitov revirja v bolnišnice pod avstrijsko zdravstveno upravo niso napredovali. Doslej je bilo preseljenih iz revirja 791 bolnikov, med njimi 55 žensk, napredovani s blokov pa 46 bolnikov. Izobraženi kader je zdravniškemu in strokovnemu osebju izredno posebno težavno za vzorno izpolnjevanje dolžnosti od izbranih ločurja do danes.

Issue No. 1 survives in two distinct versions. The first, printed on 2 May 1945 in very small numbers, had already become virtually unobtainable by the time the prisoners were preparing to leave the camp. On the eve of their departure, the printing committee therefore produced a revised reprint, likewise dated 2 May and bearing the same issue number. This second version incorporates minor textual corrections, a redistributed layout, and a slightly redesigned masthead, ensuring that the departing prisoners could take home the inaugural edition of this groundbreaking newspaper—one that marked and celebrated the liberation of the Dachau concentration camp.

The newspaper's content focuses chiefly on external developments, above all the final collapse of Nazi Germany and the end of the war in Europe. News was supplied through American newspapers, radio reports, and newsreels. The pages vividly convey the elation of survivors who, after months of isolation and censorship, could finally follow world events and anticipate their return home. Although written mainly in Slovenian, the paper includes occasional contributions in Serbian and Croatian, reflecting the multilingual Yugoslav contingent.

While several short lived newspapers were produced by outgoing internees in post liberation Dachau, *Dachavski poročevalec* was the only newspaper, issued uninterruptedly almost daily until the prisoners' release.

On 5 June 1945, the editors published a farewell issue—only to learn the following day that release would be delayed. Mrzel and his improvised team immediately returned to the press and founded a new daily, *Vesti* (News), printed on 6 and 7 June. Only after these two issues were the prisoners finally permitted to leave. During the same tense final week, the committee also produced a single satirical number, *Jež za žico* (Hedgehog Behind Barbed Wire).

Editor Ludwig Mrzel, later director of the National Theatre in Ljubljana and a prolific translator, survived both Dachau and, ironically, post war persecution. In 1949 he was imprisoned on the notorious Croatian penal island Goli Otok ("Naked Island") under the absurd accusation of being a "Gestapo spy". He was eventually released and resumed his literary and theatrical career.

Detailed Collation:

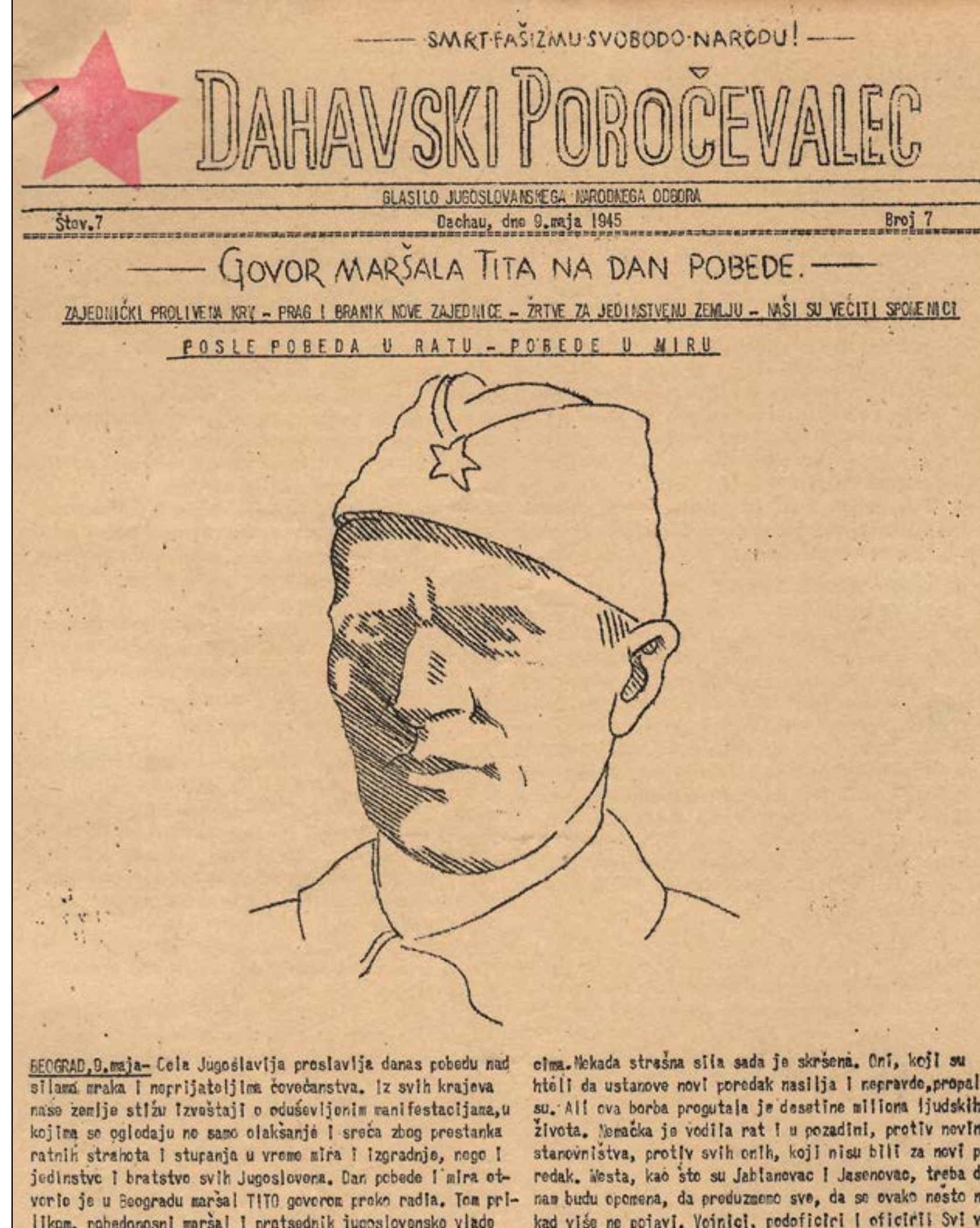
No. 1 - May 2, 1945. 6 pp. The first article, written in English, expresses gratitude to the American Army for liberating the camp.

No. 1 - May 2, 1945 [but actually late May or first days of June]. 6 pp. Same text as above, but with small differences and corrections.

No. 2 – May 3, 1945. 6 pp.

No. 3 – May 4, 1945. 6 pp.

No. 4 – May 5, 1945. 6 pp. The text includes a harrowing article about the crematorium and the callous photographing of the premises following the liberation of the Dachau Concentration Camp. It was written by Dušan Lalević, a Yugoslav prisoner and agriculturist who later worked in various regions of Africa. This deeply somber article continues in subsequent issues.



No. 5. - May 7, 1945. 6 pp. An issue from a day before liberation concerning news emancipation. Additionally, a somber record of individuals who died at the camp in 1944 and 1945 and again a short description of the crematorium by a first-hand witness.

No. 6. - May 8, 1945. 6 pp. Announcing the end of the war on the front page.

No. 7. - May 9, 1945. 6 pp. With a portrait of Tito on the cover. The text on the last page states that, from this issue onward, the newspaper would be printed in larger numbers due to higher demand. Some previous issues had carried notices indicating that they should be passed on to other comrades after reading.

No. 8. - May 10, 1945. 6 pp.,

No. 9. - May 11, 1945. 6 pp. Includes a rare report on the women of the Dachau concentration camp and their journey from other camps.

No. 10. - May 12, 1945. 8 pp. Includes, among other items, an article on the Lusatian Serbs and a grim report on a German official responsible for extracting gold teeth from deceased prisoners before their bodies were burned in the crematorium.

No. 11. - May 13, 1945. 2 pp.

No. 12. - May 14, 1945. 6 pp.

No. 13. - May 15, 1945. 4 pp.

No. 14. - May 16, 1945. Includes another grim report on mortality in the Dachau concentration camp and how Nazi Germany profited from it.

No. 15. - May 17, 1945. 6 pp.

No. 16. - May 18, 1945. 4 pp. with a narrow slip tipped in between the pages. The slip reports that Japan had offered peace; the news arrived only after the four-page daily issue had already been printed. Another article describes medical experiments on prisoners. A brief, moving piece tells of a prisoner who befriended one of the guard dogs, formerly trained to attack inmates, but transformed after liberation into an affectionate animal.

No. 18 [accidentally numbered instead of no. 17]. - May 20, 1945. With a map of Trieste in the text and a first-hand account by a person subjected to medical experiments, including castration in Dachau.

