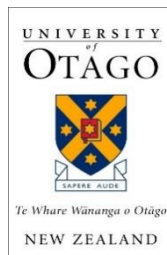


# Middle Eastern and Islamic Materials in Special Collections University of Otago



Compiled and Edited by  
Majid Daneshgar and Donald Kerr



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<http://www.otago.ac.nz/library/specialcollections/>

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# Introduction

The Middle Eastern and Islamic books and manuscripts that form this inventory are from two established collections. The first, and largest, is the Rev. William Arderne Shoults's collection, which arrived from England via the generosity of Mrs Eliza Katherine Shoults in 1893. While the majority of Shoults's collection is European printed books and manuscripts (مخطوطات), there is a small cache of Middle Eastern and Islamic manuscripts, and a larger number of Middle Eastern and Islamic printed books. The manuscript collection ranges from scriptural literature, including an unusual Qur'ān, and writing guides, to *ḥadīthī* works and a Euclid on geometry. The dating of the manuscripts is difficult to ascertain. Most of the paper stock used within them originates from the 19<sup>th</sup> century; thus most have been given a date of early 19<sup>th</sup> century (the useful 'circa' is used often), even though many of the texts transcribed are of much earlier origin. Location – the where they were produced – is also hard to determine. Details are given where possible. Without doubt, it is certain that further investigation into these works is required.

The forty printed books in the Shoults collection are divided into Urdu (2); Persian (7); Ottoman Turkish (7); and Arabic (24) languages. The oldest book is No. 17, Frans van Ravelingen's *Lexicon Arabicum*, printed in Leiden in 1613. There are a number of 19<sup>th</sup> century publications, the most recent being No.40, *A Practical Grammar of the Arabic Language: with interlineal reading lessons, dialogues and vocabulary*, published by London antiquarian book dealer Bernard Quaritch in 1866. The Rev. Shoults was patchy on recording when he acquired his books or what he paid for them. When details like this and provenance are present, they have been included.

The second collection is that of Esmond de Beer's. However, the Middle Eastern and Islamic manuscripts in his collection are there by default. De Beer did not collect such items; this type of material fell outside his collecting interests. The two listed are from other donors: the Hon. Fred Waite (1885–1952) and Lindsay Sangster Rogers (1901–1962). The Euclid once owned by Rogers came via the Otago Museum Collection about 1950, when materials were transferred from that institution to Special Collections, University of Otago.

The Heritage Collection, Dunedin Public Library has one significant Arabic manuscript. Locational proximity, and above all collegiality, has meant that we include their manuscript in this inventory. Thanks to Lorraine Johnston, Heritage Manager, and Julian Smith, Rare Books Librarian, for supplying image and details on their particular item. Thanks must also go to John Hughes, Reprographics Section, University of Otago Library, for taking all the photographs.

This collection of Middle Eastern and Islamic materials in Dunedin is a rich but little known resource. Admittedly, there has been some work among the manuscripts, in particular the Old Testament Genesis and Exodus (Shoults MS. 10; No.3), the Qur'ān (Shoults MS. 11; No.4) and the Euclid (De Beer MS.08; No.8). Nevertheless, more research is required. Hopefully, the inventory will not only make this resource better known to many readers (students, staff, the wider community), but will also encourage greater use. We look forward to it. We also encourage feedback on what is a draft inventory; it, like any bibliography, is never complete and almost never perfect.

*Editors, November 2017*

## The Rev. William Arderne Shoults



The Rev. William Arderne Shoults, scholar-clergyman, was born in Southwark in 1839 and died in Camberwell, London, in 1887, aged 47. The following year, Bishop Samuel Tarratt Nevill, first Anglican Bishop of Dunedin, persuaded Mrs Shoults to send his fine library to New Zealand to form the nucleus of a library for Selwyn Theological College, Dunedin. This collection of some 4200 books and manuscripts was first housed at Selwyn, arriving there in 1893. In 1960, the collection was transferred to Special Collections, University of Otago Library 'on permanent loan'.

The collection of about 4,200 volumes, the majority of them pre-1801 imprints, is rich in history and theology and includes fine examples of Greek and Roman classics by early printers such as Robert Estienne and Christopher Plantin. There are 28 incunabula (pre-1501 printed books) in the collection, including what is the oldest known English binding in New Zealand (a Bible gloss of Nicholas de Lyra (1481), with a Rood and Hunt blind-stamped binding reinforced with fragments of indulgence printed by William Caxton, England's first printer). Aside from numerous early bibliographies and library catalogues, books on travel and science, and ecclesiastical works, there is a cache of Middle Eastern and Islamic books and manuscripts. There is no hard evidence of where and when Shoults acquired these books, but they do reflect the strong Victorian interest in the 'East'. It is not known whether Shoults in his short life travelled there. The books and manuscripts remain important representatives of the intellectual and cultural make-up of the Middle East and are an important storehouse of such materials in New Zealand.

# Manuscripts

## 1.

Shoult MS.o8

**Author:** Maḥmūd ibn Osmān ibn ‘Alī al-Lāmi ‘ī (?)

**Title:** Commentary on the Preface (*dībācheh*) to the *Gulistān* (The Rose Garden) by Sa‘dī Shīrāzī (d. c. 1292).

**Location and date:** c.1790. Dating is a problem. The stamped seal mentioned below registers mid-18<sup>th</sup> century, yet the Persian commentary at the end of the manuscript gives a date of 1790, and then at the colophon gives a date about 990 AH/1582 AD. The paper is definitely early 19<sup>th</sup> century.

**Text and Decoration:** 69 leaves (paper); 20 cm. Written in red and black Ottoman Turkish and Persian language script.



**Binding:** Quarter-bound faded red buckram over thin marbled paper covers.  
**Commentary:** A commentary on the Preface (*dībācheh*) to the *Gulistān* (*The Rose Garden*) by the Persian poet Sa‘dī Shīrāzī (d. c. 1292), with particular attention to the literal and grammatical aspects within. Although there is some doubt about author attribution, the stamped seal of Sayyid Muḥammad (Mehmet) bin Ḥāfiẓ Osmān is present, dated 1178 AH (1764 AD). Although primarily a commentary in Ottoman Turkish, it is replete with references to Persian poets, and thinkers such as Ḥāfiẓ Shīrāzī (d. c. 1390 AD); Sanāī (d. c. 1131 AD); Firdowsī (d. c. 1025 AD); Kamāl Khujandī (d. c. 1401 AD); Nāṣir Khusraw (d. c. 1088 AD); Kamāl Iṣfahānī (d. c. 1237 AD); Humām Tabrīzī (d. 1314 AD); Jāmī (d. c. 1492 AD); Ṣāḥib Faryābī (d. c. 1201 AD); and Farrukhī (d. c. 1037 AD). It should be noted that Ḥāfiẓ Osmān (d. 1698) is the name of a famous Ottoman Calligrapher.<sup>1</sup> Perhaps Sayyid Muḥammad was one of his descendants.

<sup>1</sup> For further information on Ḥāfiẓ Osmān (d. 1698), see Jonathan Bloom, Sheila Blair (eds.), *Grove Encyclopedia of Islamic Art & Architecture* (Oxford: Oxford University Press, 2009), p. 133.

An appendix is present that reveals a unique Persian ethical and devotional instruction in which Ishāq al-Mūṣilī (d. c. 850 AD), a famous Arab musician and thinker, ʿUmar ibn al-Khaṭṭāb (d. 644 AD), the second Caliph of Muslims, and Jaʿfar al-Ṣādiq (d. c. 765 AD), the famous mystical figure and the sixth Imām of Shīʿa, are mentioned. The author (?) also provides readers with notes about religious and philosophical figures such as ʿAlī ibn Abī Ṭālib (d. c. 661 AD), Shaykh ʿAbdallāh Khafīf (d. c. 982 AD), and Shihābuddīn Suhrawardī. This last is dated 1205 AH/1790 AD.

**Provenance**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. Otago University Library

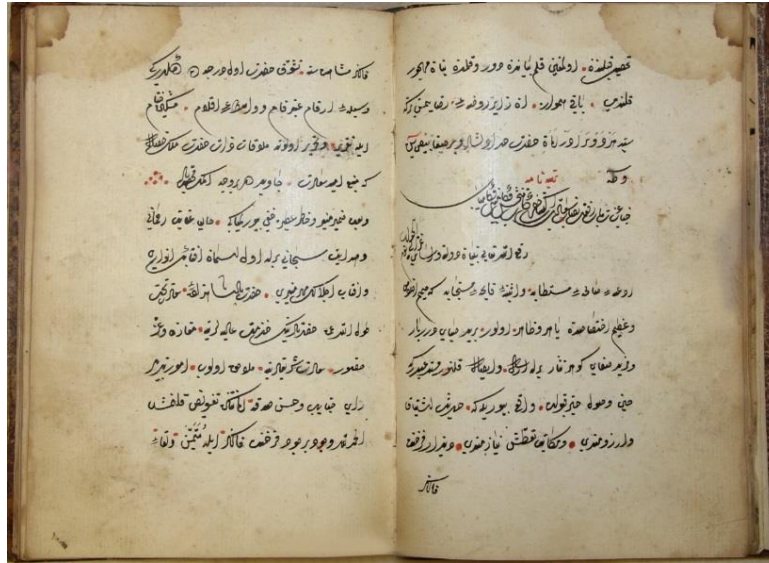
## 2.

Shoults MS.09

**Title:** Turkish Guide for Writing Letters and Addressing Petitions [taken from Ms. note inside book]

**Location and date:** 19<sup>th</sup> century; specific date not known.

**Text and Decoration:** [49] leaves (paper); 21 cm. The main text is in a Turkish language script in black and red, with four styles of script, and some Arabic alphabets. Catchwords at bottom left of recto of leaves.



**Binding:** Quarter-bound calf over faded brown marble covers; on spine: Turkish manuscript.

**Commentary:** The entire text seems to be executed by different scribes, who have added parts to the text at various stages. The sections of the manuscript are separated from each other by means of headings that suggest how to write letters: for example, those full of affection, respect and kindness to individuals and authorities. The main text ends with a number, 993, perhaps referring to the date of completion. Within there is a Persian couplet by Ḥāfiẓ Shīrāzī, supplications (e.g. by Abū Sa‘īd Abū al-Khayr), and Islamic traditions in Ottoman Turkish. Different notes with different dates according to the Islamic calendar are obvious. For example, the date 876 AH comes below *Rabbanā taqabbal minnā* (‘O God, accept this from us’) and 1035 AH besides the term *sa‘āda* (‘bliss’). The names of Effendi Muṣṭafā and Muḥammad ibn Ḥasan appear in the text; the name Ḥasan Çelebi appears in some margins; and throughout the text there is the name of Mawlanā ‘Abd al-Raḥmān. Some parts of the Qur’ān 43:13 are seen: *subḥān al-ladhī sakhkhara lanā hadhā wa ma kunnā lahū muqrinīn*: “Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.”

### Provenance

1. The Rev. William Arderne Shoults; possible acquisition note: 8/10/1879. ‘Lot 446’ on pasted paper at front and preliminary endpapers.
2. Selwyn College: card loosely tipped in: Selwyn College Library. Turkish Guide for Writing Letters Addressing Petitions.’
3. University of Otago Library



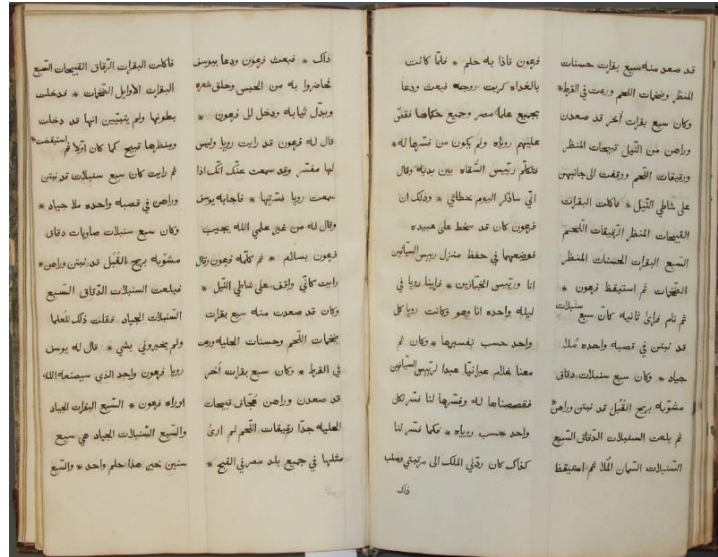
### 3.

Shoult's MS.10

**Title:** Old Testament: Genesis and Exodus

**Location and date:** c.1808

**Text and Decoration:** 87+ leaves (paper); 32 cm. In columns, 15 lines in each column. Arabic translation



**Binding:** Half-bound marbled ledger-type volume, worn and torn; text block almost detached from covers.

**Commentary:** The manuscript starts with Genesis, chapter 5, verse 32 and ends with Exodus, chapter 19, verse 16. Every biblical chapter is shown by its number. Watermarks of 'Britannia' and especially that of 'CBRENCHLEY 1808' gives an indication of when this work was created, and more than likely by an English agency.<sup>2</sup> The translation is interesting. Throughout the manuscript the term 'God' is translated into 'Allāh' instead of 'Rabb', in contrast to common Arabic translations of the Bible.<sup>3</sup> Likewise, the translation of some verses is doubtful. For example, the common Arabic translation of Genesis 20:1, compatible with the Hebrew version, says: *intaqala Ibrāhīm min hunāk ilā arḍ al-janūb wa-sakana bayna Qādish wa-Shūr wa-tagharra ba fī Jarār*: 'Now Abraham moved on from there into the region of the Negev and lived between Kadesh and Shur. For a while he stayed in Gerar...'. However, MS 10 gives this verse as *thumma raḥala min thamma Ibrāhīm ilā balad al-qiblah wa-aqāma bayna Raqīm wa'l-Ghifār wa sakana fī 'l- Khulūs*. The terms used by the translator given in bold are clearly Islamic-qur'ānic names. The term *balad al-qiblah* is used to designate the biblical Holy Land (the Negev being in southern Palestine), which makes sense if we consider the translator has referred to the former *qiblah* of Muslims there. Using the term *Raqīm* (Q 18:9) again suggests that the translator was interested in 'Islamicizing' the Bible. Replacing *Kadesh* with *Raqīm* does not make sense here, unless we refer to early Qur'ānic commentaries, among others, *Tanwīr al-*

<sup>2</sup> See: Majid Daneshgar, *A 'Baptized' Qur'ān? On a Unique Illuminated Manuscript at the University of Otago* (Boston University: Mizan Project, 2017).

<sup>3</sup> See Genesis 16:2

*miqbās min tafsīr Ibn ‘Abbās*.<sup>4</sup> In this commentary, the interpreter said that the term ‘refers to the valley where this cave [i.e. the cave of the *Ahl al-kahf* or ‘People of the Cave’ mentioned in chapter 18<sup>th</sup> of the Qur’ān] was; and it is also said that it refers to a city ...’ The Genesis account is thereby made to refer to a Qur’ānic place-name. In another place, אֲדֹנָי (*adonai*, my Lord) in Genesis 19:18, ‘And Lot said to them, ‘Oh no, my lords,’ which has been commonly translated as *Sayyidī*, has been replaced with *rasūl Allāh*, the messenger of God. Moreover, the term *Khulūṣ* connotes purity, freshness and deliverance, and so suggests a connection with the wells reopened by Isaac in the valley of Gerar according to Genesis 26.

It also seems that a scribe has edited the Exodus portion. For instance, it is clear that the title of “*al-faṣl al-sādis* (the Chapter Six) and additional signs have been inserted into the main body of Exodus.

