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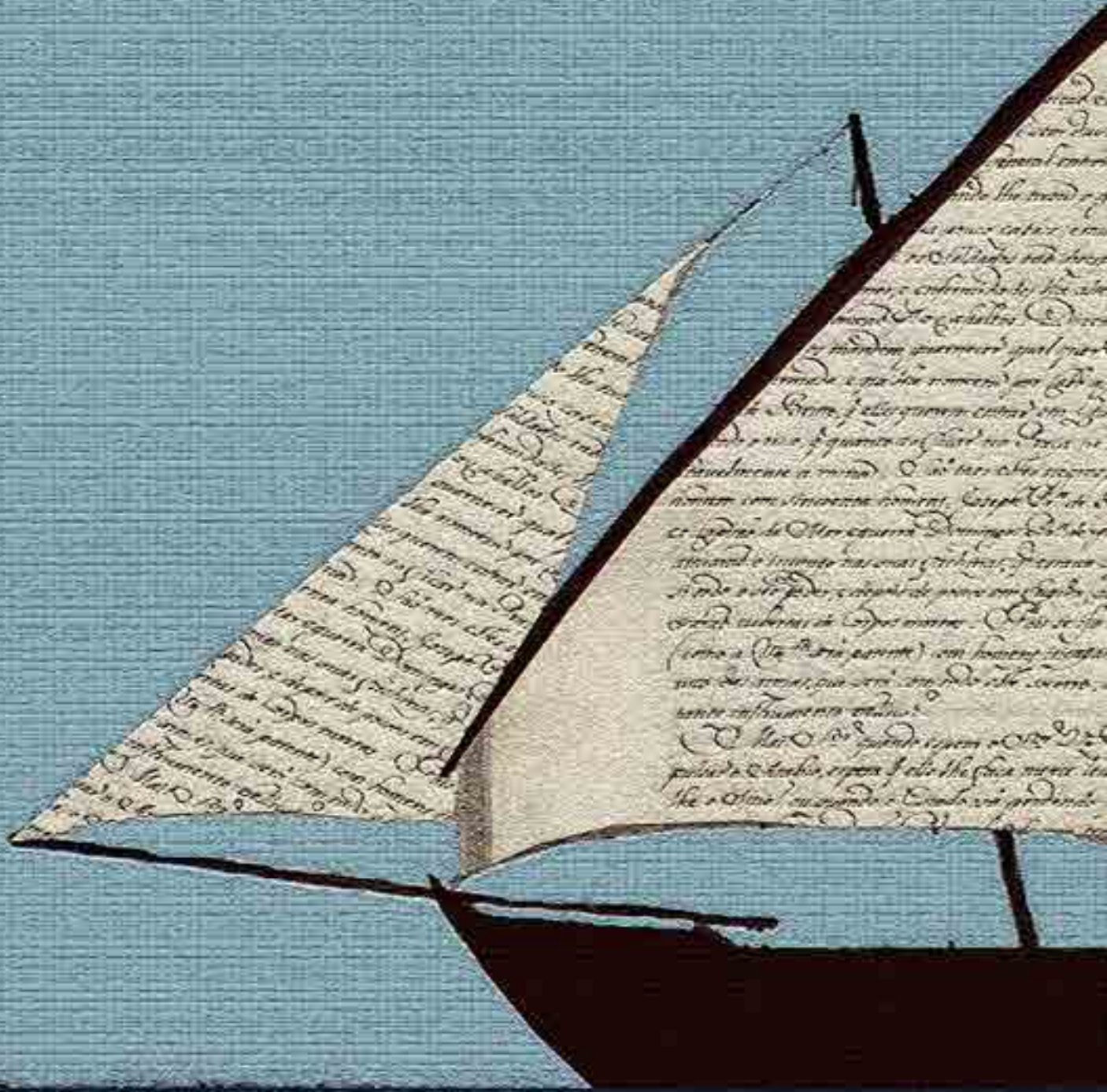
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Den Oman und Portugal verbindet eine lange gemeinsame Geschichte, die bislang wenig Aufmerksamkeit erfahren hat. Im Jahre 2004 begann auf Initiative des Ministeriums für Stiftungen und Religiöse Angelegenheiten des Sultanats Oman eine großangelegte wissenschaftliche Untersuchung. Das Ziel des Forschungsprojekts in Zusammenarbeit mit dem Research Center Indian Ocean (RIO) an der German University of Technology (GUTech) in Muscat war das Auffinden von Dokumenten in portugiesischen und anderen Archiven, die sich mit den religiösen, kulturellen und politischen Beziehungen zwischen Portugal und dem Sultanat Oman beschäftigen.