No. 18a. - May 22, 1945. 6 pp. In the section “Portraits of Dachau,” devoted to exposing German officials and prisoners, who adapted the sadistic methods of the SS and escaped or hid among the prisoners shortly before or after liberation, the author J. Z. profiles Georg Lindner, a “Kapo” who had arrived as a political prisoner but was later appointed head of the warehouse. He is described as “one of the biggest criminals of the Dachau concentration camp” and as “a German madman, aging and grey-haired, usually smiling with sadistic hypocrisy; short in stature, wearing glasses and a hat over his neatly combed hair.” The lengthy article gives a first-hand account of Lindner’s sadistic behaviour, including his beating and kicking of prisoners arriving on transports. After liberation, Lindner, officially a prisoner himself, mixed in with the other

prisoners and, to the anger of those who knew his crimes, was released without charge. Unknowingly to the author of this article, Herr Lindner returned to his hometown and is today commemorated as a German Communist prisoner of the Dachau concentration camp with this page: [Georg Lindner – Als Kommunist 1933 in Schutzhaft und von 1938 bis 1945 im KZ Dachau. Erster Vorsitzender und Stadtrat der Rothenburger Nachkriegs-KPD | www.rothenburg-unterm-hakenkreuz.de](#)

No. 19. - May 23, 1945. 4 pp.

No. 20. - May 24, 1945. 6 pp.

No. 21. - May 25, 1945. 6 pp. With a portrait of Tito on the cover.

No. 22. - May 26, 1945. 4 pp. + 3 pp. In the Croatian language on the situation of Trieste. The appendix is marked as a special edition for the birthday of Marshal Tito.

No. 23. - May 27, 1945. 6 pp.

No. 24. - May 29, 1945. 6 pp.

No. 25. - May 30, 1945. 4 pp. The text includes an article in the Croatian language discussing the forceful implementation of fascism on children.

No. 26. - May 31, 1945. 4 pp. + 1 p. appendix. The issue includes a lengthy article on the prisoners’ difficult conditions even after liberation, especially the food situation. Ludvik Mrzel, the author and editor of the newspaper, also stresses the importance of accurate reporting and of keeping prisoners informed about events in the outside world.

No. 27. - June 1, 1945. 4 pp.

No. 28. - June 2, 1945. 4 pp. Includes an article on the continuing poor conditions in the camp and the preferential treatment given to certain prisoners. It also calls for formal complaints against various “Capos” or “Kapos”—mostly German political prisoners who held important positions in the camp but displayed behaviour as sadistic and oppressive as that of the Nazis.

No. 29. - June 3, 1945. 8 pp. with an image in text, two mimeographed maps and a mimeographed image (unbound). This was supposed to be the last edition, but just before the end of the redaction, the authors of the newspaper found out, that they will not be released the next day.

The issue includes a short story about the circumstances of the printing of this publication and **three mimeographed sheets**:

- *Ne moremo z vami toda ne pozabite nas! [We Cannot Go with You But Do Not Forget Us!]* artist Božidar Pengov (1910-1985). The somber image depicts the emaciated bodies of deceased prisoners laid in coffins. The reverse of the sheet is decorated with stylized triangle patches of the kind worn by prisoners in the Dachau concentration camp.

- *Skica dahavskega koncentraciskega taborišča [Sketch of the Dachau Concentration Camp]* by

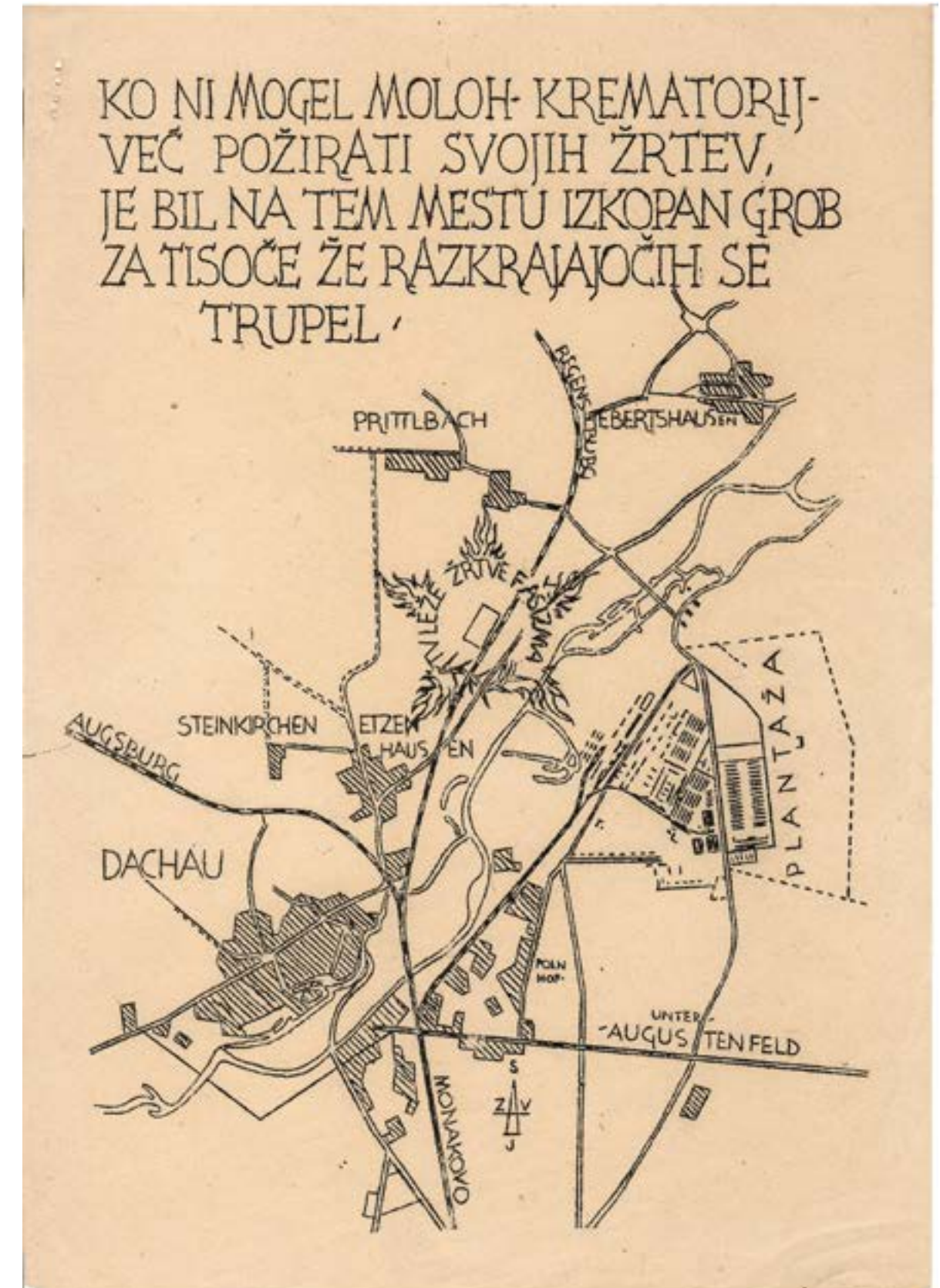
architect Marko Zupančič (1914-2007).