A typed note is tipped in the manuscript. It is headed: ‘Arabic M.S. of Genesis and Exodus’ and reads:

‘This differs considerably from the translations I have so far seen. The language is simpler. e. g. Gen. 6. v. 2. [Arabic script] that the sons of God saw the daughters of men that they were fair. M.S. [Arabic script] the sons of the nobles saw the daughters of the (common) people that they were fair.” Verse 4 Second clause: [Arabic script] and after that also when the sons of God went into the daughters of men...M.S. [Arabic script] and after that also the sons of the nobles went into the daughters of the unclean people [Arabic script] means unlawful, forbidden, unclean, etc. Note the change from sons of God to sons of nobles and from daughters of men to daughters of the common people and daughters of the forbidden or unclean people. The language in this translation is good and the style simple and clear.’ Signed [indecipherable].’

### **Provenance**

1. Label: William H. Allen, Booksellers, Publishers, Importers of Oriental Works, 7 Leadenhall Street, [London].
2. The Rev. William Shoults
3. Selwyn College
4. University of Otago Library

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<sup>4</sup> Regarding the term *Raqīm* see: Mehdy Shaddel, “Studia Onomastica Coranica:al-Raqīm, Caput Nabataeae,” *Journal of Semitic Studies* 62/2 (2017), pp. 303-318.

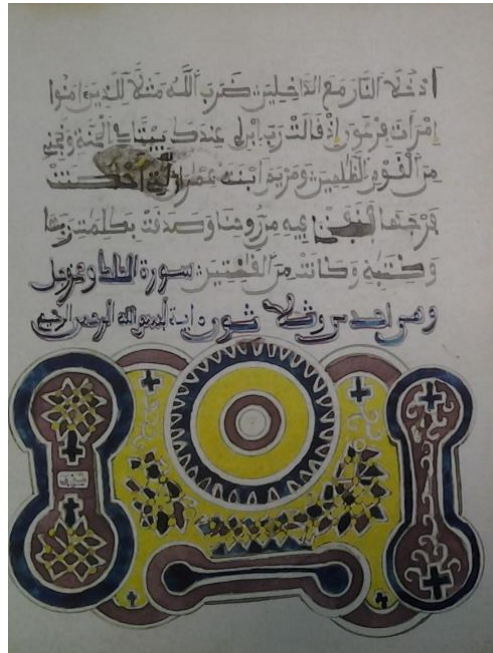
## 4.

Shoults MS.11

**Title:** The Qur'ān (Koran)

**Location and date:** [c.1846]

**Text and Decoration:** 2 p., 103 folded leaves (paper); 21 cm. Handwriting illuminated in blue, yellow or brown. Leaves are unbound in folder. 'Watermark Warren & Sons 1846', (pencil note, p.1.)



**Binding:** Brown blind-stamped wrap calf binding.

**Commentary:** An Arabic manuscript of the Qur'ān. In many places, the handwriting is not clear and the copyist(s) occasionally missed some words, phrases, or even a whole verse, which has been inserted in the margin of the manuscript, perhaps by someone else (e.g., Q 25:47 is missing in the original body of the text and was later added in the margin). Also, the names of some chapters are not given correctly or are shown with a secondary title. For instance, the name of Q 37, *Al-Saffāt*, has been changed to something else (the substituted name is illegible). Chapter 38, *Ṣād*, uses the secondary title *Dāwūd* (David). In this Qur'ānic manuscript, verses often end with a three-dot sign resembling that found in early Qur'āns. In most cases, *hamzah* (glottal stop) and *hamzat al-waṣl* are shown with a blue or yellow dot. Many words and phrases, such as *ṣālihan* in Q 23:51, are illegible. It should be noted, that both these aspects are very uncommon in copies of the Qur'ān.

In addition, some catchwords are missing, and the colour of the diacritics as well as the quality of sheets change at points. Frequently, orthographical and structural errors are placed inside circular dotted lines. For instance, Q 24:35 wrongly repeats the term *fiḥā*, presumably due to dittography: *fiḥā miṣbāḥun al-miṣbāḥ* was mistakenly changed to *fiḥā miṣbāḥun fiḥā al-miṣbāḥ*. Interestingly, the Qur'ān ends with the name of *Sūrat al-Fātiḥah* (Q 1), which is identified by the copyist as a Medinan chapter. Here, as elsewhere, the titles of *sūrahs* (chapters) are clumsily outlined to make them stand out from the verses of the chapters.

This is an unusual Qur'ān manuscript. Surprisingly, MS 11 starts with *Sūrat Maryam* (Q 19), and the first page features an ornament of six crosses in red placed inside a circle surrounded by geometrical shapes, with the ornament overall resembling a flower. Triangular signs evoking the Trinity, circles, and images that resemble Christian architectural elements are found throughout this manuscript. In addition, two wheels that look like flowers encompassing six white crosses are vertically positioned between Q 34:30-33. These verses address disbelievers' rejection of the Qur'ān and earlier scriptures. They also refer to the comments of the oppressed community to the arrogant people that they 'disbelieved in Allah ...'

Before finishing Q 54:40 and starting 54:41 ('*and there certainly came to the people of Pharaoh a warning*'), there is an ornament that includes three interconnected circles, a symbol readily associated with Christianity. The last verses of Q 66, referring to the wives of Noah, Lot, and Pharaoh, and ending with a reference to Mary, the mother of Jesus (66:12), are shown here to the left. The space between 66:12 and the next chapter (*al-Mulk*) is filled with an image that includes circles, pillars, crosses and other popular Christian symbols. Elements commonly used in Christian literature and visual culture are displayed at the beginning of Q 87 (*Sūrat al-A 'lā*). The first verse of this chapter, [*O Prophet*], *praise the name of your Lord, the Most High (al-a 'lā)...*, is explained as a reference to *tawhīd*, the oneness of God, and His uniqueness in classical commentaries. Three yellow crosses on top of each other inside an oval separate the phrases of Q 87:1-6 from each other.

This Qur'ān has paper that contains watermarks, firstly of an image of Britannia, 'a seated female figure, with helmet, shield and trident,' apparently holding the stem of a flower or leaves in her right hand in an oval. The shield's centre shows the British flag. The other two include those of W. Warren & Sons (with the date 1846 given with the watermark WWARREN & SONS 1846) and Moinier's (some pages marked MOINIER's PATENT).<sup>5</sup>

### **Provenance**

1. The Rev. William Arderne Shoults; gift from his wife Katherine, with a note within: 'The Koran (Manuscript) in Native Binding. Very rare & curious (EKS?).'
2. Selwyn College
3. University of Otago Library

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<sup>5</sup> See: Majid Daneshgar, *A 'Baptized' Qur'ān? On a Unique Illuminated Manuscript at the University of Otago* (Boston University: Mizan Project, 2017).

## 5.

Shoults MS.12

**Author:** Muḥammad ibn Sulaymān al-Jazūlī

**Title:** *Dalā' il al-Khayrāt wa Shawāriq al-Anwār fī Dhikr al-Ṣalāt 'Alā al-Nabī al-Mukhtār* (S.A.W)

**Location and date:** c.1804/1805?

**Text and Decoration:** Paper: [125] leaves; 22 cm. An Arabic manuscript written in black, red and blue, inside ruled borders. There are some notes, apparently, in African Arabic attached to the main texts. Leaves at beginning and at end are in a different hand.



**Binding:** Bound in blind-stamped leather wrap, with back gilded ornament on flap and back cover.

**Commentary:** The manuscript starts with the name of the main author, Muḥammad ibn Sulaymān al-Jazūlī (d. 1465 AD). Indeed, the manuscript offers fulsome praise to Muḥammad. The work is divided into different parts (e.g., the first quarter, the first third, half, the last third, the last quarter). Initial pages include various supplications in different handwriting (some perhaps written later) that also addresses the beautiful names and attributions of God (*asmā' al-ḥusnā*). There is a note about the qualities (*khawāṣṣ*) of some names that were used by Jesus to raise the dead; it is written that Jesus prayed *rak'atayn* (two units of prayer) before raising the dead. The supplications of Khidr (also Khizr), the prayer (*ṣalāt*) and supplication (*du'ā*) of *Istikhāra* (augury) are also present. One page shows a different writing version of Qur'ānic chapters including Āl 'Imrān (Q 3), Yūsuf (Q 12), al-Kahf (Q 18), al-Rūm (Q 30), and al-Najm (Q 53), among others. There are references to Muqātil ibn Sulaymān (d. c. 767 AD), a famous early Muslim thinker and commentator.

### Provenance

1. The Rev. William Arderne Shoults
2. Selwyn College: card within reads: 'Selwyn College Library. Koran. Native Binding'. Later note within: 'It is not Koran manuscript. It is a supplication book apparently written [copied] by 'Alī ibn al-Mabrūk al-Talghamtī on Thursday 21, Dhī al-ḥijja/1219 A.H'/March 1805' AD.
3. University of Otago Library.

## 6. (a & b)

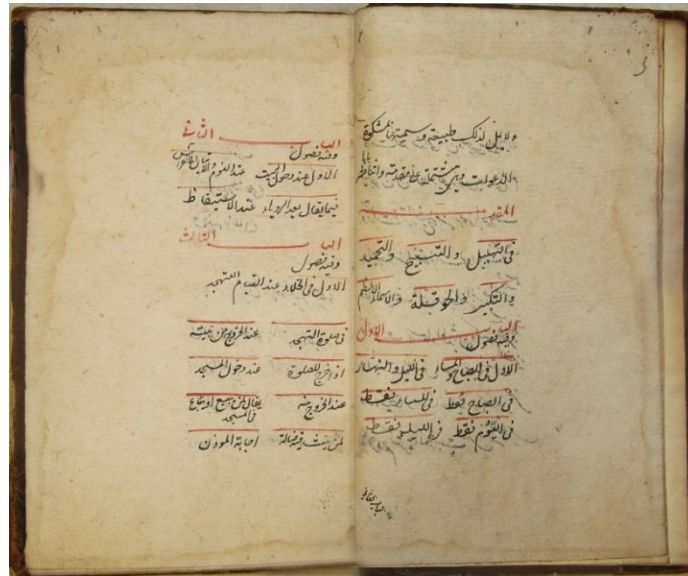
Shoult MS.13a

**Author:** ‘Abd al-Razzāq (?)

**Title:** *Mishkāt al-Da‘wāt*

**Location and date:** c. 1722 AD

**Text and Decoration:** [162] p.; 23 cm. in Arabic and minor Persian notes.



**Binding:** Old half-bound boards, spine crumbling, and boards almost detached.

**Commentary:** This traditional (*ḥadīthī*) book is bound with *Munawwar al-Qulūb*, MS.13b (see below). The first folio shows both Arabic and Persian phrases in different styles, within an introduction and twelve sections. Its introduction includes *tahlīl* (pronouncing loudly a formula), *tasbīḥ* (glorification), *taḥmīd* (praising), *takbīr* (magnification of God), *al-ḥawqala* [also *al-ḥawlaqa*] (expressing there is neither might nor strength but in God) and the names of God. Section One also includes the supplications of mornings and evenings. Other topics (among others) include the marriage sermon, *ta‘wīdh* (amulet and incantation), pilgrimage, final pilgrimage, *ṭawāf* (circumambulation of the Ka‘ba), the Day of ‘Arafah, and Putting the deceased inside the grave. Initial phrases say, ‘[whoever] recites the [particular] supplication of the day of ‘Āshūrā (the tenth of Muḥarram) seven times, he will not die during that year; even if his death was predestined.’ The date 1135 AH (c. 1722 AD) and the names of Aḥmad ibn ‘Abdallāh and Khāwja Nūr al-Dīn Aḥmad (?) are visible. Other pages record that the author examined *al-Ḥiṣn al-Ḥaṣīn* by Muḥammad ibn al-Jazarī (d. 1427 AD) and *Mishkāt al-Maṣābīḥ* by Khaṭīb al-Tabrizī (?) (d. c. 1341) and observed some traditional dissension. He therefore collected supplicationary prayers or traditions (*aḥādīth al-ad‘iya*), those are validated by traditionalists. The sources used in this manuscript are from Sunni *Ḥadīth* compendia. Some pages are annotated with further explanations and more traditions. The Arabic section of MS13 is incomplete.

Shoults MS 13b

**Author:** 'Alī ibn Aḥmad (?)

**Title:** *Munawwar al-Qulūb*

**Location and date:** unknown; however, it seems it has been compiled in Southern Asia.

**Text and Decoration:** [44] p.; 22 cm. Text in Persian language, written in red and black. Title given in Arabic language.



**Binding:** Old half-bound boards, spine crumbling, and boards almost detached.

**Commentary:** The Persian section of MS13 begins with a note suggesting to Muslims a formula on how to ward off enemies through reciting Qur'ānic verses. For instance, if someone recites the chapter *Tabbat yadā* (Q 111) twelve times, his enemy will soon disappear. This section is incomplete, and some long phrases and instructions are not included; the unknown author (himself a Sufi?) asks readers to find those in various mystical treatises. It reveals that the author prepared this treatise for those seekers of truth (*tālibān-i ḥaqq*) based on the advice of seemingly, a Sufi ruler, Shaykh Mīranjīr. The traditions from Ja'far al-Ṣādiq addressing how fasting and starving lead to achieving high mystical levels are present. The author also asks seekers to recite a specific note and dedicate its reward to: *awliyā'* (patrons); owners of *Da'wa* (Summoners); the pure spirit of 'Abd al-Qādir Jīlānī (d. c. 1166 AD); the leaders (*sarān*) of Qādiriyya order; and then to the holy spirit of Shaykh Mīranjīr. Later, the name of Shaykh 'Isā is mentioned. References to the instructions practiced by the followers of the Shaṭṭāriyya order and Shaykh Abū al-Faḍl Kirmānī are found. The manuscript is bound with: *Mishkāṭ al-Da'wāt*. MS. 13a (see above).

**Provenance**

1. Unknown book dealer catalogue: 'Two Theological Treatises. The one in Arabic; the other in Persian. Indifferently written. Small folio; half-bound. 105 pp. 9s.'
2. The Rev. William Arderne Shoults; 'Lot 447' with date at top: 8/10/79 [i.e. 1879], perhaps when Shoults acquired it.
3. University of Otago Library

## De Beer Collection

Hon. Fred Waite, CMG, DSO, OBE, VD (1885–1952) was a New Zealand farmer, historian, politician, and soldier who served in both the First and Second World Wars.<sup>6</sup> In his retirement, he wrote papers on archaeology and history including one on Egyptian pottery. While in Cairo during the Second World War, he collected several historical antiquities on behalf of the Otago Museum. The copy of al-Jazūlī's *Kitāb Dalā'il* (De Beer MS.07) was once his.

Lindsay Sangster Rogers (1901-1962) was a medical doctor based at Te Awamutu (North Island, NZ), who at the outbreak of World War II joined the RAMC and served in North Africa. He also served in Tibet, Ceylon and Iraq before returning to his Te Awamutu practice. The manuscript of Euclid's *Elements of Geometry* (De Beer MS.08) was once part of his collection given to the Otago Museum, and subsequently transferred to the University of Otago. At beginning of manuscript is an inscription in English: 'To my dear Sir, Professor Dr. Rogers, as a memory of the help I received from him. Muḥammed Almuḥannā (?).'<sup>7</sup>

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<sup>6</sup> See <https://teara.govt.nz/en/biographies/4w1/waite-fred>

<sup>7</sup> See <https://www.teawamutu.nz/community/people/lindsay-rogers/> and *Southern People: A Dictionary of Otago Southland Biography* (1998), pp. 430-431.