Zum ersten Mal erhalten Leserinnen und Leser nicht nur tiefe Einblicke in das Alltagsleben, sondern auch in den umfangreichen offiziellen Schriftverkehr jener Zeit zwischen den von Portugiesen bewohnten Orten im Oman und dem Königshof in Lissabon. Zu den Höhepunkten zählen die Be-

schreibung der Rückeroberung Muscats 1650 und die Eroberung Mombasas durch die „Mauren“ gegen Ende des 17. Jahrhunderts auf über 60 Seiten. Die Sammlung ist zweigeteilt: Teil 1 umfasst die Faksimile-Darstellungen von über 1400 Dokumenten in 16 Bänden, Teil 2 die Transkriptionen der altportugiesischen Handschriften und deren Übersetzungen ins Arabische und Englische. Band 17 enthält das Register und eine Landkarte, auf der die in den Texten vorkommenden historischen Orte (mit Angabe der Koordinaten) verzeichnet sind.

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Oman and Portugal are connected by a long history which until now has received little attention. In 2004 a major research project began on the initiative of the Ministry for Endowments and Religious Affairs of the Sultanate of Oman. The aim of the project, undertaken in cooperation with the Research Center Indian Ocean (RIO) at GUTech Muscat, is to identify in Portuguese and foreign archives documents relating to PORTUGAL IN THE SEA OF OMAN - RELIGION AND POLITICS.

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The collection has been divided into two parts: part 1 contains facsimiles of some 1400 documents in 16 volumes, and part 2 the transcription and translation of the 16 volumes of facsimile texts into Arabic and English. Volume 17 contains the index and a precise map of the historical places mentioned (including coordinates).

This unique and monumental corpus is the largest such collection ever published in facsimile, with transcription into Middle-Portuguese and translation into English and Arabic.

As such it is not only a must for libraries but will also excite the interest of the common reader.



Wird fortgesetzt, Part 3 in Vorbereitung.
To be continued, Part 3 in preparation.



Cartas Orientais, Doc. 13-A, Ed. 2-74.^o 3 Ref. de: 139
[Hornu, c. 1508]
Reply from Khawaja 'Ala to Afonso de Albuquerque, mentioning Qalbat.

رسالة خوانمة علي بن القاسم دي البوكيرات وردت فيه إشادة إلى تهب قتلته وإمراتها
[تاريخ حوالي 1508]

terceira carta de cada uma,	Third letter from Khawaja 'Ala	رسالة خوانمة علي الثالث
Capitão-Mor alfonso-d'albuquerque subterren açorda do que escrevistes que as duas cartas do paxote, que nom eram do vjso Rey porque nom tinham seu sinal, ha pessoa que as trouxe he presente e eu de mym carta em nome do vjso Rey nom ey de estyper, pois que as nom crees, manda a responder he ey, e a carta que em vossa letra esta com o sinal do vjso Rey use ha de porse nom he souz eala he esta otra	Capitain-Major Afonso de Albuquerque, please be informed with regard to what you have written, [viz.] that the two letters [brought] by the Persian were not from the vicerey because they did not have his seal, the person who brought those letters is present and I would not write a letter in the name of the vicerey. Since you do not believe them to be real, send them and I will respond to him. If the letter that is in your handwriting, with the seal of the vicerey, is not the one brought by the Persian then who wrote it?	إلى الفطيل الرئيس القاسم دي البوكيرات برمو أن تخبوا على علم يا القاسم أن الرسالتين اللتان جلبهما الفارسي لهما لسانى اللتان إلا هلال خانم، بينما يوجد الشخص الذى نقلهما فى هذه الدنيا و بالمالى لا يدعى على كتابة رساله باسم نائب الملك حيد التكم لا تأمن بحقيقتها. وبالمانى بعضهم عليك الإمان لى وسوق بعضه ولا كانت الرساله الكذوبه بعضه يدك مع خانم نائب الملك فى اليمن التى أحضرها الرسل الفارسي ، فمن كتبها؟
Játo he achouque que dioses, ayra dos qstinos mill sotrala, ha tempo que ho Regno he povoado e as nacos valdo e som poderen dar alguma coisa, e agora ha haom ando que esta destruyam finitos e vos finitos steo gora nom he tempo, agora que era tempo vistes agoy estar e foy a noxa por toda parte e foy nom vosa, vos qstinos a destruyam do Regno e nam porvovos, calleyite que estovos do Regno he Roshados e qstinos e destruyes e qstinos mill sotrala e mais delle foyvostes, qstinos mill sotrala heven poderen responder por qstinos mill de favor a vobos no vjso Rey.	What you say about the fifteen thousand castles is unjust. This kingdom and its population need some time to recover so that castles come and go, so as to be able to earn something again. You brought this destruction one year ago from today and you went away. Castles were not prapituous up to now [and] since they are now suitable you have come here and the news has spread to every land and now nobody comes here; you wish to destroy the kingdom and to depopulate it. You have robbed and burnt and destroyed Qalbat, which is at the extreme end of the kingdom, and you talk from it more than one hundred	لقد ذكرت أن الرسالتين لهما لسانى اللتان إلا هلال خانم، بينما يوجد فى هذه الدنيا الشخص الذى نقلهما. إن الرساله التى جلبها لى باسم نائب الملك مكتوبه بعضه يدك رغم أنها حملت خانم، إنها صدمت من لسانىنا بعضه فتمسك سائر بلاد الشرقى.

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