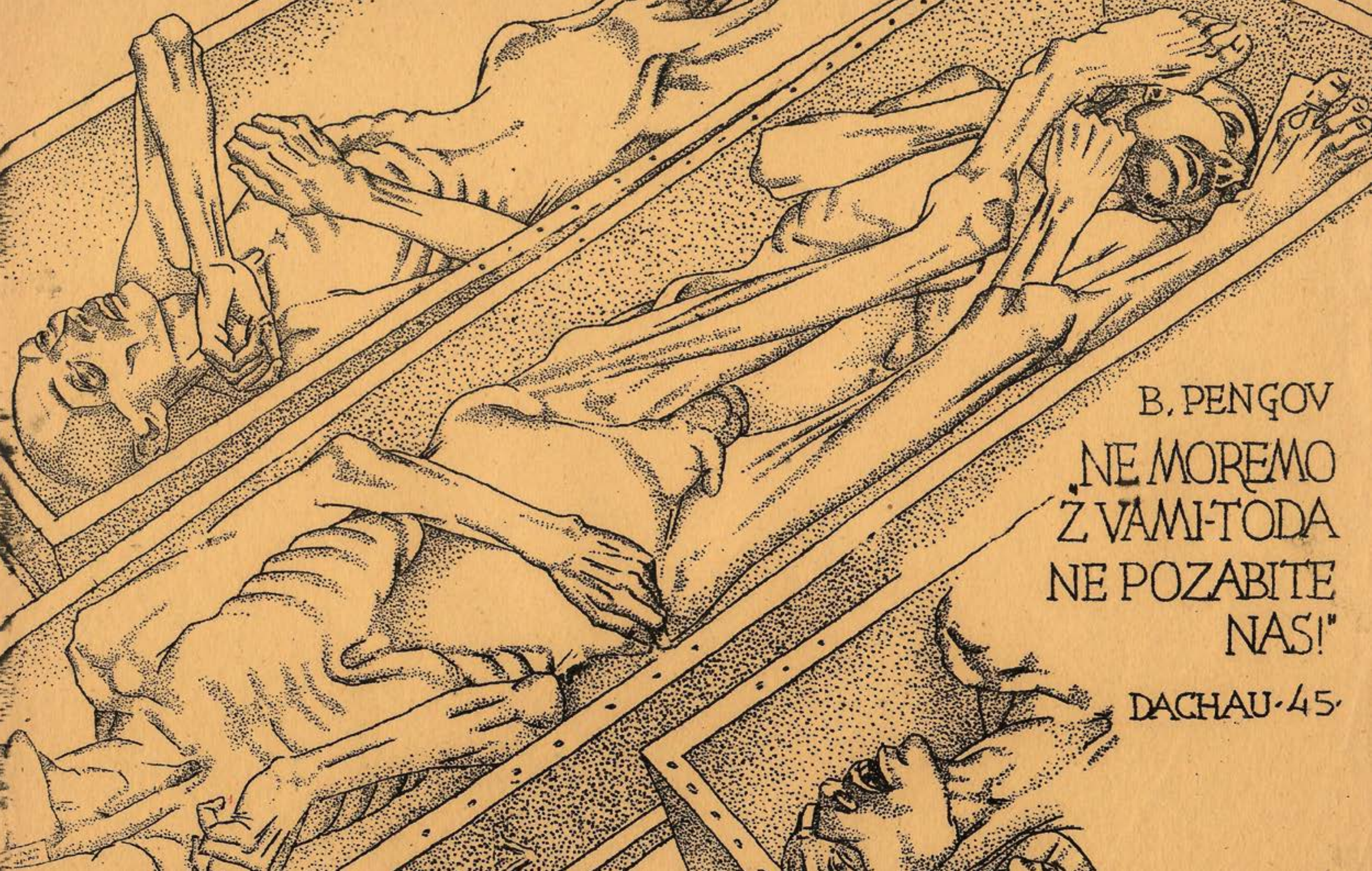
- Ko ni mogel moloh-krematorij vec pozirati svojih zrttev, je bil na tem mestu izkopan grob za tisoce ze razkrajajocih se trupel [After the Moloch Crematorium Could Not Swallow Its Victims Anymore, a Grave for Thousands of Decomposing Bodies was Dug on This Spot] by architect Marko Zupančič (1914-2007).

The latter two maps are likely the only known maps of the Dachau concentration camp and its mass graveyard made by prisoners inside the camp and based on first-hand testimony.

No. 30. - June 5, 1945. 4 pp. The final issue of *Dachauski poročevalec*. The articles include a report on a farewell ceremony for friends murdered in the camp and a lengthy account of everyday life there under Nazi supervision.

WARNING: SENSITIVE CONTENT ON THE FOLLOWING TWO PAGES





B. PENGOV
NE MOREMO
Z VAMI-TODA
NE POZABITE
NAS!

DACHAU-45.

DACHAU CONCENTRATION CAMP PRESS SATIRICAL MAGAZINE

No. 20

VARIOUS AUTHORS - Ludvik MRZEL (1904-1971), Editor.

VESTI: Moskva-London-Beograd-Paris-New York-Ljubljana-Zagreb-Trst.
[News: Moscow-London-Belgrade-Paris-New York- Ljubljana-Zagreb-Trieste]

Dachau: June 6 and 7, 1945.

2 issues (complete – all published), Each 4°. [2 pp.] mimeographed text (little age-toned, tiny chips in margins, otherwise in a good condition).

A rare complete set of two issues of the final newspaper printed by Slovenian prisoners at the Dachau concentration camp. These issues were published after the last edition of “Dahavski Poročevalec”, following the prisoners’ unsettling news that they would not be able to leave the camp yet.

2.200 EUR

After publishing the only daily newspaper in the camp, *Dahavski Poročevalec* (The Dachau Reporter), from May 2, 1945 onward (please see the previous item for a longer description), the Slovenian printers at the Dachau concentration camp, eager to return home after the war, prepared its final farewell issue on June 5. They were then confronted with devastating news: the American soldiers occupying the camp could not guarantee the prisoners’ safe release.

The publishers, led by editor Ludvik Mrzel (1904–1971), returned to the printing room the following day and founded a new daily newspaper, Vesti (The News). Unlike *Dahavski Poročevalec*, the new publication consisted only of brief contemporary reports on world affairs and on the homeland to which the prisoners hoped soon to return.

The leading headline of the first issue read: “The Return of Slovenians and Croatians Will Begin Only in Three Weeks,” warning the prisoners at Dachau to prepare for several more weeks of anxious waiting before they could return to their liberated homeland.

The second issue, printed only a day later, on June 7, carried a far more optimistic headline: “Our First Group Reached Our Capital on Tuesday Before Midnight.” The roads were safe, and the prisoners could finally travel home.



The following day, the Slovenians closed their press at the Dachau concentration camp and were at last free to leave.

Tragically, only four years later, in 1949, the editor of this newspaper, Ludvik Mrzel, together with many of his fellow former Dachau prisoners, was tried in Yugoslavia during the communist show trials known as the Dachau Trials. The accused were either executed or sent to harsh Yugoslav prisons. After his return from Dachau, Mrzel had begun a career as director of the Slovene National Theatre, but he was denounced as an “insufficiently cultured person for building socialism” and sentenced to twelve years in prison. He was released on parole in 1955 and remained under surveillance for years afterward.

The Note on Rarity

WorldCat lists examples of the magazine in three libraries: the Narodna in študijska knjižnica (Slovene National and Study Library) in Trieste, the Mestna knjižnica Ljubljana (Ljubljana City Library)—though it is unclear if they have both issues—and the Munich State Library. Additionally, the Muzej novejše zgodovine Celje (Museum of Recent History) in Celje holds an example of the June 6 issue. We acquired examples of both issues of the magazine in 2017 and again in 2023.

References: OCLC 439668936.



DACHAU CONCENTRATION CAMP PRESS SATIRICAL MAGAZINE

No. 21

Emil SMASEK (1910 - 1980), Editor; Ludwig MRZEL (1904 - 1971), Coauthor; Božidar PENGOV (1910 - 1985), Illustrator.

Jež za žico - prva in - upajmo poslovilna številka
[Hedgehog Behind Barbwire – First and Hopefully the Farewell Edition]

Dachau: Kulturno-propagandni odsek Jugoslovanskega narodnega odbora [Kultural-Propaganda Department of the Yugoslav National Committee] June 1, 1945.

4°: 4 pp., mimeographed text with illustrations, stapled in the right upper corner pages detached, soft folds with tiny holes, small tears in margins).

The only published issue of a rare illustrated newsletter printed by Slovenian survivors at Dachau Concentration Camp shortly after the Americans liberated it.

2.500 EUR

This is an extraordinary work that employs a dark ‘Balkan Style’ sense of humour to attack the some of the greatest acts of evil ever committed, as well as those who were responsible for those acts. It also celebrates the triumph of the survivor, who having endured and witnessed unimaginable suffering, has suddenly been given his life back and chance to go home. At the same time, it is heartfelt tribute to the fallen friends who will not be returning home.

This is, as the subtitle reads, the “First and – hopefully – farewell edition” of a newspaper created by Slovenian political internees, printed at the Dachau Concentration camp, near Munich, Germany. To be clear, the work was published on June 1, 1945, just over a month after the camp was liberated from the Nazis, when the prisoners were anxiously waiting to be allowed to return home.

The present newsletter immediately launches into sarcastic, ironic humour, seeking to convey various messages, but also to lift the spirits of its readers, fellow survivors who were still in Dachau.

The content takes the form of short poems and articles on aspects of Dachau, as well as salvos launched against prominent pro-Axis Yugoslav figures, accompanied by several entertaining illustrations by Božidar (Božo) Pengov.

Of note, are the poems directed against the Domobranci (Slovene Home Guard); the outwardly pro-Nazi



NEKAJ EPIGRAMOV

Prez naslove

Kropko krsko ata žužnaka:
 "Met - Največji je junak naš Družaj!"
 Ali novaren ata s pivo garčo?
 Met - Pozna ga vsak kot salobardo.