## Manuscripts

### 7.

De Beer MS.07

**Author:** al-Jazūlī

**Title:** *Kitāb Dalā'il*

**Location and date:** c.1800

**Text and Decoration:** 1 v. (unpaged): col. ill.; 22 cm. Written in Arabic language. Text surrounded by gold leaf border that has damaged the paper. Coloured illustration on the title page. There are two landscapes within: Medina set in green and Mecca surrounded by desert. D.48. 218. These landscapes make reference to 'Urwa ibn Zubayr regarding the grave of Muḥammad, Abū Bakr and 'Umar.



**Binding:** calf wrap around with coloured centre ornaments front and back.

**Commentary:** Contains (1) Demonstration of the unity and omnipotence of God; (2) Of the unique nature and mission of Muhammed; and (3) Prayers. Sections are separated from each other by means of headings such as *the first half* and *the second half*. It starts with praising of God and Muḥammad and his Companions, and then refers to the name of Muḥammad ibn Sulaymān al-Jazūlī. It ends with *istighfār* (asking God's forgiveness) and a specific supplication.

#### **Provenance**

1. Hon. Fred Waite (1885–1952), a New Zealand farmer, historian, politician, and soldier who served in both the First and Second World Wars. In his retirement, he wrote papers on archaeology and history including one on Egyptian pottery. While in Cairo during the Second World War, he collected several historical antiquities on behalf of the Otago Museum.  
<https://teara.govt.nz/en/biographies/4w1/waite-fred>
2. University of Otago Library; a caption note is tipped in reading: 'Islamic Service Book. Written in Arabic. Date about 1800 A.D.'

# 8.

De Beer MS.08

**Author:** Euclid

**Title:** [*Elements of Geometry*], translated from Greek by Ishāq ibn Ḥunayn in early 9<sup>th</sup> century; revised by Thābit ibn Qurra al-Ḥarrāniy in the 9<sup>th</sup> century.

**Location and date:** c.1800

**Text and Decoration:** [186] p.; diagrams; 23 cm. Ms. written in Arabic language (*naskh*) of the Third book of Euclid's *Elements*, with a colophon followed by date in Persian hand of Ramadan 873 A.H. (1466 A.D.)



**Binding:** Soft cream paper wrapper unattached from body of text. A typed label on front reads: ‘Writer unknown but Translated by Ishāq ibn Ḥunayn son of Ḥusayn and Corrected by Thābit ibn Qurra the son of Kurra of Syria. It was in the Library of Sultan Mahmud, Shar of Persia in the year 844. In ink: Gift of Lindsay S. Rogers.’

**Commentary:** The manuscript contains three chapters (out of thirteen) of Euclid's *Elements*, dealing mainly with geometry, e.g. semicircle, circles, porism. It has been written that Chapter one includes 48 figures. There are two Arabic inscriptions before the last page of chapter 1 and chapter 2, mentioning that this manuscript is from ‘the collection of manuscripts in the library of Muḥammad alMuḥannā which was passed to him from his father’. In addition, in the margin of the final page of chapter 2 there is the name of Ibn Ḥunayn.

The age of the manuscript is probably much later than the above-mentioned date. Another Persian inscription, on last page, appears to state that the manuscript was presumably presented to Ḥazrat-i Sulaymānī Sultan Maḥmūd Shāh bin Sultan Muḥammad Shāh in the month of Ramaḍān of 924 AH/ A.H.; c.1517 A.D.) by [Mīr] Ḥusayn. It is said the king was Sultan Maḥmūd shah II of the Bahmanī Dynasty (based in Deccan).

See Garry Tee: <http://citr.auckland.ac.nz/techreports/2007/CITR-TR-195.pdf>

**Provenance**

1. [Mīr] Ḥusayn.
2. Ḥazrat-i Sulaymānī Sultan Maḥmūd Shāh bin Sultan Muḥammad Shāh
3. Muḥammed Almuḥannā

4. Lindsay Sangster Rogers (1901-1962), a medical doctor based at Te Awamutu (North Island, NZ), who at the outbreak of World War II joined the RAMC and served in North Africa. He also served in Tibet, Ceylon and Iraq before returning to his Te Awamutu practice. At beginning of manuscript is an inscription in English: “To my dear Sir, Professor Dr. Rogers, as a memory of the help I received from him. Muḥammed Almuḥannā (?).” See <https://www.teawamutu.nz/community/people/lindsay-rogers/> and *Southern People: A Dictionary of Otago Southland Biography* (1998), pp. 430-431.
5. Otago Museum
6. University of Otago Library; transferred c.1950.

# Heritage Collection, Dunedin Public Library

9.

Reed MS 11

**Title:** *Kitāb al-Tawrāh* (Torah); Pentateuch of the Old Testament.

**Location and date:** Egypt, c.1713

**Text and Decoration:** [547] p., bound (16 lines); 22 cm. Arabic in *nashk* script with rubrics.



**Binding:** Bound in contemporary blind-stamped goatskin with flap.

**Commentary:** The Pentateuch includes Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The manuscript of this translation was completed in 1429 of the Coptic calendar, that is, 1713 AD, and it starts with a preface by the copyist Sulaymān, the son of priest Fānūs the son of Archbishop Ṣalīb (?), the servant of Dayr al-‘Adhrā. The text was translated according to the original Hebrew script in order to prevent from additional errors and meaning dissension. Each book of Pentateuch is prefaced with an introduction or guidance about that chapter in order to ‘assist’ readers and students to get the message of God. The terms *Rabb* and *Allāh* are used interchangeably for God.

### Provenance

1. Sir Thomas Phillipps, 1st Baronet (1792–1872), an English antiquary and book collector
2. Puttick Sale of Oriental Manuscripts, London in 1867: Mss no. 19375
3. Alan G. Thomas, Bookseller; London
4. Heritage Collection, Dunedin Public Library; acquired 1982.

# Printed Books in the Shoult's Collection

## Urdu

### 1.

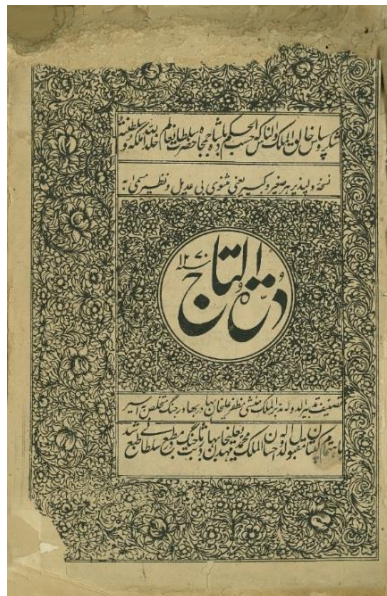
Shoult's Collection Inc 1853 A

**Author:** Muẓaffar ‘Alī Khān also known as Asīr; also with the contribution and support of Captin Maqbūl al-Dawlah and Iḥsān al-Mulk Muḥammad Mahdī- ‘Alī-Khān

**Title:** *Durra al-Tāj*

**Place of Publication, Printer, date:** India: Maṭba Sulṭānī, 1270AH/1853AD.

**Text and Decoration:** 244 pp.



**Binding:** A fragile work bound in brown paper covers with some parts of text torn away.

**Commentary:** This is a *mathnavī* (rhymed couplets) replete with *ghazals* (odes). There is special reference to the praise of the Prophet Muḥammad and his ascension night, ‘Alī b. Abī Ṭālib (*Asad allāh al-ghālib*), Sultan, love and beloved’s attempt, etc. The work also refers to religious and Islamic names, events and periods. In addition, the names of the 12 Imāms of Shī‘a are seen (e.g. p.241: ‘Imām ‘Askarī and Imām Mahdī’), implying that the author was a Shī‘a believer, or was impressed by Shī‘ī teachings. Handwritten notes are on the last page.

#### Provenance

1. The Rev. William Arderne Shoult's
2. Selwyn College
3. University of Otago Library

## 2.

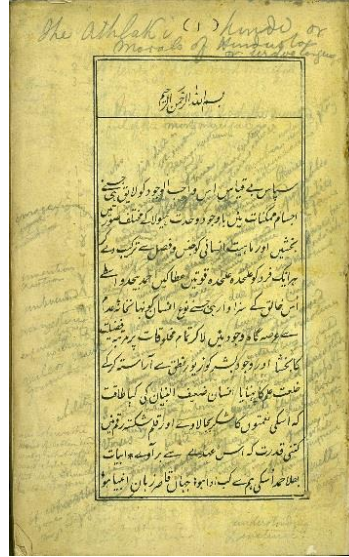
Shoults Collection: Ob 1870 L

**Author:** Ikrām 'Alī

**Title:** *Ikhwān al-Ṣafā'*

**Place of Publication, Printer, date:** Calcutta: Fort William College, 1225AH/1810AD.

**Text and Decoration:** Printed Urdu text. 252 p.



**Binding:** Quarter bound brown buckram over grey boards. Spine label: No. 3652

**Commentary:** This is the Urdu translation of a treatise of *Ikhwān al-Ṣafā'* or 'Brethren of Purity', a secret society of Muslim philosophers in Basra, Iraq, formed in the 8<sup>th</sup> or 10<sup>th</sup> century AD. The Urdu translation of this treatise was, along with the *Bāgh-o-Bahār*, 'the textbook used by civilians and interpreters in India.' Indeed, the work starts with a preface about the book, author, and how and why this work has been produced in the British India. Fort William College (also called the College of Fort William) was an academy and learning centre of Oriental studies established by Lord Wellesley, then Governor-General of British India, officially founded 10 July 1800. Thousands of books were translated from Sanskrit, Arabic, Persian, Bengali, Hindi, and Urdu into English at this institution. It was dissolved in 1854. The treatise includes 17 chapters and several subheadings. English handwriting in pencil runs throughout the work, which suggests someone, fully familiar with Urdu and English, tried to translate some parts of this work. Loosely tipped in is a brown card reading: 'Selwyn College Library. The Athlaki Hindu'. Although classified under 1870, this work was actually printed in 1810.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

# Persian

## 3.

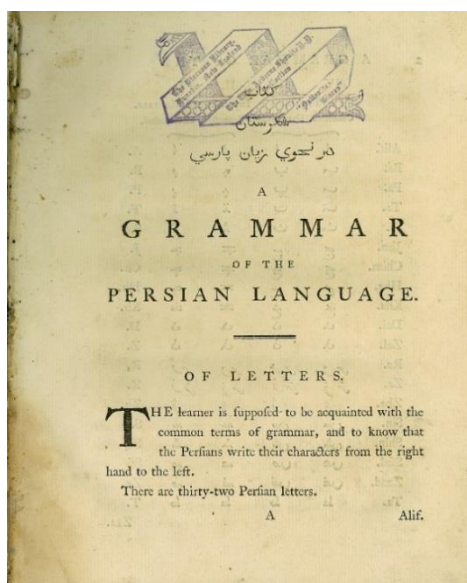
Shoults Collection Eb 1771 J

**Author:** William Jones

**Title:** *A Grammar of the Persian Language.*

**Place of Publication, Printer, date:** [London: Printed by W. and J. Richardson, 1771],

**Text and Decoration:** First edition, with title page and first two preliminary pages missing; pp. xxiv, 153, [4] (includes errata sheet).



**Binding:** Quarter bound calf over light faded blue boards. The front and back covers are detached.

**Commentary:** First edition of Jones's classic work, published in 1771, and which proved to be one of the best grammar texts ever published in English about a language the Western world considered 'exotic'. After the grammar portion, there is 'A Catalogue of the Most Valuable Books in the Persian Language' found in the public libraries of Oxford; the Royal Library at Paris; the British Museum; and in private collections (pp.141-153). Sir William Jones (1746–1794) was an Anglo-Welsh philologist, and a scholar of ancient India, particularly known for his proposition of the existence of a relationship among European and Indian languages, which would later be known as Indo-European languages. He helped co-found the Asiatic Society of Bengal in 1784, and started a journal called *Asiatick Researches*.

**Provenance:**

1. L.S. Bailin (?)
2. The Rev. William Arderne Shoults
3. Selwyn College
4. University of Otago Library

# 4.

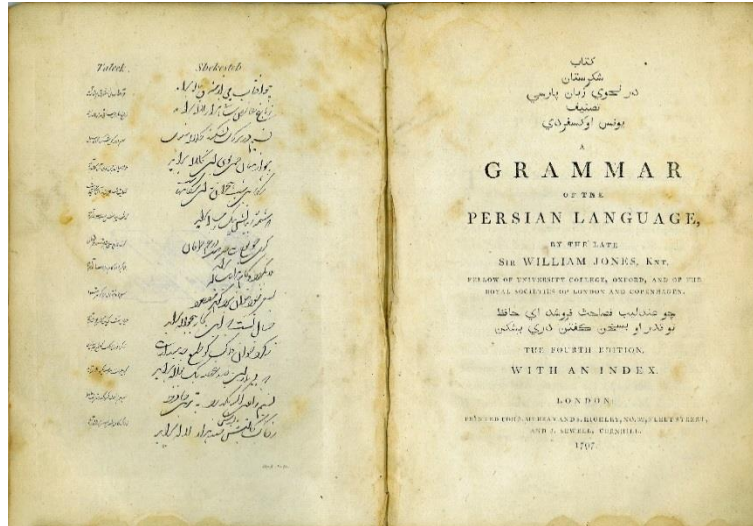
Shoults Collection Eb 1797 J

**Author:** William Jones

**Title:** *A Grammar of the Persian Language.*

**Place of Publication, Printer, date:** London: Printed for John Murray and J. Sewell, 1797.

**Text and Decoration:** xx, 148; index



**Binding:** Faded light brown wrappers; Spine label torn; hand-written title on spine: 'Persian Grammar'.

**Commentary:** Fourth edition of the first printing, 1771. The index is a bilingual dictionary of the Persian-English terms.

**Provenance:**

1. The Rev. William Arderne Shoults; perhaps acquired 7 February 1877 (ink date at front).
2. Selwyn College
3. University of Otago Library



## 5.

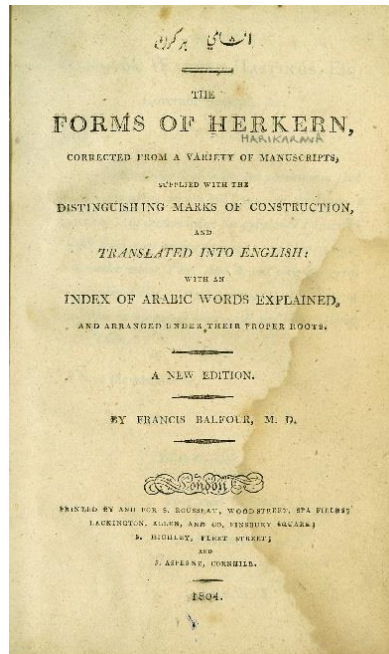
Shoults Collection Eb 1804 H

**Author:** Francis Balfour

**Title:** *The Forms of Herkern Corrected from a Variety of Manuscripts: supplied with the distinguishing marks of construction and translated into English, with an index of Arabic words explained, and arranged under their proper roots.*

**Place of Publication, Printer, date:** London: Printed by and for S. Rousseau, 1804.

**Text and Decoration:** xii; 232 pp.



**Binding:** Half bound calf over marbled boards; front cover detached.

**Commentary:** The second edition of the Persian-English version of *Inshā-ye Herkern* (The Forms of Herkern) including various sample letters with their replies and some distiches, including *For the Appointment of Kazy*, *For the Office of Krori*, *For the Office of Master of the Horse*; *For a Maintenance*. Francis Balfour (fl.1812) was a medical doctor who worked primarily in British India, and who was good friends with Warren Hastings. *The Forms of Herken* was translated by Balfour and first published in Calcutta in 1781; he was one of the earliest members of the Bengal Asiatic Society, founded, under the presidency of Sir William Jones and the patronage of Warren Hastings, in 1784. The book is dedicated to Warren Hastings.