Sredica

"Moje prinašajo nam ekstremisti,
 naj bo CF ali belogardisti.
 Zlate sredica - ta nekaj velja!"
 Pravi - Pa sed stolona sedi na tla!

Kauk

"Le provideo, Jovo, Stavo,
 ne na desno, ne na levo;
 glavno je, da sam si si,
 pa čeprav si oprosta r..i!"

DVE PARTIZANSKI ZGOBOVICI

To je bilo še v času, ko so bili v "Ljubljanski pokrajini" ali bolj rečeno po nekaterih mestih Dolenjske Italijani. Gre naložilo iz Novoga mesta čez blok. Mi prišla še določ, ko ji pridejo po glavni cesti nasproti trije možiki. Po črnih, bujnih lasih in po bradah jo spoznala, da so to junaki velikega fašističnega imperija. Po drugih znakih tega ni bilo mogoče spoznati - kajti bili so oblečeni kakor rajski Adam v rajju. S povsem glavo in pod trebotom sklenjenimi rokami koračajo ti trije nageli po cesti.

Dekleto postane neredno, pogleda stran, ko pa se njo, se le črne za njimi. In kaj zagledal trije nageli koračajo po cesti - in tam, kjer hrota svoje postavo in zgubi, tamjo z rdečo barvo napisano:

DUCE

Dekle se ne more vzdržati in plane v glasen smeh.

Todaj pa se eden od njih okrene in ves rdeč od jeze zakriči: "Nikar se ne smeji! Za nami jih pride najmanj sto takih kot smo mi!"

Skuzi čelo krajino je vstal tovarni vlak, namenjen na Hrvaško. Partizani ustavijo vlak, ga pregledajo in odkrijejo vagon poln masla. Takoj se prične raztovarjanje toliko potrebnih robcev, nekaj praznih kant pa veržijo nazaj na vagon in pošljejo vlak naprej v "Nemško državo Hrvaško".

So prej pa je eden od njih napisal na ta vagon z velikimi črkami:

Dobrobrana čast,
 partizanski masla,
 tobi, dragi Anto,
 naša prava masla!



IZ MALEGA RASTE VELIKO

ali

Aktivna v različnih dobah:
 ob prihodu in ob odhodu iz
 taborišča.



E.S.

RIME

Fašist - sodist.

Os Rijn-Berlin - skupen zločin.

"Nova uroditov" - sveta spletnitev.

Hitlerjeva oblast - Monifjo preprosti.

Nacistična kultura - splošna tortura.

Italijansko-nemško oslščo - koncentracijsko taborišče.

NABROJNI NAPIS

Popotnik, obrni v ta kase čoli,
 pod njim zdej evropski fašizem izli.
 A bodi ostani, nikar ne zaspi,
 da kuga sovitska se spet ne zbudil!

FOT ZASTOPNIKA G.R.

Ljubljana 1943

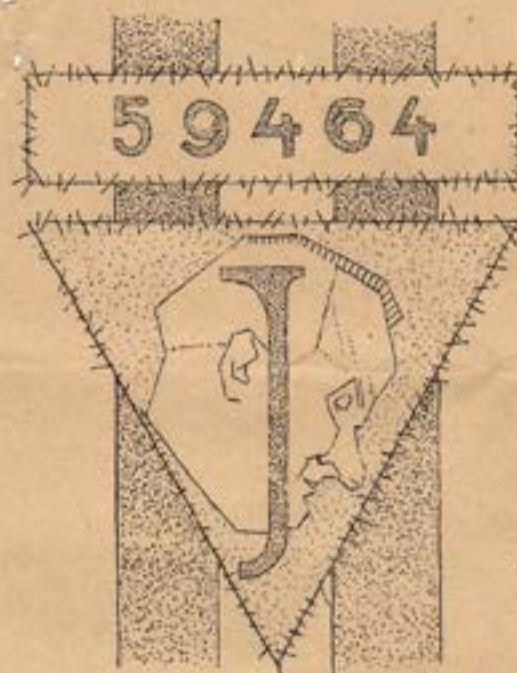
Je v zapetju sodin,
 v nizu sipen ledin
 in načrto prebrisane naučen:
 Naj se drugi topol
 Ko jih nič več ne bo,
 dvignem jaz se! Sodaj se nrujeni!

Dachau 1944

V taborišču sodin,
 klavne ves tu čepin
 in si bolin glav, preiščujem:
 naj pohoven sam bil,
 v stišje lubeje so skril,
 in zakaj sem zapet zdej na tujem!

Ljubljana 1945

Sam pred vrati sodin,
 so pod nos jih dobil
 in na Dachau znan so skiloujen;
 oh, adijo, oblast
 in z njo daj in z njo nast,
 zdej za starini osol žalujem!



Opaz.: Prispevek je bil napisan spomadi 1944 na blok 24, ko so bile številke okrog 59.000 še nizke in določne vega prezira. V tem času so se pisali v resnici "Imenila šolja", da so številke zrasle na 150.000 in čez.

Ta številka - to sem nazor jaz.

Sam priznam si, tovariš, nikar se ne prezagil in ne roči: Ti boš govoriš! Da, priznam, ta vlakna številka dovolj jasno pove, kako nizko sem padel, nič drugega nisem kakor številka 59.464 - točnik nikar ne stali, da tudi jaz nisem videl boljših del. Z majhno zamudo sem v Dachau prišel, takorekoč čez jug sem potoval na sever, zato pa sem si nameraval lahko ojedel in kradel Italijo, to bajno deželo sonca in jeb. Ah, Koper, belo Italijansko mesto na slovenski zemlji, in stara, slava kaznilnica prav tam, kjer valovi Koperke zaliva butajo ob pečinah v najtežjih urah mojega življenja ni je kopraka kaznilnice dvakrat slišala zvetoje v smeri svojih debelih zidov, a ko sem prvič stopil v njo, je sama stopila vame, da si je v arcu na veko ostal nanjo bradek spenja.

Tan se ni prvič deli številko. Aspek kakšna številka je to bilal ču bi z njo na prah stopil tu na lagersko cesto, bi gotovo van česta zifala za mano! Bila je lega, pralarno halva številka 321, Trecento Venturo, Trecento Venturo - to sem bil jaz, dokler sem bil ob redki pačti in svojih kruhu iz šu bolj svojilne rižave zoko določni posteljuba pod stroho koprake kaznilnice. Od kraja ni je bilo skoraj malo neredno - ne ves, kako je to, od malega son ostal nekako tajfverne, v vseh rečeh vidla znamenja in pomen.

3, 2, 1 - da, da, sam si dojal, ne moreš si misliti bolj živo sliko svojega propada - 3, 2, 1 - takole gre počasi nizdol z mano in zdej lahko priden samo še na nič. Toda sam moram priznati: Niso si zapisovali številke na prah na ra stega ne nikamor, samo neprestano so me vprašovali zanje in tako sam si je še globlje zapeljal v arcu in sponin. Da, tako sva se polagoma navezala drug na drugega, in Trecento Venturo in jaz, da drug brez drugega ne bi bila mogla več živeti. Tako van povem - če bi se bilo primerilo, da bi jo bil tiho pošiljal lopoga dne in bi bil ta Trecento Venturo v njihovih rubričah ostal sam in zapuščen, bi bil gotovo telegram in karabinjerje razposlali na vse strani, da me privedejo nazaj. Ko se ni je naselila takozvana troboda in sam po dolgih mesecih, najhen in trepetajoč, kakor prvobolček pred katedro, stopil pred okence na tržaškem kolodvoru, da kapin vozni listek, se ni je zareklo in sam dojal: Trecento Venturo! Da, tako se je ta prekloti Trecento Venturo iz Koper zagrizel vame, da sam ga nazadnje, napočakan, da že vendar poljubila donali prag, zaklical nanesto same ljubljane.

Ah, da, ampak to so stare, pozakljane roči - z majhno zamudo, pravilo, po evlkih sam prišel v Dachau. Bil si številka - 59.464. Le zaplilno jo, jaz si je ne bom zapomnil, nisem nanjo navezal svojega arca. Napolnil so mi jo na prah in na stegno. - Ti si 59.464, tu jo laži, da jo bo videl ves svet, niti av.Peter ti je ne izbrisa.

Net duli ni je, kakor da sam so v mi zdel za deset let postarel. V dve gube skrušen lezno po lagerski cesti, v koloni marširao na opoli. Tovariš pred mano si vso pot gleda pod nogo - da, lastnina čovjka ina, rjavo, prav na prav nekak rdečo rumeno čovjke - da ne jih ukradejo, jih bo izmed 30.000 parov v taborišču lahko prepoznal. Včas, predvčerajšnjim jih je morda v paketu dobil od doma in zdej je vso pot v skrbih, da ne jih ne pozneje drhal. Nebo sam tu za petlin, glotam in čovjke in se spreminja, da ima prav za prav slabo avom's deane. Čala večnost bo že, kar sam dobil zmedje pismo. Ah, da, napreča je zame, da morda žalosti in bede nikoli ti polna - zmores ti življenje navzle bo kakšno najhen nrb, sredi greda in trušča ti zmores oslabe že kakšna tika, blato tvoja bolest. Linke, linke, linke uni linke in pred mano par tih čudovitih rdečo rumenih čovjke - toga tu pač ne smem prizadejati, da bi mi skopel na pota.

- Tak prestopi se vendar, klada, - za nakruti nož za mano in se odnese iz vrste. In ko stopi nleo mame, se meščljivo čire na številko na volik prah in se okreni: - Seveda, spet eden teh "kvintarjev" z 59.000! - S tem je bilo pač vse povedano, kaj bi bil angel človeka še dodati. Naj boljšega kakor 59.464 pač nisem mogel v Dachau doseči, prelahkonisaleo sam svojo kariero zapravil po arestitih, zdej sam pač tu. Kjer sam.

Tudi "kvintar" je takorekoč človek, tudi on je od časa do časa potreben svetleje tramvaja. Daj, se kakor sam ljubi bog žest del, ročino, ob kavcu in lopati na plantah, potes pa pride nedejja, pramila, ko so vso lahko posvetili samsu soli. Tevrišča, kazarno in arasti - ko jo začula so si podobni sam nekoli kakor jo

Archbishop of Ljubljana, Gregorij Rožman; the Croatian ustaše leader Ante Pavelić; the Slovenian general and Nazi collaborator Leon Rupnik; as well as the Croatian Ustaše politician Vladko Maček. The text expresses delight that all of these people are either on the run or on their way to the gallows.

There is also a lengthier article about daily life in Dachau written by the survivor Ludvik Mrzel, penned in the spring of 1944 in Bloc 24, but not published until this time. He notes that in 1944 there were 59,000 prisoners in the camp; but that a year later this number had swelled to 150,000.

The newsletter includes a biting sarcastic mock advertisement for Dachau:

‘Large numbers of empty rooms and joined dormitories to let. Room for about 10,000 men, but more to be free soon. Warm places in the crematorium, a single bedroom in the bunker. Food measured by a German scientific method: spinach, turnip, kohlrabi etc. with accountable calories and vitamins. Lifelong supply. Management of K. L. Dachau.’

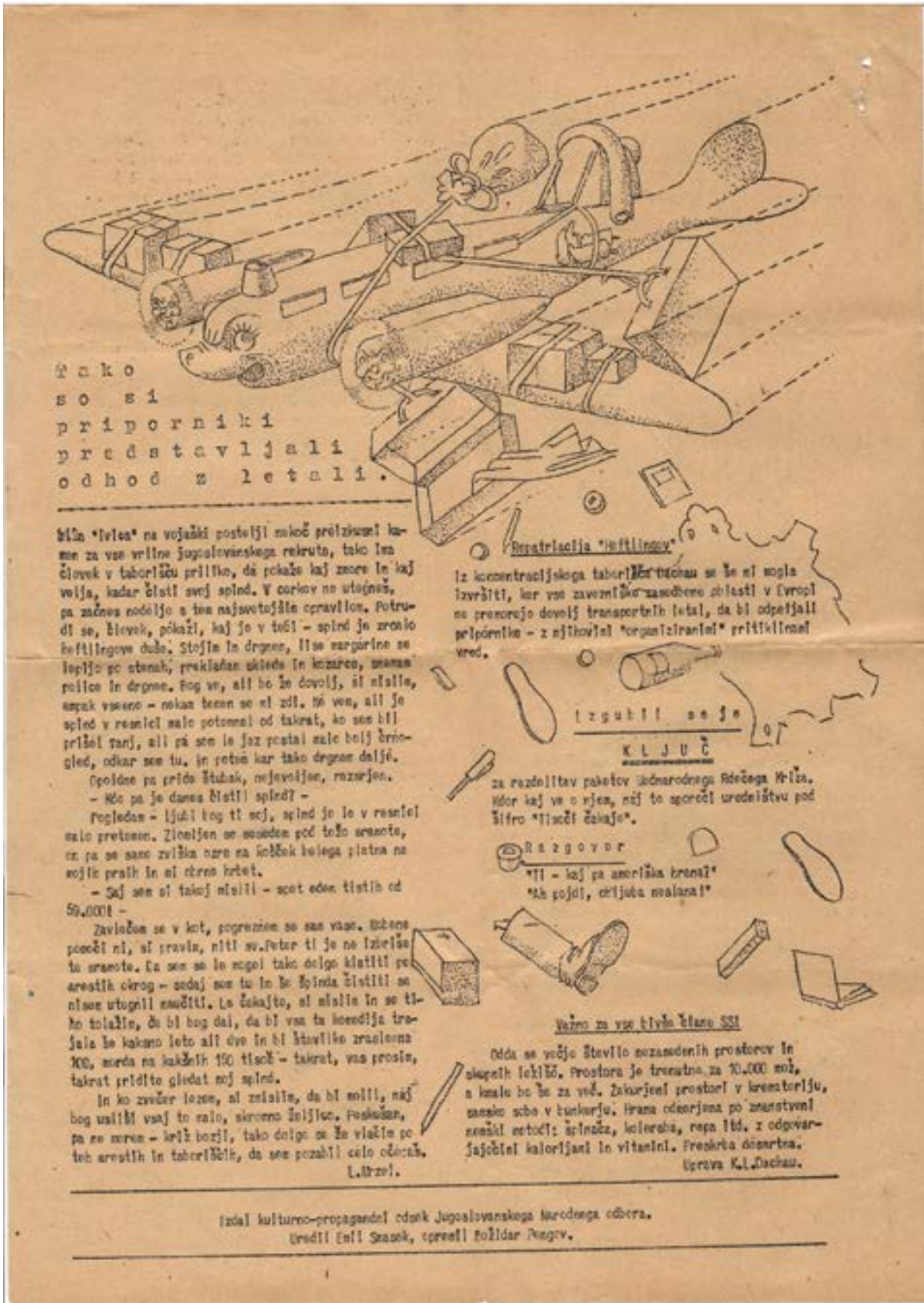
The editor of the newsletter, Emil Smasek (1910-85), joined Partisans at the beginning of the war, but was imprisoned in Dachau in from 1942 to 1943, and then again from January 1945. There he became a leader of the underground cultural-propaganda department of Yugoslav National Committee. After the war, he became a famous dramatist and author, involved in radio shows and puppet theatres.

Ludwig Mrzel (1904-71) was a journalist and dramatist, and later the director of the National Theatre in Ljubljana, as well as a prolific translator of books. In 1949 he fell afoul of Marshal Tito and was imprisoned on the notorious Croatian penal colony of ‘Naked Island’, under the preposterous charge of being a “Gestapo spy”. He was subsequently released and continued his career. Importantly, Mrzel was the editor of *Dahavski poročevalci*.

The illustrator of the work, Božidar (Božo) Pengov (1910-85) was a famous academic sculptor during the pre-war period, responsible for many open-air statues. After the war he became a professor at the Ljubljana Art Academy.

Notably, Pengov produced a well-known and poignant work on the horrors of Dachau, being a mimeographed image of starved corpses in coffins, with the title *Ne moremo z vami - toda ne pozabite nas!* [*We cannot go with you – but do not forget us!*]. (please see no. 19 in the current catalogue)

Worldcat mentions four examples, all housed in Slovenian institutions (OCLC 439673601).



DACHAU CONCENTRATION CAMP PRESS NEWSPAPER FOR YOUTH

No. 22

VARIOUS AUTHORS - Franc ČERNE (1923–2012), Editor.

Razsvit - glasilo jugoslovanske antifašistične mladine
[Enlightenment - A Newspaper of the Yugoslav Antifascist Youth. Issue 5]

Dachau: June 2, 1945.

4°. 8 pp., stapled (slightly age-toned, in good condition).