**Provenance:**

1. Bookplate of Sir Henry Miers Elliot, K.C.B. (1808–1853): an English civil servant and historian who worked with the East India Company in India for 26 years. He is best known for *The History of India, as Told by Its Own Historians*, posthumously published in London in eight volumes, between 1867-1877.
2. The Rev. William Arderne Shoults
3. Selwyn College
4. University of Otago Library

## 6.

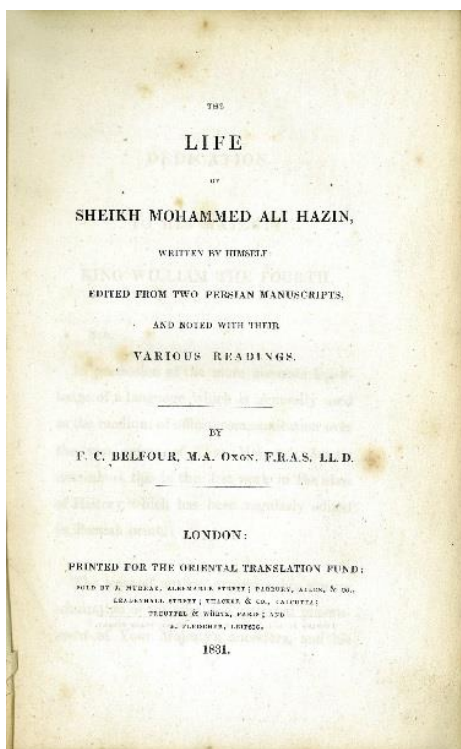
Shoults Collection Eb 1831 M

**Author:** Sheikh Muhammad 'Alī Ḥazīn.

**Title:** *The Life of Sheikh Muḥammad 'Alī Ḥazīn.*

**Place of Publication, Printer, date:** London: Printed for the Oriental Translation Fund. Sold by John Murray [and others], 1831.

**Text and Decoration:** 289 pages in Persian; 9 pages in English, including a dedication to King William IV, members of the Oriental Translation Fund (Royal Asiatic Society), and Society publications.



**Binding:** Light brown paper covered boards; covers shaky; almost detached. Spine details gone.

**Printer:** Printed by A.J. Valpy, Fleet Street, London.

**Commentary:** This is the edited version of 'The Life of Sheikh Mohammad Ali Hazin' (d. c. 1766 AD), translated and edited by F.C. Belfour from two Persian manuscripts. English footnotes appear throughout the work. The Persian portion begins with a *rubā'ī* (quatrain) apparently by Ḥazīn himself.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

7.

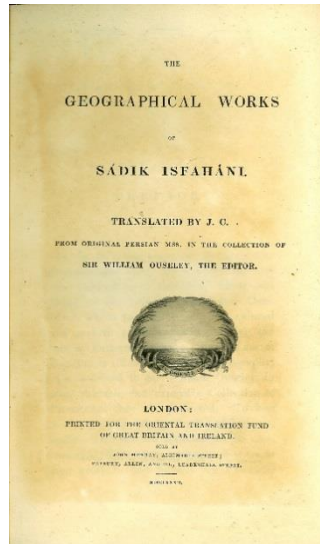
Shoults Collection Eb 1832 S

**Author:** Mīrzā Muḥammad Ṣādiq b. Mīrzā Muḥammad Ṣālih Zubayrī Iṣfahānī

**Title:** *The Geographical Works of Sadiq Isfahani (Sádik Isfaháni).*

**Place of Publication, Printer, date:** London: Printed for the Oriental Translation Fund of Great Britain and Ireland. Sold by John Murray, 1832.

**Text and Decoration:** xiii, 152; xi, 71 pp (includes three indexes for the *Titles of Books, Names of Authors, Eminent Personage, Kings, Dynasties, etc., and Countries, Cities, Rivers, etc.*)



**Binding:** Faded maroon buckram over board; Spine label No. 1671. Bound with *A Critical Essay on Various Manuscript Works, Arabic and Persian Illustrated the History of Arabia, Persia, Turkomania, India, Syria, Egypt, Mauritania, and Spain translated by J.C. from a Persian Manuscript in the Collection of Sir William Ouseley, the Editor* (London: Printed for the Oriental Translation Fund of Great Britain and Ireland: 1832.)

**Commentary:** This work by the ‘map-maker’ Ṣādiq Iṣfahānī (he was making the ‘Map of the Inhabited Quarter’ at the Mughal court for Shah Jahan in 1647) was printed for the Oriental Translation Fund of Great Britain and Ireland. They were founded under the auspices of the Royal Asiatic Society in 1828 for the purpose of financing the translation and printing of Oriental works in English; George IV was their patron. It contains two Persian works by Ṣādiq Iṣfahānī, entitled *Taḥqīq al-I’rāb* and *Taqwīm al-Buldān*. The first deals with the profile and ‘the true pronunciation’ of various countries, cities and rivers; the second relates to the name of various regions including ‘the degrees of longitude and latitude.’ Iṣfahānī was probably influenced by former Oriental scholars, among others, Naṣīr al-Dīn al-Ṭūsī (d. 1274 AD), Iṣfahānī (d. c. 1349 AD) and Ulugh Beg (d. 1449 AD). The Sir William Ouseley (1767–1842) mentioned was a British orientalist who, among other works, published *Persian Miscellanies* (1795); *Oriental Collections* (1797–99); and *Epitome of the Ancient History of Persia* (1799). He was Chairman of the Oriental Translation Committee.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

## 8.

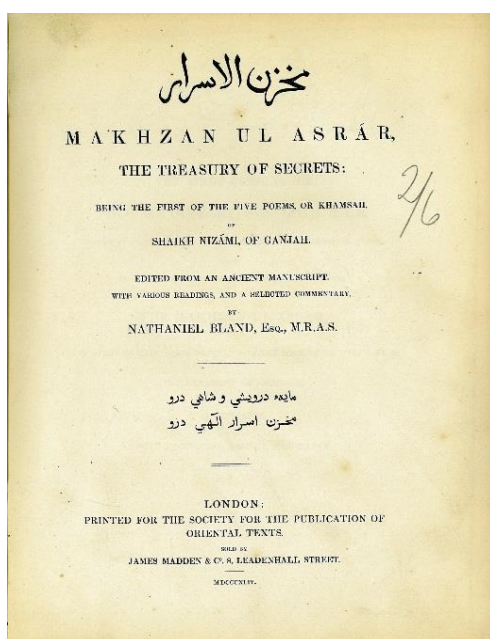
Shoults Collection Eb 1844 N

**Author:** Nizāmī Ganjavī

**Title:** *Makhzan al-Asrār, The Treasury of Secrets: Bring the First of the Five Poems, or Khamsah, of Sheikh Nizāmī, of Ganjah*

**Place of Publication, Printer, date:** London: Printed for the Society for the Publication of Oriental Texts, 1844.

**Text and Decoration:** Edited from an ancient manuscript. With various readings, and a selected commentary by Nathaniel Bland Esq., (formerly Crumpe; 1803–1865), who was a Persian language scholar at Oxford, and also a first class cricketer.



**Binding:** Brown faded buckram over boards. A printed title label on front cover, and a brief hand-written description on spine: 'The Treasury of Secrets/Arabic'. Spine label no. 776.

**Commentary:** Initial pages (pp. 1-5) are about the life of Nizāmī Ganja (d. 1209 AD), based on the *Tadhkirat al-Shu'arā'* by Dawlatshāh Samarqandī (d. c. 1495 AD) and the book of *Ātashkada*. There is also a publisher sheet promoting a further part 'the Preface, with the English life of Nizāmī, the Variants, and Commentary.'

**Provenance:**

1. Bookplate of John Lee, Hartwell. Note: 'Received January 18 1848, as a member of the Oriental Translation Committee.' John Lee (1783–1866), born John Fiott, was an English philanthropist, astronomer, mathematician, antiquarian and barrister, who, in 1827, inherited Hartwell House, Buckinghamshire, from Reverend Sir George Lee. This was Lee's main residence from 1829 until his death.
2. The Rev. William Arderne Shoults
3. Selwyn College
4. University of Otago Library

## 9.

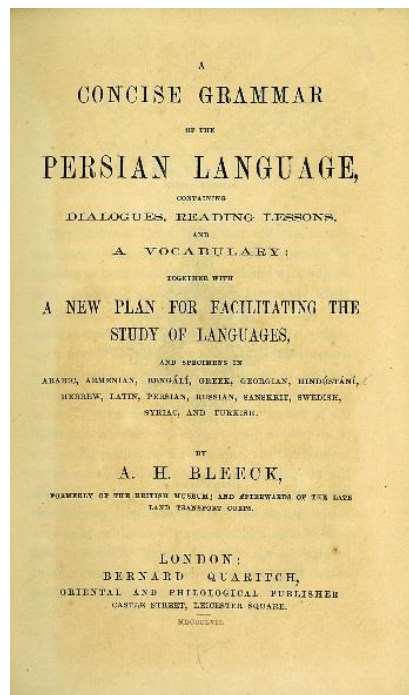
Shoultts Collection; Eb 1857 B

**Author:** Arthur Henry Bleeck

**Title:** *A Concise Grammar of the Persian Language, Containing Dialogues, Reading Lessons, and a Vocabulary: Together with a New Plan for Facilitating the Study of Languages. And Specimens in Arabic, Armenian, Bengali, Greek, Georgian, Hindustani, Hebrew, Latin, Persian, Russian, Sanskrit, Swedish, Syriac, and Turkish.*

**Place of Publication, Printer, date:** London: Bernard Quaritch, 1857.

**Text and Decoration:** pp. xvi, 206.



**Binding:** Faded, stained green cloth; Spine label No. 801.

**Printer:** Bookseller Bernard Quaritch is classed as 'Oriental and Philological Publisher' (title-page).

**Commentary:** This book is written referencing important Persian literary works. Its preface starts with the list of Persian books and manuscripts. The main body of the text divides into various sections including the alphabets, pronouns, the verbs, adverbs, etc. Arthur Henry Bleeck (1827? –1877) was an orientalist, who for some time worked in the British Museum. He later went out to the East during the Crimean war, and until the conclusion of peace held a post in connection with the land transport corps at Sinope (now Sinop), Turkey.

**Provenance:**

1. The Rev. William Arderne Shoultts
2. Selwyn College
3. University of Otago Library

# Ottoman Turkish

## 10.

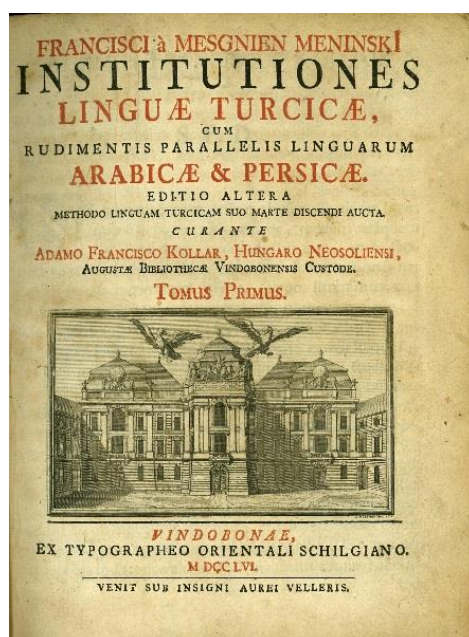
Shoults Collection Gb 1756 M

**Author:** Franciscus (Franciszek) à Mesgnien Meniński

**Title:** *Institutiones linguae Turcicae, cum rudimentis parallelis linguarum Arabicae & Persicae.*

**Place of Publication, Printer, date:** Vindobonae [Vienna, Austria]: Typographeo Orientali Schilgiano, 1756.

**Text and Decoration:** 2 volumes in one: xii+ 256; 253 pp (plus errata).



**Binding:** calf bound; front cover detached.

**Commentary:** Franciscus à Mesgnien Meninski (1623-1698) was the author of this multi-volume Turkish-to-Latin dictionary and grammar of the Turkish language, first published in 1680. He studied at Rome under the direction of the Jesuits and accompanied the Polish ambassador to the Porte in 1653. He learned Turkish from Ali Beg (and others), and became interpreter to the Emperor of Austria. This publication was ground-breaking in its comprehensiveness; the first on Turkish grammar. Modern-day language historians and linguists still find this publication a valuable reference work for the Turkish language of the early modern period. The Shoults copy is the later second, enlarged edition, printed in Vienna in 1756. It offers Latin instruction of the Ottoman Turkish language that employs the romanized and transliterated versions of terms and phrases, supplied by the editor, Adam Frantisek Kollár (1718-83). German, Italian, French, and Persian language explanations are also offered.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

# 11.

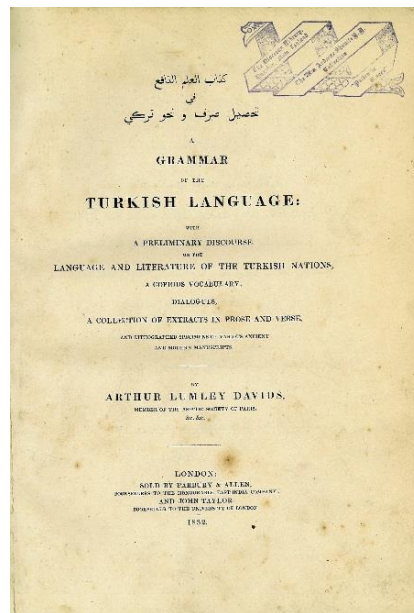
Shoult's Collection; Ec 1832 D

**Author:** Arthur Lumley Davids

**Title:** *A Grammar of the Turkish Language: with a Preliminary Discourse on the Language and Literature of the Turkish Nations, a Copious Vocabulary, Dialogues, a Collection of Extracts in Prose and Verse, and Lithographed Specimens of Various Ancient and Modern Manuscripts*

**Place of Publication, Printer, date:** London: Sold by Parbury & Allen, booksellers to the Honorable East-India Company; and John Taylor, bookseller to the University of London, 1832.

**Text and Decoration:** lxxviii, 208 pp.



**Binding:** Half bound green leather and marble boards; gilt spine with red label title label

**Commentary:** This is the first edition of *Kitāb al-‘ilm al-Nāfi‘ fī taḥṣīl Ṣarf wa Naḥw Turkī*, written by Arthur Lumley Davids (1811-1832), who was an English scholar and linguist, and member of the Asiatic Society of Paris. It is divided into four main parts: Grammar, Vocabulary, Dialogues, and Extracts. The book is dedicated to the Sultan Maḥmūd Khān ‘by those genius and talents the Ottoman Empire has been regenerated...’ (Dedication). It was a seminal work, one of the first to cover the topic in Europe since the early 18<sup>th</sup> century.

**Provenance:**

1. The Rev. William Arderne Shoult's
2. Selwyn College
3. University of Otago Library

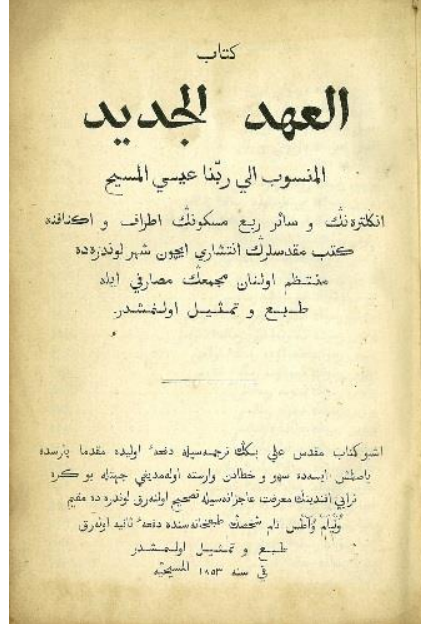
## 12.