1.200 EUR

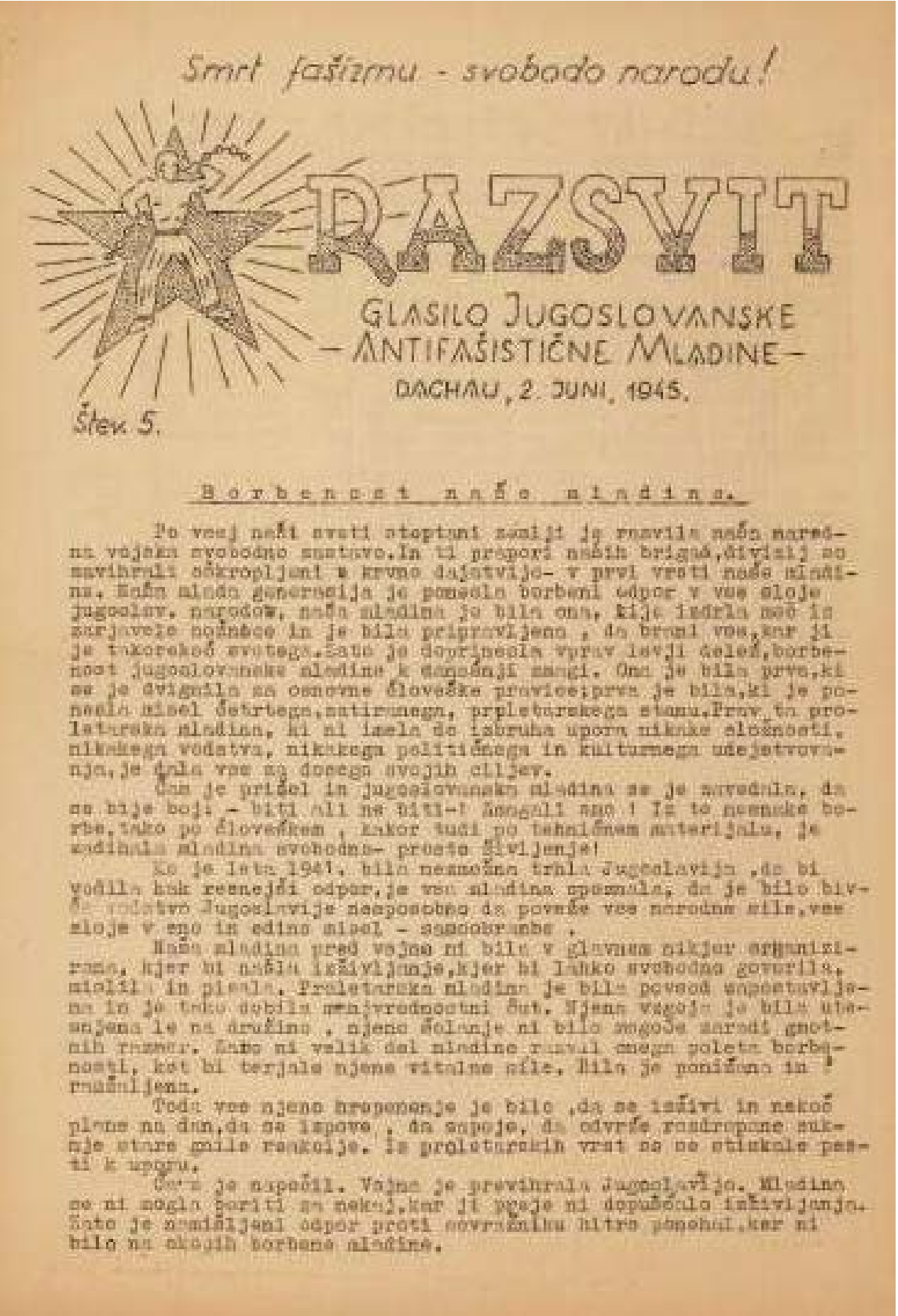
Razsvit (Enlightenment) was a magazine produced by young poets, writers, and publicists in the Dachau concentration camp. Circulated among the inmates, it offered encouragement and expressed hope for a better future.

The first three issues were produced in manuscript form still during the war and are today presumably unobtainable, while the fourth was printed shortly after the liberation of the camp, on May 6, 1945. This is an exceedingly rare fifth, and possibly final, issue of the newspaper, published on June 2, 1945, on the eve of the prisoners' release.

The authors are partly anonymous, signing themselves only with the initials F., Z., and S., or with the first names Slavko, France, and Marjan. The introduction praises liberation and the power of youth, yet the stories and poems that follow reveal the distressing reality faced by the young contributors: the story of a girl shot by the Nazis; the final day of a young man dying in the Dachau hospital after liberation; an anti-Hitler essay; a poem on suffering in the Dachau concentration camp; and a poem on typhus. One of the contributors was France Černe (1923–2012), later a prolific Yugoslav economist, who was imprisoned in Dachau in 1944 at the age of twenty-one. The final article, written by an anonymous editor, bids farewell to the Dachau concentration camp and encourages the beginning of a new life in freedom.

Note on Rarity

The first three issues were handwritten and are today presumably lost or otherwise unobtainable. We have been able to trace a single example of no. 4, held by the Muzej novejše zgodovine Celje (NOB na Celjskem), which was printed on May 6, 1945, about a week after the liberation of the concentration camp. WorldCat records one institutional example of this fifth issue, held by the Narodna in študijska knjižnica, Trst (Slovene National and Study Library, Trieste). The National and University Library of Slovenia does not appear to hold an example. We owned one example of the fifth issue in 2017, which was sold to the trade, and we are also aware of another example held by the Library of Congress.



DACHAU CONCENTRATION CAMP PRESS MUNICH-FREIMANN BRANCH NEWSPAPER

No. 23

JUGOSLOVANSKI NARODNI ODBOR (Yugoslav National Committee) - Drago ŠEGA (1918-2004), Editor; France URŠIČ (1907-1979), Illustrator; Stane MIKUŽ (1913-1982) – Leon DETELA (1902-1982) – Lino LEGIŠA (1908-1980) – Anton OCVIRK (1907-1980), Authors of Articles.

Vestnik jugoslovanske dahavske skupine Freimann-München
[News of the Yugoslav Dachau Group Freimann-Munich]

Munich – Freimann: Jugoslovanski narodni odbor [Yugoslav National Committee],

Issue No. 1: May 28, 1945. 4 pp. mimeographed text, printed recto only, with mimeographed header, stapled (last sheet loose with tears in margins).

Issue No. 2: June 4, 1945. 6 pp. mimeographed text, stapled.

Exceedingly rare complete run of two mimeographed issues—all that were published—of a Slovenian/Yugoslav prisoners’ newspaper produced at Munich-Freimann, a satellite camp of Dachau, shortly after liberation.

2.200 EUR

This pair of extremely rare mimeographed newspapers was produced by Slovenian prisoners at the Munich-Freimann camp, today the northernmost district of Munich. Around 315 prisoners were transported there in American vehicles from the liberated but overcrowded Dachau Concentration Camp in approximately mid-May 1945, probably around 15 May. They were housed in the former SS barracks, the SS-Kaserne Freimann, on Ingolstädter Straße in northern Munich.

According to the newspaper, conditions there were considerably more tolerable than in the main camp: the quarters were cleaner and disease was apparently absent. One article notes that the Freimann prisoners found themselves in an “extremely comfortable situation” compared with their comrades who remained amid the “mud, diseases and painful situations” of Dachau.

The prisoners’ story can be reconstructed from the articles preserved in the two issues.

The Freimann prisoners were placed in a thirteen-day quarantine from 15 to 28 May, when they had no news from the outside world. On the final day, American soldiers supplied them, among other items, with



ink for printing and a copy of *Dahavski Poročevalec*, the newspaper produced by Yugoslav prisoners inside Dachau.

Inspired by the Dachau publication, the Freimann prisoners began their own newspaper in order to inform fellow inmates of their situation after nearly two weeks without contact with the outside world. The paper urged prisoners to leave the camp in a disciplined manner, to pack their luggage practically, to sing partisan songs loudly when passing through liberated towns, and to maintain dignified language and conduct.

The first issue recounts the transfer of Dachau prisoners to Freimann, describes their living conditions, provides instructions for the journey home, and emphasizes the newspaper's chief purpose: to keep the Yugoslav, predominantly Slovenian-speaking, prisoners informed about their return.

The second issue includes articles on the Yugoslav National Liberation Army, accompanied by a small mimeographed portrait of Tito; the role of cultural workers in the Partisan movement; and commemorations of friends who had died in Dachau. The opening section of the title page is written in English and dedicated to Captain-Commandant Edward F. Winter of the U.S. Army, who was responsible for the rescue and respectful treatment of the prisoners.