Shoults Collection Tb 1853 K

**Title:** *Kitāb al-‘Ahd al-Jadīd: al-Mansūb ilā Rabbinā ‘Īsā al-Masīḥ*

**Place of Publication, Printer, date:** [London: British Foreign Bible Society, 1853.]

**Text and Decoration:** 589 pp. Ottoman Turkish text.



**Binding:** Scuffed calf with brown buckram spine cover; spine label no.3656

**Commentary:** This is the Ottoman Turkish (Osmanli) version of the New Testament, beginning with the Gospel of Matthew and ending with Revelations. It was a provisional revision of the New Testament initially printed in Paris, 1827, the *editio princeps* of the Bible in Osmanli (Darlow & Moule, Vol. II, pp. 1636-37; No. 9456). The production of this later version (p. 1636; No. 9468) was carried out by Turabi Effendi, under the superintendence of Ebenezer Henderson (1784-1858), who travelled on behalf of the BFBS in Scandinavia, Russia, and Iceland, founding Bible Societies.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library



# 13.

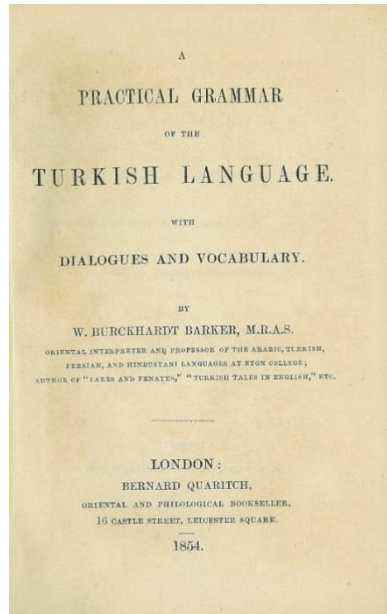
Shoults Collection Eb 1854 B

**Author:** William Burckhardt Barker

**Title:** *A Practical Grammar of the Turkish Language. With Dialogues and Vocabulary.*

**Place of Publication, Printer, date:** London: Bernard Quaritch, Oriental and Philological Bookseller, 1854.

**Text and Decoration:** 157 pp. + preface and Errata



**Binding:** Red cloth cover with gilt embossed stamp of flags, cross, crescent and star, with title: ‘Turkish Grammar Dialogues & Vocabulary’. Hand-written spine title: ‘Turkish Grammar’; spine label no. 809.

**Printer:** W.M. Watts, Crown Court, Temple Bar, London.

**Commentary:** This first edition is an elementary guide that has been prepared for the students to study the Turkish Language. It starts with Ottoman Turkish alphabets, consonants and pronouns. Other sections deal with adverbs and syntax. The second part of the book focusses on ‘Dialogue’ (beginning p. 85) with several conversation samples. The last section is on ‘Vocabulary’ (beginning p. 119), providing readers with an English-Ottoman Turkish dictionary. There is an appendix (pp. 152-157) regarding the tenses, omitted throughout the work in order not to confuse the beginner’s mind and learning. William Burckhardt Barker (1810?–1856) was an English orientalist, and one-time professor of the Arabic, Turkish, Persian, and Hindustani languages at Eton College. The work is dedicated to the Rev. Edward Craven Hawtrey (1789–1862), an English educationalist, headmaster and later provost of Eton College; on account of his command of languages, he was known in London as ‘the English Mezzofanti’.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

# 14.

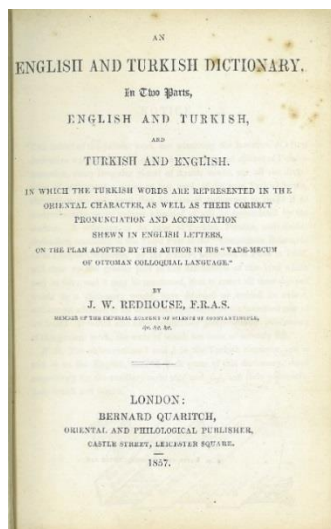
Shoult's Collection Eb 1856 R

**Author:** James W. Redhouse

**Title:** *An English and Turkish Dictionary: In Two Parts, English and Turkish, and Turkish and English.*

**Place of Publication, Printer, date:** London: Bernard Quaritch, 1857.

**Text and Decoration:** Two-column printing. Volume 2 only, starting from page 429 and ending at page 1149.



**Binding:** Blind stamped red cloth publishers' binding; Spine label ripped.

**Commentary:** Subtitle: 'In which the Turkish Words are represented in the Oriental character, as well as their correct pronunciation and accentuation shewn in English letters, on the plan adopted by the author in his 'Vade-Mecum of Ottoman Colloquial Language'. Sir James William Redhouse (1811-1892) authored the original and authoritative Ottoman-English dictionary. He joined the Royal Asiatic Society in 1854 and was its secretary from 1861 to 1864.

**Provenance:**

1. The Rev. William Arderne Shoult's
2. Selwyn College
3. University of Otago Library

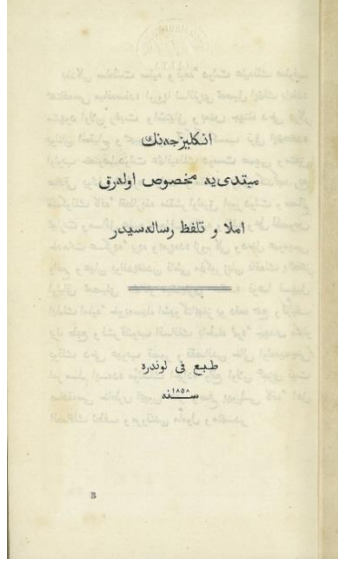
# 15.

Shoults Collection Eb 1858 I

**Title:** *Ingilizcenin Mubtediye Mahsus olarak Imla ve Telaffuz Risalesidir*

**Place of Publication, Printer, date:** London: W. M. Watts, Crown Courts, Temple Bar, 1858.

**Text and Decoration:** 144 pp.



**Binding:** Faded cloth over boards; hand-written spine title: 'Arabic & English Primer'; Spine label no. 805.

**Commentary:** English language for beginners based on their letters, pronunciations, and a concise dictionary. Arabic and English text within.

**Provenance:**

1. Embossed stamp of the Protestant College of Malta
2. The Rev. William Arderne Shoults
3. Selwyn College
4. University of Otago Library

# 16.

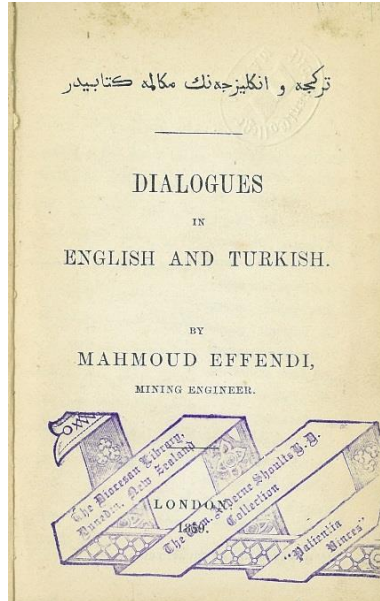
Shoult Collection Eb 1859 M

**Author:** Mahmud [Maḥmūd] Effendī

**Title:** *Dialogues in English and Turkish.*

**Place of Publication, Printer, date:** London: [W.M. Watts, Crown Court, Temple Bar], 1850.

**Text and Decoration:** iv+ 149 pp. Text in two columns: Ottoman Turkish and English



**Binding:** Light brown cloth covers.

**Commentary:** This small format book was prepared for the Sultan and the students interested in learning the English language. It is divided into two parts: 'Easy Dialogues', including 47 conversations; and 'Familiar Dialogues', including 50 dialogues covering various topics, among others, on visiting and going to school. According to the title-page information, the author was a mining engineer.

**Provenance:**

1. Embossed stamp of the Protestant College of Malta
2. The Rev. William Arderne Shoult
3. Selwyn College
4. University of Otago Library

# Arabic

## 17.

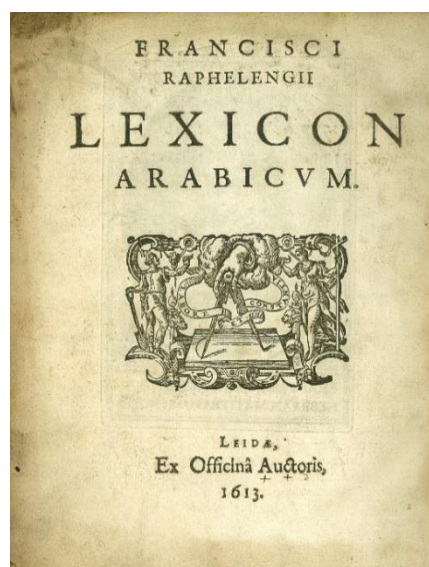
Shoultz Collection Lc 1613 R

**Author:** Frans van Ravelingen

**Title:** *Lexicon Arabicum*, bound with Thomas Erpenius's *Observationes in Lexicon Arabicum*.

**Place of Publication, Printer, date:** Leiden: Ex officina Auctoris, 1613.

**Text and Decoration:** Ravelingen's *Lexicon* (648 pp); Thomas van Erpe's *Observationes in Lexicon Arabicum* (68 pp); plus Errata. Engraved portrait of Ravelingen.



**Binding:** Soft brown suede covers; the back cover missing.

**Commentary:** This is the first edition of Ravelingen's Arabic-Latin dictionary, published posthumously in Leiden in 1613. Frans van Ravelingen (Franciscus Raphelengius; 1539–1597), was a Flemish-born scholar, printer and bookseller, working at Antwerp, and later Leiden. For the last decade of his life, he was professor of Hebrew at the University of Leiden. This was the first publication by printing press of a book-length dictionary for the Arabic language in Latin.<sup>8</sup> Thomas Erpenius (1584–

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<sup>8</sup> 'A major impediment to the advancement of Arabic studies was the dearth of good Arabic printing types, and indeed the difficulty of obtaining any at all. Until Raphelengius published his specimen in 1595, the only significant use of Arabic type outside Italy had been in Postel's Arabic grammar published at Paris ca. 1543. Only the oriental presses at Rome in the 1580s and 90s regularly published Arabic books. Nine books from other presses used seven Arabic types in the years 1514 to 1587, and the Roman presses had six more cut in the years 1580s to 1590. By far the best were four used by the Typographia Medicea, all from the hand of the great Parisian punchcutter Robert Granjon. The Roman presses, always reluctant to supply type to others, were certainly not eager to see an Arabic press in the Protestant Dutch Republic. This led Raphelengius, by at least the beginning of 1591, to consider having a new type.' See Lane, p.x: *The Arabic type specimen of Franciscus Raphelengius's Plantinian Printing Office (rsgs). A facsimile with an introduction by John A. Lane and a catalogue by R. Breugelmanns & Jan Just Witkam of a Raphelengius exhibition at the University Library Leiden* (Leiden: University library Leiden, 1997).

1624), was a Dutch Orientalist, who was the first European to publish an accurate book of Arabic grammar. The year this work was published, Erpe was appointed professor of Arabic and other Oriental languages at the University of Leiden.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

# 18.

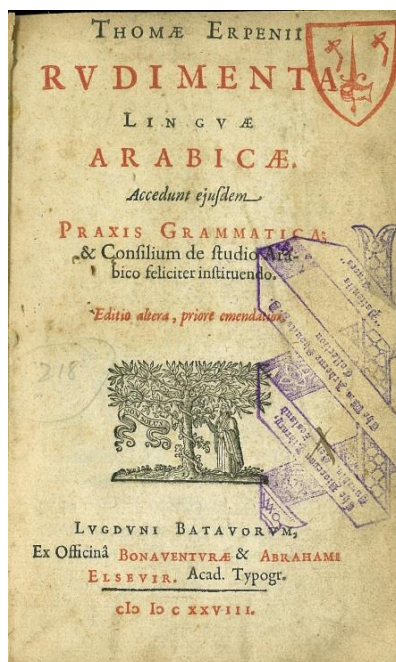
Shoult's Collection Lb 1628 E

**Author:** Thomas Erpenius

**Title:** *Rudimenta linguae Arabicae. Accedunt ejusdem Praxis Grammaticae; & Consilium de studio Arabico feliciter instituendo.*

**Place of Publication, Printer, date:** Lugduni Batavorum [Leiden]: Ex Officina Bonaventurae & Abraham Elsevir, 1628.

**Text and Decoration:** [x], 230 pp. Red and black lettering on title-page. Arabic and Latin text throughout. Hand-written index at front.



**Binding:** Ripped marbled covers with quarter backed buckram on spine; handwritten spine title: 'Erpenii Rud Arab'; spine label ripped.

**Commentary:** The rare second, corrected edition of Erpenius's influential Arabic grammar, *Rudimenta linguae Arabicae*, which remained popular until well into the 19<sup>th</sup> century. Erpenius (1584-1624) was one of the most distinguished orientalists of his day, publishing his famous *Grammatica Arabica* in 1613, and then in 1620, his *Rudimenta linguae Arabicae*, a slightly abridged version of the *Grammatica*. Hand written index at front; perhaps Shoult's hand.

**Provenance:**

1. Liber Francisci Ffox Ex Dono [gift from] Michaelis Payn, Dec 10<sup>th</sup> 'out of his prison chamber in the Princes Hostle in Sycamore Court, 1663'.
2. Michael Payn
3. J. Nasmith
4. Unidentified red shield stamp with hand holding a dagger and two other symbols.
5. The Rev. William Arderne Shoult's
6. Selwyn College
7. University of Otago Library

# 19.

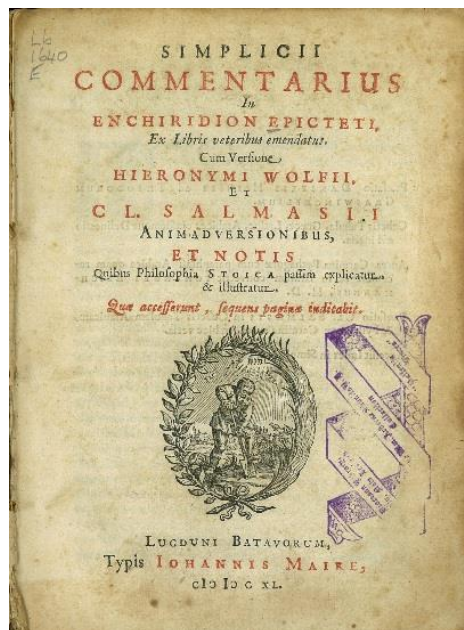
Shoult Collection Lb 1640 E

**Author:** Johan Elichman

**Title:** *Tabula Cebetis Graece, Arabice, Latine: item Aurea Carmina Pythagorae cum parapharasi Arabica* (88 p) [and] *Pythagora Aureorum Carminum Arabica Paraphrasis* (15 p.)

**Place of Publication, Printer, date:** Lugduni Batavorum [Leiden]: Johannis Maire, 1640.

**Text and Decoration:** These two works by Elichman are bound in with Simplicius's commentaries on Epictetus's *Enchiridion*, edited by Daniel Heinsius (Leiden, 1640).