The contributors to the text and illustrations were all prominent figures in Slovenian cultural and academic life:

Drago Šega (1918–2004), the editor, was imprisoned from 1942 in the concentration camps of Dachau, Gonars and Monigo. After the war he became a noted writer, editor, literary critic, cultural attaché in Paris and Trieste, and was also active in film production.

France Uršič (1907–1979), the illustrator, trained at the Academy of Fine Arts in Zagreb and joined the Communist movement in the 1920s, for which he was imprisoned in 1929. During the Second World War he joined the Partisans. In 1943 he helped produce the underground publication *V Kristusovem imenu* (In the Name of Christ), which depicted members of the Catholic Church as collaborators, Fascists and murderers. From 1943 he was imprisoned in Dachau, and after the war he successfully resumed his artistic career.

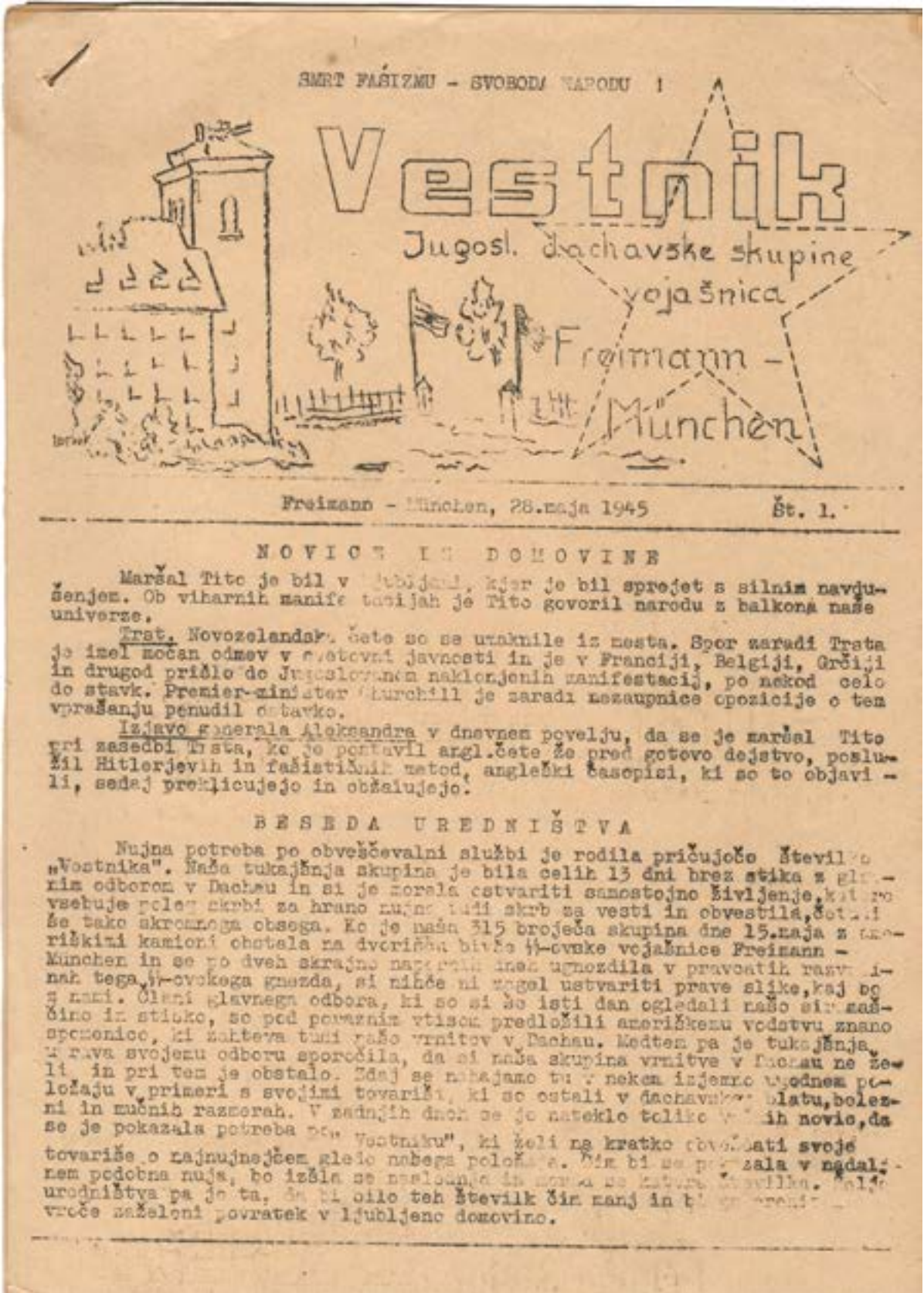
Stane Mikuž (1913–1982) was a prolific art historian who later wrote, among other subjects, on art created by prisoners during the Second World War.

Leon Detela (1902–1982) was an esteemed botanist who was deported to Dachau in 1944.

Lino Legiša (1908–1980) was a literary historian, critic and professor. He was imprisoned in Italian concentration camps and later in Dachau from 1942 until the end of the war.

Anton Ocvirk (1907–1980) was an author, literary historian and later professor at the University of Ljubljana. He was imprisoned in Dachau from 1944 until liberation.

We have traced only two institutional holdings: the Archives of the Republic of Slovenia (SI AS 1769/234) and the Bavarian State Library (OCLC 1137817681). We are aware of the second issue at the Library of Congress.



DACHAU CONCENTRATION CAMP PRINTING SLOVENIAN / CROATIAN / SERBIAN SONGBOOK

No. 24

KULTURNO-PROPAGANDNI ODSEK JUGOSLOVANSKEGA NARODNEGA ODBORA V
KONCENTRACIJSKEM TABORIŠČU DACHAU
[Cultural-Propaganda Detachment of the Yugoslav National Committee in the Dachau Concen-
tration Camp]

Nekaj partizanskih
[A Selection of Partisan Songs]

Dachau: May 1945.

12°. [1] mimeographed illustrated title page, 30 pp. mimeographed text, original thin card wrappers, co-
loured in red, original linen spine (medical tape?), originally bound with a string. (Very good, with minimal
staining).

9.500 EUR

The booklet comprises 18 partisan and revolutionary songs, most in Slovenian, with several in Serbo-Cro-
atian. Many remain popular to this day. Several texts appear here in variants differing from the versions
now most widely known. Some songs were composed by songwriters from the resistance movement, while
others were adapted from Soviet and Spanish tunes.

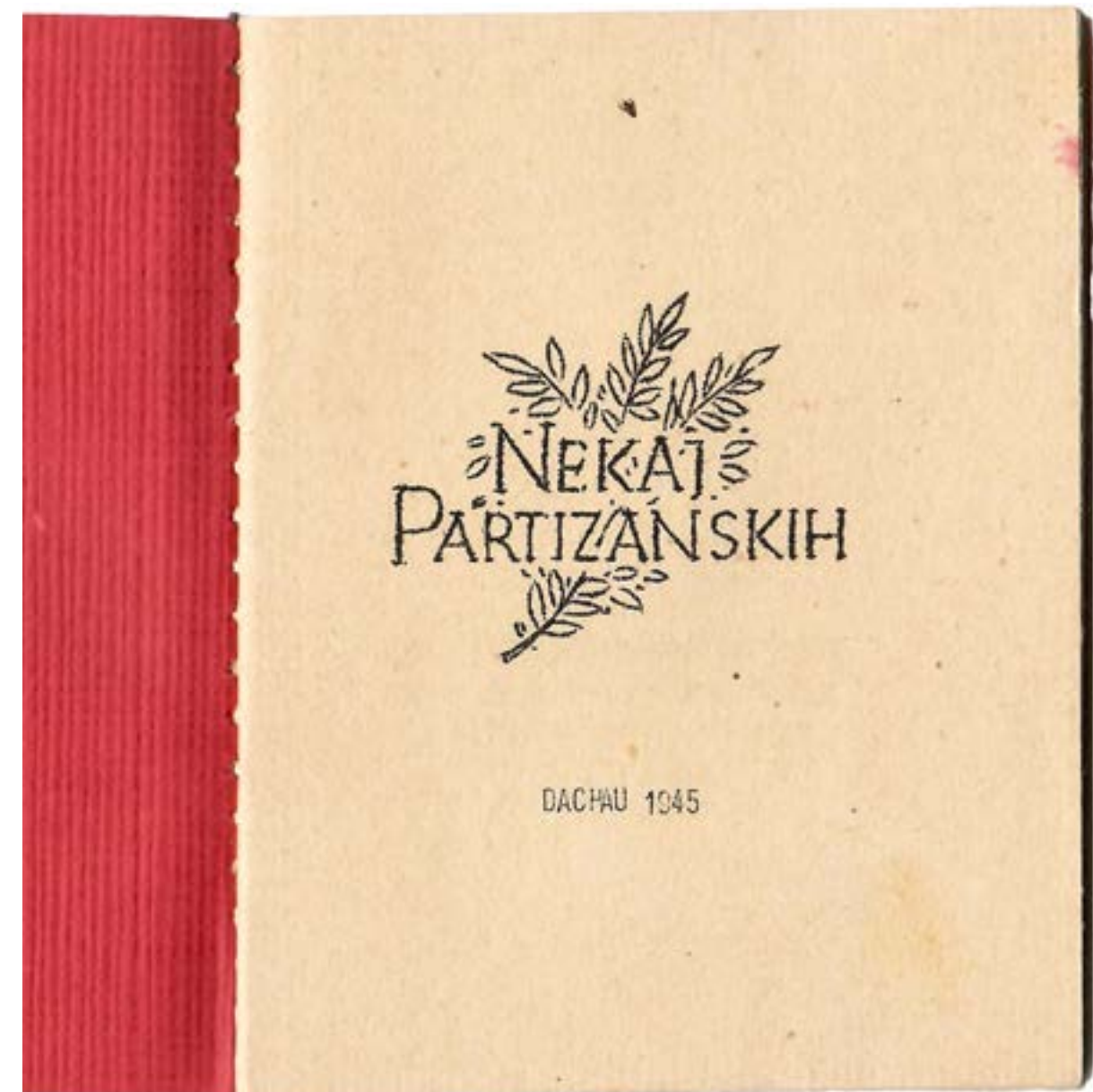
Songs included are:

1. *Partizanska* – A Slovenian version of the Soviet song “*Po dolinam i po vzgoriam*,” a popular Red Army
song, also known as the “*Partisan Song*.” It was exceedingly popular among Serbian and Croatian partisans
in a translation “*Po šumama i gorama*” and was also referred to as the “*Partisan Anthem*.”

2. *Partizanska* – Different lyrics to the same tune as above.

3. *Lanci nam se kuju* – A Serbo-Croatian version of the text to the tune of the previously mentioned song.
The text was written by Montenegrin lawyer, author and partisan Puniša Perović in 1939.

4. *Zora rudi* – A Serbo-Croatian partisan song.



-8-

Hej brigade
Hej, brigade, hitite,
razpodite, požgite
gnezda belih podgan, črnih psov!
Hej, mašinka, zagodi,
naj odmeva povsodi
naš pozdrav iz svobodnih gozdov!

Kje so meje, pregrade
za slovenske brigade?
Ne, za nas ni pregrad in ne mej!
Po slamenih oblačnih
haj po grapah temacnih
vse od zmage do zmage naprej!

Pride dan, ko v Ljubljano,
zdaj nevesto prodano,
bomo šli pred svobode oltar.
In od naše gostije

-9-

vrgli bomo pomije
psom, ki danes so naš gospodar.

Konji, hej, topotajte,
godci, divje igrajte;
tja v Ljubljano gre zdaj naš vihar.
Kdo nam zemljo ukrade,
dokler tu so brigade?
Na Slovenskem smo mi gospodar.

5. *Hej brigade* - one of the most recognizable anthems of the Slovene Partisans. Written by Matej Bor (1913-1993) in 1942 and first performed in September 1943, the song quickly became one of most popular Partisan songs. Original music was written by Franc Šturm (*nom de guerre* Josip Vihar, 1881-1944), who was shot by collaborators. Preserved here is the first version of the song, which was later altered to the now-known version.

6. *Hej Slovenci!* - A Slovenian song and a version of “*Hej Slovani!*”, which would later become the Yugoslav national anthem. The melody is the same as the Polish national anthem “*Mazurek Dąbrowskiego*”. The lyrics are adapted to resistance in World War II.

7. *V partizane* – Slovenian Partisan song, encouraging people of all classes and professions, even the church, to join the movement.

8. *Na juriš* - one of most popular Slovenian partizan songs, still sung today. The text was written by Tone Seliškar (1900-1969) and music by Karol Pahor (1896-1973) in 1943.

9. *Slovenci kremeniti* - also known as “Svobodna Slovenija,” is a Slovenian version of a popular partisan song that likely originated from North Macedonia and has texts in various Yugoslav languages.

10. *Gubčeva* - A Croatian song about Matija Gubec, a leader of the 16th-century peasant rebellion in Croatia and Slovenia.

11. *Kosec koso brusi* – A Slovenian partizan song, written by Radovan Gobec (1909-1995).

12. *Nabrusimo kose* – A Slovenian revolutionary song was written by Miran Apih (1906–1992) in 1936 during his imprisonment as a political prisoner in Sremska Mitrovica.

13. *Kovači* - A Slovenian revolutionary song, sung to a Soviet tune.

14. *Omladinska* – A Serbo-Croatian revolutionary song for youths.

15. *Bilečanka* - written in 1940 by the Slovenian political prisoner Miran Apih (1906–1992) in the Bileća prison camp in Herzegovina, where opponents of the Kingdom of Yugoslavia were incarcerated on the eve of the Second World War. Referring to the troop of the detainees from Bileća, the song was among the earliest original resistance songs in Yugoslavia. It was translated into Serbo-Croatian by a fellow prisoner, the future general Todor Vujasinović (1904–1988). A memorable and melancholy marching song, it spread across the country even before the prisoners themselves were released, aided by their singing it as they marched through the town. The song, sung in Slovenian or Serbo-Croatian, became part of the standard repertoire of resistance songs in Yugoslavia during World War II and remains known today.

16. *Žrtvam* - A Slovenian translation of the Russian song "*Vy žertvoju pali*" (*Вы жертвою пали*), from 1878, is dedicated to fallen friends and comrades. The song gained popularity among political prisoners in the Kingdom of Yugoslavia. During World War II, it was frequently sung at funerals of partisans.

17. *Črnolaska* - is a Slovenian adaptation of a Spanish song from the Asturian Revolution that tells the story of a girl with black hair. Later, the song was rewritten as "*Na oknu glej obrazek bled,*" which many people mistakenly believe to be a Slovenian WWII folk song.

Katjuša - The songbook concludes with a Slovenian version of a popular Russian song “*Katyusha*”, a song at once hopeful and melancholy, centered on a faithful young woman waiting for her soldier’s return. Written in 1938 by the Soviet composer Matvey Isaakovich Blanter (1903–1990), it spread rapidly in many languages and became widely adopted as a women’s song of anti-fascist resistance. It is still traditionally performed, most famously by the Red Army Choir.

A Note on Rarity

The booklet is extremely rare. It was brought home by Slovenian and Croatian survivors of the Dachau Concentration Camp as a form of ephemera and seldom appears on the market. In 2017, we acquired another copy of this book. On Worldcat we could trace only six institutional examples all of which are owned by Slovenian institutions.

Haftungsausschluss: Die in diesem Katalog angebotenen Objekte mit Bezug zu NS-Deutschland, zum Zweiten Weltkrieg und zu damit verbundenen Bewegungen werden ausschließlich zu Zwecken der historischen Aufarbeitung, Bildung, Forschung und Dokumentation angeboten. Wir lehnen die nationalsozialistische Ideologie, Antisemitismus, Rassismus sowie jede Form extremistischer oder totalitärer Bewegungen entschieden ab. Wir behalten uns das Recht vor, den Verkauf entsprechender Materialien an Einzelpersonen oder Organisationen zu verweigern, bei denen wir den Eindruck haben, dass sie diese zur Förderung, Verherrlichung, Wiederbelebung oder Verbreitung nationalsozialistischer Ideologie oder verwandter extremistischer Überzeugungen verwenden könnten.

A note on OCLC

As is now the norm, OCLC counts are tentative, at best, as we recognize that searches using different qualifiers will often turn up different results. Searches are now further complicated by the vast numbers of digital, microfilm, and even print-on-demand copies, which have polluted the database considerably, making it difficult, without numerous phone calls or emails, to determine the actual number of tangible copies. Hence, even though the counts herein have been recently checked, most all should be taken as a measure of approximation.

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Katjuša

Razcvetela jablan jo in hruška,
dahnile so megle iznad rek,
prišla je na sivi breg Katjuša,
prišla je na sivi, strni breg.

Prišla je, jo pesem zakrožila,
je o sivem orlu znad gora
in o njem, ki še ga je ljubila,
ki ga dolgo, dolgo ni doma.

Ti letiš od drugih ptic hitreje,
nesi pismo moje v daljni kraj,
partizanu, ki nam brani meje,
lep pozdrav Katjušin zdaj predaj.