**Binding:** Covers no longer present; spine broken.

**Commentary:** Parallel Greek, Latin and Arabic text in both works, with a preface by Claude de Saumaise [Salmasius] (1588–1653) in the first. The Silesian physician Johan Elichman (1601/1602–1639), resident in Leiden, was a gifted linguist who focused on the similarities between Persian and the Germanic languages. He was involved in the development of the so-called Scythian theory, along with Leiden professors Salmasius and Marcus Z. van Boxhorn (1612–1653). The Scythian hypothesis was that the ‘Scythian’ language was regarded as the matrix language of, among other languages, Latin, Greek, Persian, and Germanic, thus somehow foreshadowing later Indo-European linguistics.<sup>9</sup> At one point Elichman used the expression *ex eadem origine* (from a common source) in a 1640 study relating European languages to Indo-Iranian languages (which include Sanskrit). Hand written note on recto of preliminary leaf: quoting Gibbon’s History on Simplicius’ moral interpretation of Epictetus. The presswork and typography by Johan Maire is excellent.

<sup>9</sup> See Toon Van Hal, “On ‘the Scythian Theory’: Reconstructing the Outlines of Johannes Elichmann’s (1601/1602–1639) Planned Archaeologia Harmonica.” *Language and History*, 53/2 (November, 2010), pp. 70–80.



**Provenance:**

1. Inscription on prelim page: 'Donum Charissimi Gabrielis Clare. Coll. Pei Peh Soc (?)', Dec. 10 1663.
2. The Rev. William Arderne Shoults
3. Selwyn College
4. University of Otago Library

## 20.

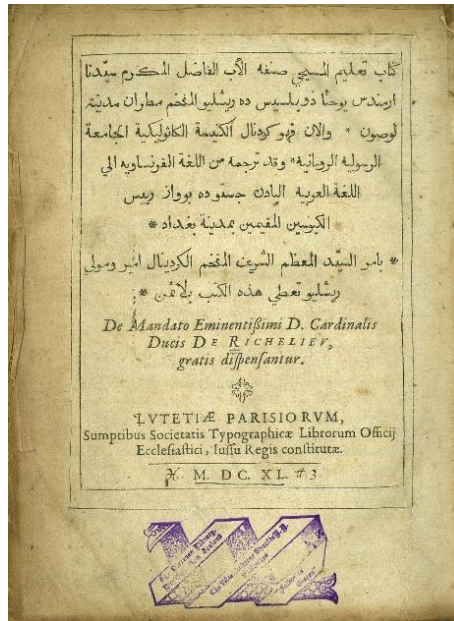
Shoult's Collection Fb 1640 R

**Author:** Armand Jean du Plessis Richelieu

**Title:** *Kitāb Ta'lim al-Masīhī* [*L'Instruction du Chrétien*]

**Place of Publication, Printer, date:** Lutetiae Parisiorum [Paris]: Sumptibus Societatis typographicae librorum officij ecclesiastici, 1640.

**Text and Decoration:** 415 pp; translated into Arabic by F. Juste de Beauvais.



**Binding:** Half bound calf over marbled boards; text detached from both covers.

**Commentary:** The Arabic translation of *L'Instruction du chrétien* (*The Instruction of the Christian*), a catechism first composed by Cardinal Richelieu (1585–1642) while he was banished to Avignon in 1618. The work includes a dedication apparently done in Aleppo, dated 25 November 1636. It starts with the Arabic translation of *In the Name of the Father, the Son and the Holy Ghost*. It includes 28 chapters (*suwar*) and additional explanations regarding rituals and prayers. Richelieu founded the Académie Française in 1635.

**Provenance:**

1. The Rev. William Arderne Shoult's
2. Selwyn College
3. University of Otago Library

## 21.

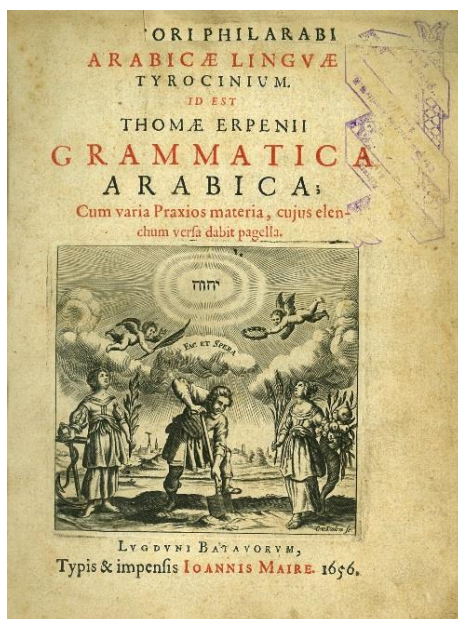
Shoult Collection Lb 1656 E

**Author:** Thomas Erpenius

**Title:** *Arabicae Linguae Tyrocinium.*

**Place of Publication, Printer, date:** Lugduni Batavorum [Leiden]: Johan Maire, 1656.

**Text and Decoration:** 282 pp. Red and black printing on title-page. Hand-written notes in Latin and Arabic at back and front of book; perhaps Shoult. Pencil notations throughout text.



**Binding:** Brown calf over boards; spine cracked; front cover detached.

**Printer:** Johan Maire was a publisher, printer and bookseller in Leiden 1603-1657.

**Commentary:** After the Raphelengius brothers stopped printing in 1614, there was much trouble in finding a printer with an Arabic typeface. A keen advocate of all things Arabic, Erpenius (1584-1624) set up his own print shop in his home so that he could publish such texts. His *Grammatica Arabica* (incorporated into this publication) was the first scientific Arabic grammar written in Europe. The typeface he developed was in a different style to that of Raphelengius; a smaller more elegant type with smaller characters based on those of the Medici Press in Rome.<sup>10</sup> One of the owners of this book was George Cecil Renouard (1780–1867), an English classical and oriental scholar, who in 1815 became Lord Almoner's Professor of Arabic at Cambridge.

**Provenance:**

1. G. C. Renouard Sid. Coll. Cam. D.D. J. B. Hollingsworth, 24 Jan. 1802
2. J.B. Hollingsworth
4. The Rev. William Arderne Shoult
5. Selwyn College
6. University of Otago Library

<sup>10</sup> See <https://specialcollections.blog.lib.cam.ac.uk/?p=7330>

## 22.

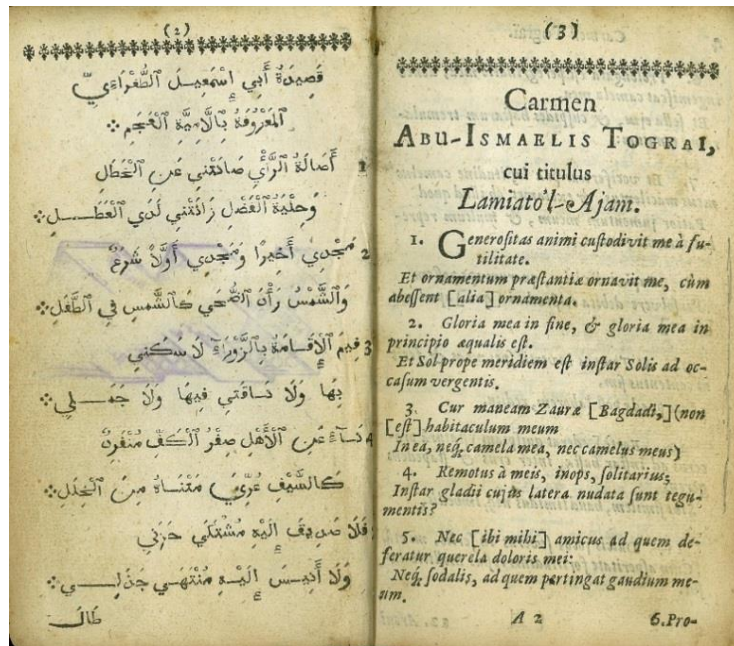
Shoult's Collection Eb 1661 H

**Author:** Ḥassan ibn 'Alī al-Ṭughrā'ī (12<sup>th</sup> century)

**Title:** *Carmen Abu-Ismaelis Tograi, cui titulus Lamiatol-Ajam* [and] *Lamiatol-Ajam, Carmen Tograi, Poetae Arabis Doctrissimi, [and] Scientia Metrica & Rhythmica, Seu Tractatus de Prosodia Arabica.*

**Place of Publication, Printer, date:** Oxford: The University (Richard Davis and Henry Hall), 1661.

**Text and Decoration:** 234 pp. plus index; [22 pp]; 174 pp. Latin and Arabic text.



**Binding:** Worn brown calf; spine cracked; front cover detached.

**Commentary:** Edward Pococke's translation of *Lāmiyyat al-'Ajam* ("The Verses Rhyming in *lām* of the non-Arabs"), an Arabic poem by Ḥassan ibn 'Alī al-Ṭughrā'ī (d. c. 1221),<sup>11</sup> appeared in 1661, with grammatical and explanatory notes. It was produced at the Oxford Press under the superintendence of Samuel Clarke (1624-1669), Orientalist, and *architypographus* to the university. Pococke (1604-1691) was an English Orientalist and biblical scholar, and a strong advocate for learning Arabic.<sup>12</sup> Appended is a treatise by Clarke, Pococke's favourite pupil. This publication, *Scientia metrica et rhythmica, seu, Tractatus de prosodia Arabica*, was one of the first European treatises on the metrics of Arabic poetry. Shoult's has annotated this copy, making a small note: 'Proverbia Index, Castelli, p.2253. m.'

**Provenance:**

1. R. Howell, 1791

<sup>11</sup> See: C. Hillenbrand, "al-Ṭughrā'ī", *Encyclopedia of Arabic Literature*, eds. Julie Scott Meisami, Paul Starkey (London and New York: Routledge, 1998), vol. II, p. 783.

<sup>12</sup> G. J. Toomer, 'Pococke, Edward (1604-1691)', *Oxford Dictionary of National Biography* (Oxford University Press, 2004); online edn, Jan 2008 [http://www.oxforddnb.com/view/article/22430, accessed 3 Oct 2017]; Alastair Hamilton, 'Clarke, Samuel (bap. 1624, d. 1669)', *Oxford Dictionary of National Biography* (Oxford University Press, 2004) [http://www.oxforddnb.com/view/article/5527, accessed 3 Oct 2017]

2. W. Kilvert
3. The Rev. William Arderne Shoults
4. Selwyn College
5. University of Otago Library

## 23.

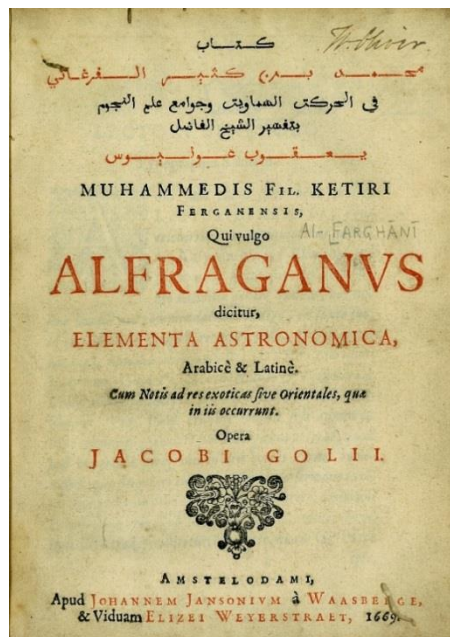
Shoults Collection Lb 1669 F

**Author:** Abū l-‘Abbās Aḥmad ibn Muḥammad ibn Kathīr al-Farghānī.

**Title:** *Muhammedis Fil. Ketiri Ferganensis, qui vulgo Alfraganus dicitur, Elementa astronomica, arabice & latine. Cum notis ad res exoticas sive Orientales, quae in iis occurrunt. Opera Jacobi Golii*

**Place of Publication, Printer, date:** Amstelodami [Amsterdam]: apud Johannem Jansonium a Waasberge & viduam Elizei Weyerstraet, 1669.

**Text and Decoration:** Golius text (306 pp); an index [20] pp; a printed Arabic version of al-Farghani’s work, *Elements of astronomy on the celestial motions* (109 pp.)



**Binding:** Brown calf over boards; both front and back covers detached.

**Printer:** Johannes Janssonius (born Jan Janszoon: 1588-1664) was a Dutch cartographer and publisher who lived and worked in Amsterdam; his associate on this work: Elizei Weyerstraet.

**Commentary:** Abū l-‘Abbās Aḥmad ibn Muḥammad ibn Kathīr al-Farghānī (800/805-870 AD; also known as Alfraganus in the West)<sup>13</sup> was a Sunni Muslim, and one of the most famous astronomers in the 9<sup>th</sup> century. He wrote *Elements of Astronomy* (*Kitāb fī l-Ḥarakāt al-Samāwiya wa Jawāmi‘ ‘Ilm al-Nujūm* i.e. the book on Celestial Motions and Compendium of Astronomy), which was translated into Latin in the 12<sup>th</sup> century and which exerted great influence upon later European astronomers. Shoults’s copy - *Muhammedis fil. Ketiri Ferganensis, qui vulgo Alfraganus dicitur, Elementa astronomica, arabice & latine. Cum notis ad res exoticas sive orientales, quae in iis occurrunt. Opera Jacobi Golii* – is a later edition, translated (with commentary) by Jacob Golius (1596-1667), a Dutch orientalist and

<sup>13</sup> See: Abdelhamid I. Sabra, “al-Farghānī, Abu’l-‘Abbās Aḥmad ibn Muḥammad ibn Kathīr,” *Dictionary of Scientific Biography* 4 (1971): pp. 541-545.

mathematician based at the University of Leiden, who in 1625, succeeded his teacher Thomas Erpenius to the Leiden chair of Arabic and Hebrew.

**Provenance:**

1. Booksellers label: Ogles, Duncan & Cochran, 295 Holborn, London
2. Inscription: 'W. Oliver' (?)
3. Inscription: 'T. Robinson. Ling. Arab ap Cant. Press' (?)
4. Inscription: 'Chigwell, March 25 1839' (?)
5. The Rev. William Arderne Shoults
6. Selwyn College
7. University of Otago Library

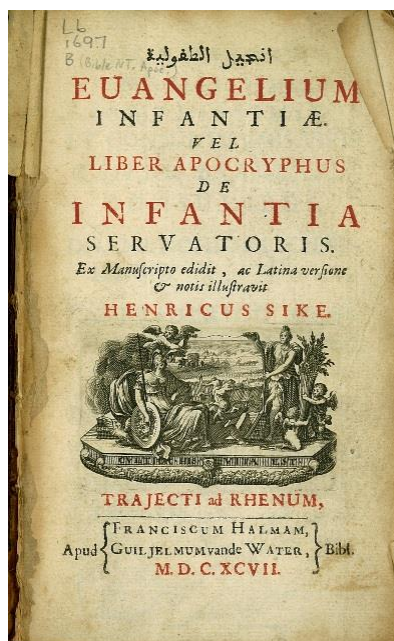
## 24.

Shoults Collection Lb 1697 B

**Title:** *Evangelium infantiae: vel, Liber Apocryphus de infantia servatoris. Ex manuscripto edidit, ac Latina versione & notis illustravit.*

**Place of Publication, Printer, date:** Trajecti ad Rhenum [Utrecht]: Franciscum Halmam and [William] van de Water, 1697.

**Text and Decoration:** Black and red printing on title-page; Arabic and Latin text. Includes dedication (20 p.); text plus index (168 p.); and notes and errata (94 pp.).



**Binding:** Battered calf binding; front cover missing; preliminary pages loose.

**Commentary:** First printing in Arabic and Latin of the Syriac (or Arabic) Infancy Gospel, a version of *Injil al-Ṭufūliyya*, dating back to the 5<sup>th</sup> or 6<sup>th</sup> century. It is one of the texts among the New Testament apocryphal writings concerning the infancy of Jesus. The book is divided into three parts: 1) The birth of Jesus, based on the Protevangelium of James; 2) Miracles during the Flight into Egypt, seemingly based on nothing more than local traditions; and 3) The miracles of Jesus as a little boy, based on the Infancy Gospel of Thomas. However, it contains a number of embellishments on the earlier text, including a diaper (of Jesus) that heals people, sweat (of Jesus) that turns into balm, curing leprosy, etc.<sup>14</sup> The translation work of Henry Sike (1669-1712), a Hebrew scholar and Professor of Oriental Languages at Cambridge.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

<sup>14</sup> See J.K. Elliott, *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation*. Oxford, 1993.



## 25.

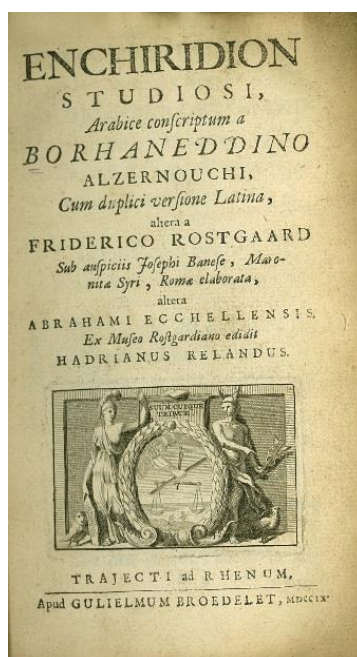
Shoult Collection Lb 1709 B

**Author:** Burhān al-Dīn al-Zarnūjī

**Title:** *Enchiridion studiosi Arabice conscriptum a Borhaneddino Alzernouchi; cum duplici versione Latina, altera a Friderico Rostgaard, sub auspiciis Josephi Banese, Maronitae Syri, Romae elaborata; altera Abrahami Ecchellensis, ex Museo Rostgardiano edidit Hadrianus Relandus.*

**Place of Publication, Printer, date:** Trajecti ad Rhenum [Utrecht]: [William] Broedelet, 1709.

**Text and Decoration:** Arabic and Latin text; 250 pp.



**Binding:** Calf covers with green buckram spine cloth; hand-written spine label 'Reland Enchir Studio'. Spine label no. 6222.

**Commentary:** Burhān al-Dīn or Burhān al-Islām al-Zarnūjī (also spelled az-Zarnūjī; d. 602 AH/1223 AD) was a Muslim scholar and the author of the celebrated pedagogical work *Ta'lim al-Muta'allim-Ṭarīq at-Ta'allum* (Instruction of the Student: The Method of Learning); basically a short introduction to the secrets of attaining knowledge, composed c.1200. In this first Latin and Arabic edition of 1709, Adriaan Reland (1676-1718; also known as Hadrian Reland, Adriaen Reeland/Reelant, Hadrianus Relandus), Professor of Oriental Languages at the University of Utrecht, dedicates the publication to Frederik Rostgaard (1671-1745), Royal Danish archivist, who was also a passionate 'Oriental' scholar.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

## 26.

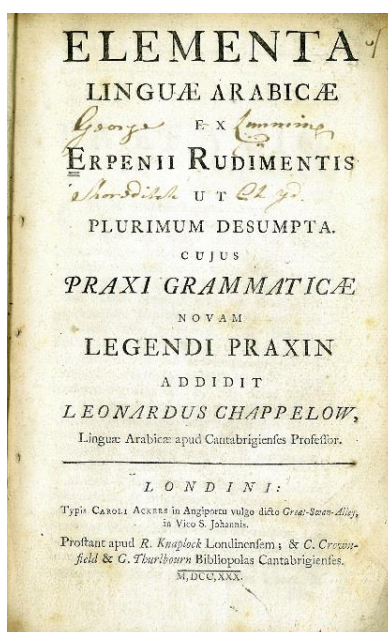
Shoult Collection Eb 1730 E

**Author:** Thomas Erpenius

**Title:** *Elementa linguæ Arabicæ ex Erpenii Rudimentis ut plurimum desumpta. Cujus Praxi grammaticæ novam legendi praxin addidit Leonardus Chappelow*

**Place of Publication, Printer, date:** [London: Charles] Ackers, 1730.

**Text and Decoration:** preface and index (8 p.); 103 pp.



**Binding:** Calf over boards; spine cracked and both covers loose.

**Commentary:** This is the first edition of Leonard Chappelow's revised and augmented edition of the standard Arabic grammar that was first published by the Leiden professor of Arabic Thomas Erpenius in 1613. Chappelow (1692–1768), was an Orientalist, appointed in 1720 as professor of Arabic, and in 1729 Lord Almoner's reader in Arabic.

**Provenance:**

1. E Libris Eben. Cornell, 1736
2. George Cumming, Shoreditch Chyd (title-page).
3. The Rev. William Arderne Shoult
4. Selwyn College
5. University of Otago Library

## 27.

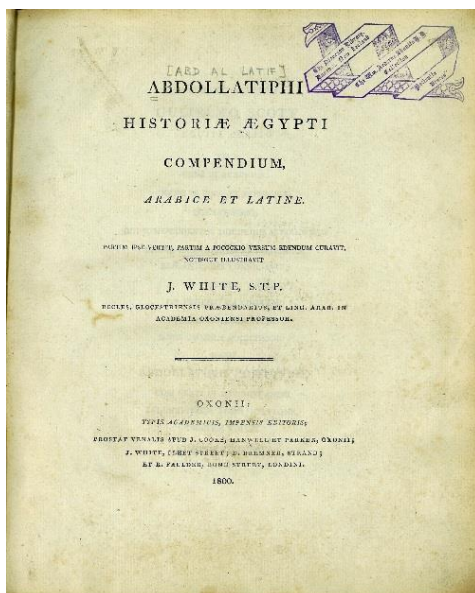
Shoult's Collection Ec 1800 A

**Author:** Muwaffaq al-Dīn ʿAbd al-Laṭīf al-Baghdādī

**Title:** *Abdollatiphi Historiae Aegypti Compendium, Arabice et Latine.*

**Place of Publication, Printer, date:** [Oxford: J. Cooke, Hanwell & Parker], 1800.

**Text and Decoration:** xxxii; 321; 55 pp (includes appendix and index).



**Binding:** Calf boards in a criss-cross pattern; both covers detached.

**Commentary:** This is the second edition of the Arabic-Latin version of *Mukhtaṣar Akhbār Miṣr* (An Account of Egypt) by ʿAbd al-Laṭīf al-Baghdādī (1162–1231 AD), a physician, historian, Egyptologist and traveler, and one of the most voluminous writers of the Near East in his time. This work was compiled by Joseph White (1745–1814), an English orientalist and theologian, Laudian Professor of Arabic and then Regius Professor of Hebrew at the University of Oxford. It was extracted from an Arabic manuscript discovered by Edward Pococke in 1665, and partly translated by him into Latin in the 1680s. White's version contains his own additions.

**Provenance:**

1. CMS (Masterman-Sykes?) initials intertwined on front and back covers; Sir Mark Masterman-Sykes, 3rd Baronet (1771–1823), born Mark Sykes, was an English landowner, politician, and book-collector.
2. The Rev. William Arderne Shoult's
3. Selwyn College
4. University of Otago Library

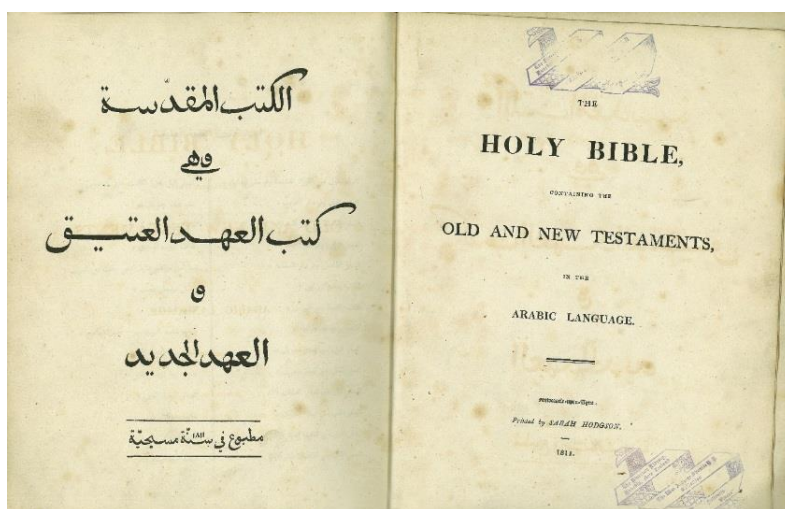
## 28.

Shoults Collection Ec 1811 B

**Title:** *The Holy Bible, containing the Old and New Testaments in the Arabic Language*

**Place of Publication, Printer, date:** Newcastle-upon-Tyne: Printed by Sarah Hodgson, 1811.

**Text and Decoration:** English title-page; the rest is Arabic text, based on the *naskh* calligraphy, prepared by the Orientalist Charles Wilkins and cut by William Martin. This type first used in Sir William Jones's 6<sup>th</sup> edition of *A Grammar of the Persian Language* (1804).



**Binding:** Both front and back covers missing.

**Commentary:** First edition of the Hodgson Arabic Bible, made more impressive by the fact that it was printed in Newcastle, far from the centre of British printing in London. The edition was supervised first by Joseph Dacre Carlyle (1759-1805), professor of Arabic at Cambridge, and then after his death, by Henry Ford, Lord Almoner's Reader in Arabic at Oxford, who saw the text through the press. The text is based, apparently, on the London Polyglot of 1655-57 (*D&M*, p. 66 No.1650). The Society for the Propagation of the Gospel contributed £250 for 1000 copies to be distributed in Africa and Asia. The British and Foreign Bible Society also gave £250, and in addition purchased, or received for distribution, over 1000 copies.<sup>15</sup> Text in Arabic (and therefore reading right to left, 'back' to 'front'. William Martin, first English craftsman to describe himself as an Oriental type founder, was trained at John Baskerville's foundry in Birmingham. In the 1800s, the East India Company requested a new Arabic fount from Martin and Charles Wilkins prepared the new models, which Martin cut. It was printed by Sarah Hodgson on Newcastle in 1811.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

<sup>15</sup> Darlow and Moule, *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, 1911, pp. 68-9: No.1663. Hereafter *D&M*.

## 29.

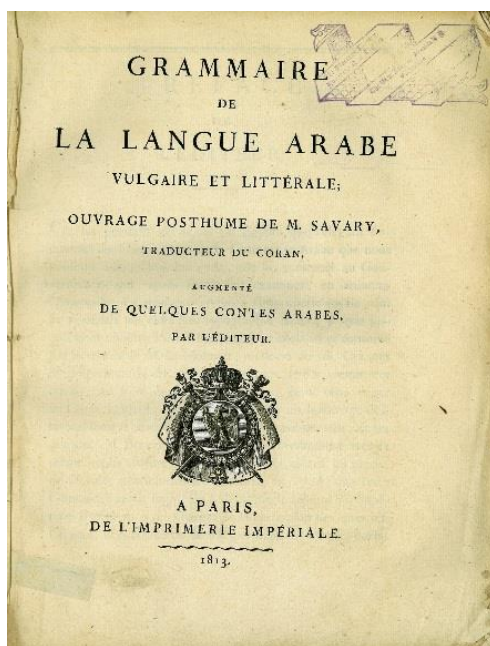
Shoults Collection Fc 1813 S

**Author:** Claude-Étienne Savary

**Title:** *Grammaire de la langue arabe vulgaire et litterale; ouvrage posthume de M. Savary... augmente de quelques contes arabes, par l'editeur.*

**Place of Publication, Printer, date:** Paris: Imprimerie Imperial, 1813.

**Text and Decoration:** xii, 536pp.



**Binding:** Scuffed marble board covers; front cover missing

**Commentary:** The first edition of the Arabic-French Language *Grammar of the vulgar and literal Arabic language*. Claude-Étienne Savary (1750-1788) was an orientalist, pioneer of Egyptology and translator of the Qur'ān. His Arabic (as spoken in Egypt) grammar was published posthumously. It contains for the first time in print a substantial part of *Thousand and One Nights* in Arabic (e.g. Sinbad). François Savary de Brèves (1560-1628) was French ambassador, and while in Constantinople, he had Arabic, Turk, Persian and Syriac types cast. Used for various publications such as the *Paris Polyglot Bible* (1645), the type was eventually acquired by Cardinal Richelieu. It was transferred to the Imprimerie Royale in 1656. Rescued by Joseph de Guignes in 1787, Savary's *Grammar* was printed with the fine types of Savary de Brèves.

Provenance:

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

# 30.

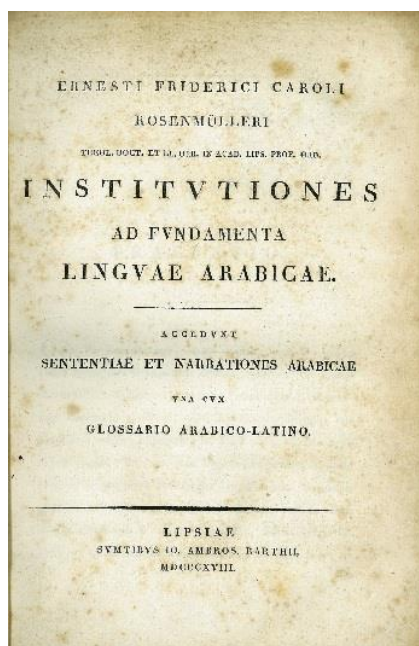
Shoults Collection Gb 1818 R

**Author:** Ernest Friedrich Karl Rosenmüller

**Title:** *Institutiones ad fundamenta linguae Arabicae: accedunt sententiae et narrationes Arabicae una cum glossario Arabico-Latino*

**Place of Publication, Printer, date:** Lipsiae [Leipzig: Ambrose Barthe], 1818.

**Text and Decoration:** xii, 446, [1], pp.



**Binding:** Both covers missing; marbled endpapers

**Commentary:** Ernst Friedrich Karl Rosenmüller (1768-1835) was a German Orientalist and Protestant theologian, who worked at the University of Leipzig, first as a student; in 1792 as a tutor; in 1796 as extraordinary professor of Arabic; and from 1813 to the time of his death in 1835, ordinary professor of Oriental languages. This is the first and only edition of his *Institutiones ad fundamenta linguae Arabicae*.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

# 31.

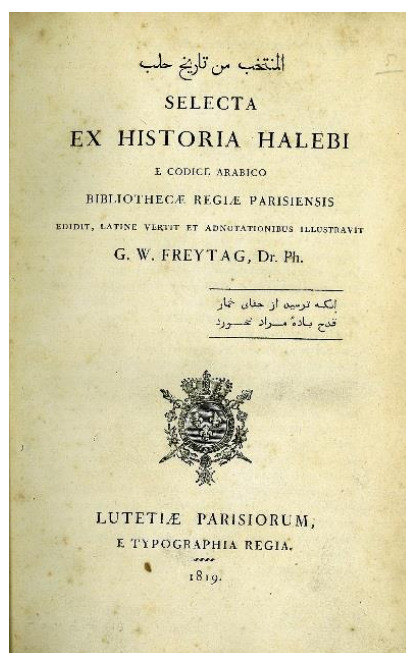
Shoults Collection Fb 1819 I

**Author:** Kamāl al-Dīn ʿUmar ibn Aḥmad ibn al-ʿAdīm

**Title:** *Selecta ex historia Halebi.*

**Place of Publication, Printer, date:** Lutetiae Parisiorum [Paris]: E Typographia Regia, 1819.

**Text and Decoration:** Arabic and Latin text.



**Binding:** Half bound calf over marbled boards. Re-bound Dec. 1838 No. 5/144.

**Commentary:** Kamāl al-Dīn ʿUmar ibn Aḥmad ibn al-ʿAdīm (1192–1262) was an Arab biographer and historian from Aleppo. This selection of his history of Aleppo (*al-Muntakhab min tāʾriḫ Ḥalab*) was published with a Latin translation by Georg Wilhelm Friedrich Freytag (1788–1861), a German philologist, who was appointed as Professor of Oriental languages at the University of Bonn in 1819. Inscription on preliminary page presumably by John Lee: ‘A valuable and learned work’.

**Provenance:**

1. Inscription: ‘Lord Guilford’s copy’ – perhaps Frederick North, 5th Earl of Guilford (1766–1827), a British politician, colonial administrator, and book collector.
2. Bookplate of John Lee, Doctors Commons. A duplicate at Hartwell. John Lee (1783–1866), born John Fiott, was an English philanthropist, astronomer, mathematician, antiquarian and barrister, who, in 1827, inherited Hartwell House, Buckinghamshire, from Reverend Sir George Lee. Hartwell was Lee’s main residence from 1829 until his death.
3. The Rev. William Arderne Shoults
4. Selwyn College
5. University of Otago Library

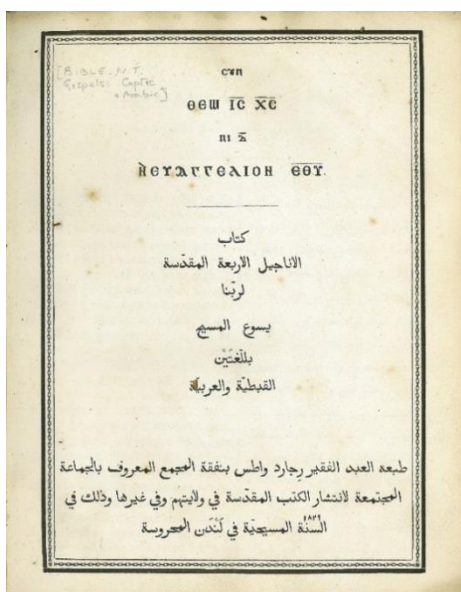
## 32.

Shoults Collection Eb 1829 B

**Title:** *Kitāb al-Anājīl al-Arba‘a al-muqaddasa li-rabbīnā Yasū‘ al-Maṣīḥ bi l-lughatayn al-qibṭiyya wa l-‘Arabiyya* (The Four Holy Gospels in Coptic and Arabic)

**Place of Publication, Printer, date:** London: Richard Watts, for the British Foreign Bible Society, 1829.

**Text and Decoration:** Coptic and Arabic text in parallel columns



**Binding:** calf binding with lozenge patterns on front and back covers. Spine label no. 139

**Commentary:** The Book of Four Holy Gospels from Our Lord, Jesus Christ in two languages of Coptic and the Arabic. It starts with the Matthew (*Matā*) and ends with the John (*Yuḥannā*). The Coptic text was edited by Henry Tattam (1788–1868), a Church of England clergyman and Coptic scholar; the Arabic text by Samuel Lee (1783–1852), who was an English Orientalist, professor at Cambridge, first of Arabic and then of Hebrew language.<sup>16</sup>

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

<sup>16</sup> See *D&M*, p.70, No. 1624.



# 33.

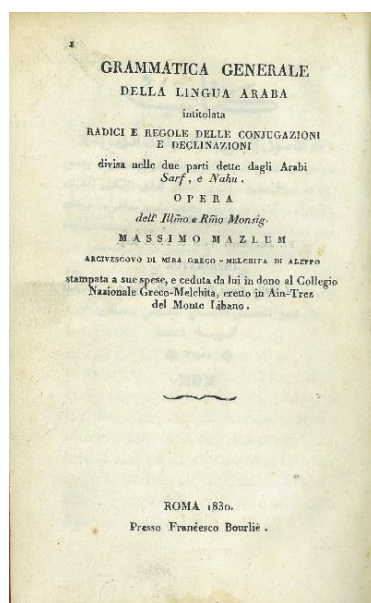
Shoults Collection Itb 1830 M

**Author:** Maksimūs ibn Jurjis Mazlūm (Massimo Mazlum).

**Title:** *Grammatica generale della lingua araba: intitolata radici e regole delle conjugazioni e declinazioni: divisa nelle due parti dette dagli Arabi sarf, e nahu*

**Place of Publication, Printer, date:** [Rome]: Francesco Bourlie, 1830.

**Text and Decoration:** 216 pp. Italian title-page; Arabic text throughout.



**Binding:** Speckled calf boards

**Commentary:** A general grammar book created by Maksimūs Mazlūm (Massimo Mazlum; 1779-1855), the archbishop of Mira Greco Melchita in Aleppo.

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

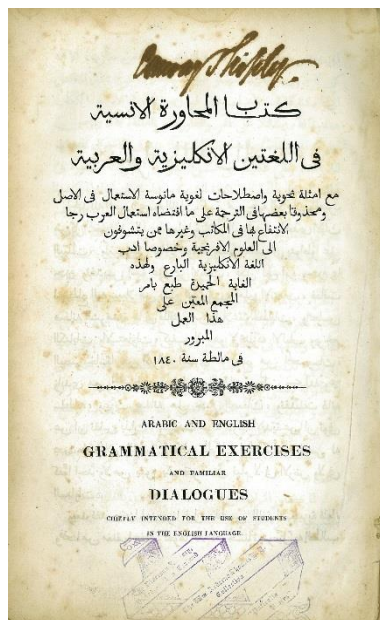
# 34.

Shoults Collection Ob 1840 A

**Title:** *Arabic and English grammatical exercises and familiar dialogues, chiefly intended for the use of students in the English language.*

**Place of Publication, Printer, date:** [Malta, 1840].

**Text and Decoration:** English and Arabic parallel text



**Binding:** Plain scuffed white paper covers with green buckram spine. Hand-written spine title: 'Grammatical Exercises Arabic & English'; Spine label no. 738

**Commentary:** Arabic and English grammatical exercises and familiar dialogues.

**Provenance:**

1. Inscription: Shipley (?) – title-page
2. Inscription: Emerton
3. The Rev. William Arderne Shoults
4. Selwyn College
5. University of Otago Library

## 35.

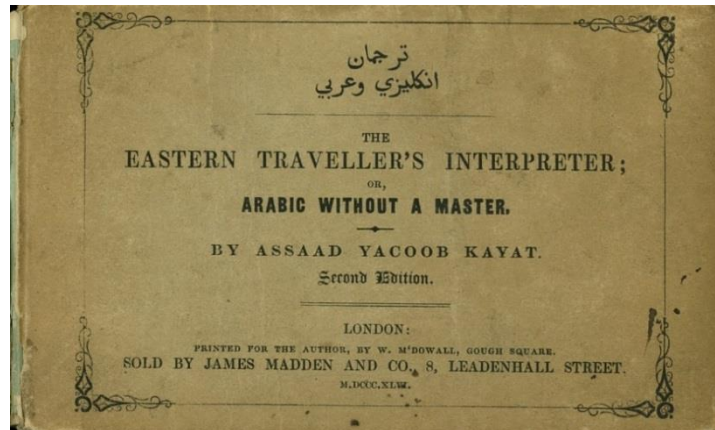
Shoults Collection Eb 1844 K

**Author:** As‘ad Yaqūb Khayyāṭ (Assad Yacoob Kayat)

**Title:** *The Eastern Traveller’s Interpreter; or, Arabic without a Teacher*

**Place of Publication, Printer, date:** London: Printed by W. M’Dowall for the author. Sold by James Madden and Co, 1844.

**Text and Decoration:** 172pp. English; Arabic; transliteration



**Binding:** Soft brown paper covers; spine broken, almost detached.

**Commentary:** Second edition of this grammar/language guide by As‘ad Yaqūb Khayyāṭ (c.1811-1870), who was a Christian Lebanese activist who advocated the liberation and the education of women.<sup>17</sup> This pocket Arabic-English guide book covers topics such as the Arabic alphabets and letters; discourse with a camel driver; discourse with a cook; discourse with an Eastern Lady; inquiries on holy places; among others.

**Provenance:**

1. The Rev. William Arderne Shoults; perhaps acquired 8 October 1879
2. Selwyn College
3. University of Otago Library

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<sup>17</sup> Fruma Zachs and Sharon Halevi, *Gendering Culture in Greater Syria: Intellectuals and Ideology in the Late Ottoman Period* (London: I. B. Tauris, 2014), p. 21.

# 36.

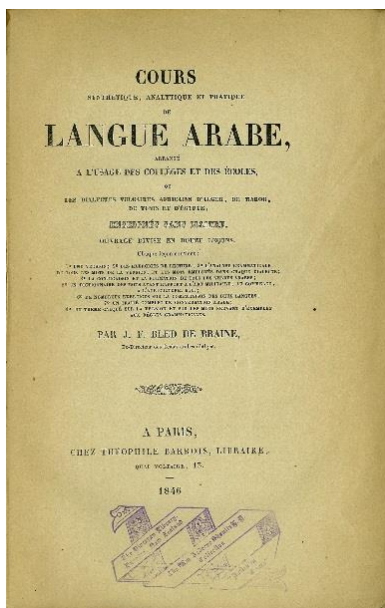
Shoults Collection Fb 1846 B

**Author:** Jean-François Bled de Braine

**Title:** *Cours synthétique, analytique et pratique de langue arabe, arrange a l'usage des colleges et des ecoles, ou Les dialectes vulgaires africains d'Alger, de Maroc, de Tunis, et d'Egypte...*

**Place of Publication, Printer, date:** Paris: Theophile Barrois, 1846.

**Text and Decoration:** xxii, 536 pp; French and Arabic



**Binding:** Soft brown paper covers

**Commentary:** First edition of Bled de Braine's Arabic language book.

**Provenance:**

1. The Rev. William Arderne Shoults; 'Bought 27/6/78'.
2. Selwyn College
3. University of Otago Library

# 37.

Shoults Collection Gb 1850 I

**Author:** ‘Abd Allāh ibn Muslim ibn Qutaybah

**Title:** Ibn Coteiba’s handbuch der geschichte.

**Place of Publication, Printer, date:** Gottingen: bei Vandenhoeck und Ruprecht, 1850.

**Text and Decoration:** viii, 366 pp. German and Arabic



**Binding:** Plain green cloth binding; Spine label no. 4714

**Commentary:** The Arabic version of *Kitāb al-Ma‘ārif* (*Book of Knowledge*) by Abū Muḥammad ‘Abd Allāh ibn Muslim ibn Qutayba al-Dīnawarī al-Marwazī, or simply Ibn Qutaybah (ibn Coteiba: 213–15 Rajab 276 AH/828–889 AD), a renowned Islamic polymath. This work covers topics such as the beginning of creation and facts about the period before the appearance of Islam (*jāhiliyyah*), to the names of the companions of the Prophet Muḥammed, and famous jurists and masters of the oral tradition associated with the prophet (*ḥadīth*). The translator, Heinrich Ferdinand Wüstenfeld (1808–1899), a German orientalist and Professor at Göttingen (1842–90) has also supplied an introduction (in German).

**Provenance:**

1. The Rev. William Arderne Shoults
2. Selwyn College
3. University of Otago Library

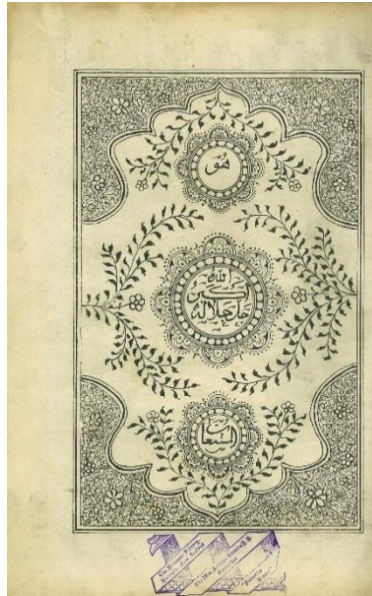
# 38.

Shoult's Collection Oc 1866 K

**Title:** *The Qur'ān (The Koran)*.

**Place of Publication, Printer, date:** Lithographed, Bombay, 1850

**Text and Decoration:** Arabic text



**Binding:** Conventional Middle Eastern wrap; red calf with gilt stamp front, back and flap.

**Commentary:** The *Qur'ān*, lithographed in Bombay. It covers all chapters of the *Qur'ān* within 431 pages. It ends with the supplication of 'the Completion of *Qur'ānic* Recitation.' Except chapter 1, the place of the revelation of every other chapter is mentioned in their beginning. There is also a note in Persian mentioning completion: 'the divine Word of God and heavenly revelation finished and designed in the manufacturer (the publisher/printer) Mīrzā Ḥasan Kāshānī in Bombay in Ṣafar of 1266 AH (1850 AD).' This work includes catchwords. Mis-classified at 1866.

**Provenance:**

1. Inscription: 'J. Jervis'
2. The Rev. William Arderne Shoult's
3. Selwyn College
4. University of Otago Library

# 39.

Shoult's Collection Tb 1852 I

**Author:** Aḥmad ibn 'Alī ibn Mas'ūd

**Title:** *Marāḥ al-arwāḥ*

**Place of Publication, Printer, date:** [Istanbul?: Dār al-Ma'ārif, 1269 (i.e. 1852 AD).

**Text and Decoration:** 116 pp; Arabic text.



**Binding:** Quarter bound marbled covers with brown buckram running down spine; both covers detached.

**Commentary:** This is an extensive commentary on a well-known work on Arabic morpho-phonology, including examples (i.e. a chapter) on how to use different verbs and nouns in different tenses.

**Provenance:**

1. The Rev. William Arderne Shoult's
2. Selwyn College
3. University of Otago Library

# 40.

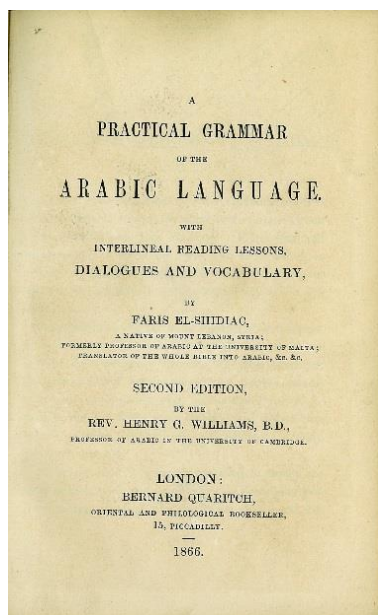
Shoults Collection Eb 1866 S

**Author:** Faris El-Shidiac, or Aḥmad Fāris Shidyāq

**Title:** *A Practical Grammar of the Arabic Language: with interlineal reading lessons, dialogues and vocabulary.*

**Place of Publication, Printer, date:** London: Bernard Quaritch, 1866.

**Text and Decoration:** ii, 162 pp (includes vocabulary).



**Binding:** Blue cloth covers

**Commentary:** Grammar by Aḥmad Fāris Shidyāq (1805-1887), known also as Fares Chidiac, or Faris Al Chidiac, who was Professor of Arabic at the University of Malta. This copy owned by Shoults is the second edition, amended by the Rev Henry G. Williams, one-time Professor of Arabic at the University of Cambridge. The first edition was published in 1856.

**Provenance:**

4. The Rev. William Arderne Shoults
5. Selwyn College
6. University of Otago Library

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Parbury & Allen: 11  
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W. and J. Richardson: 3  
S. Rousseau: 5  
J. Sewell: 4  
Societatis typographicae librorum officij ecclesiastici: 20

Society for the Publication of Oriental Texts: 8  
Maṭba Sulṭānī: 1,  
Typographeo Orientali Schilgiano: 10  
Typographia Regia: 31  
Vandenhoeck und Ruprecht: 37  
[William] van de Water: 24  
Richard Watts: 32  
W.M. Watts: 15, 16  
Elizei Weyerstraet: 23