SECOND HAND BOOK SELLERS AND TRAVELLERS BOOKSELLING IN THE OTTOMAN STATE

YAHYA ERDEM
TRT RADIO / ANKARA - TURKEY

The subject was bookselling in the Ottoman period. Unfortunately, I didn't have access to any written sources on the subject. The book, *Latafi-i Enaj*, is estimated to have been printed around the years 1285-1290. This only contained one page on the dealing of second-hand books, written in a wavy manner. It was because of this insufficiency of sources that I thought I could write about the observations of foreign travelers and the article has resulted from this curiosity. I have to confess that as the number of foreign travelers to the Ottoman state was very significant, it was impossible for me to access all the sources. It is quite a burden for one person alone to comb through so many travelers' observations to find those concerning bookselling. I looked through nearly a hundred books, but could only find the information I needed in just five properties. A bibliographic investigation published earlier was of great help.

During the research, I found sources not included in this work. It is clear that these sources are the footnotes thinking they could be a contribution. In my investigation, I noticed that the travelers did not give much space to Ottoman booksellers, but mostly passed over

the language. According to the travellers, not more than four copies of this lexicon, which was El-Cevber's dictionary *El-Simb* translated into Turkish by Vankulov Mehmed Efendi (d. 1592), were found in Istanbul. Della Valle bought this dictionary, which was identical, beautifully written and fitted into one volume, and a copy which was of an ordinariness rarely seen in Turkish book shops", for a price of twenty-five golden zecchini.

The famous traveler wrote about Turkish grammar, which he knew well, using this material when he was in Smyrna during the years 1619-1620. The books he bought were amongst the best selling books bought by travelers until the end of the nineteenth century.

The most valuable information about the booksellers of Istanbul can be found in the memoirs of Antonio Galland (1646-1715). He first came to Istanbul as a language researcher with the French envoy, Nointel, and he mentions the books he bought for the envoy in the notes of his bibliographic research. For whatever reason, contrary to what is written in many places, his journal does not give detailed information about the shops, the way of life and the code of laws of the Istanbul booksellers. Galland was satisfied with merely the name and the price of the books he had bought. The one noticeable particular is the skill of the young language researcher for choosing valuable books. He received most help from the Istanbul booksellers in this matter. When the dealers learnt that Galland was buying books for the envoy, they showed him the most beautiful, the most valuable, and the most expensive books, they even raced with each other to bring them to his feet.

Just as della Valle had, Galland also bought the large dictionary, *Mirhat-i Lügat*, but in addition to this, he also took care to buy Ottoman history (Peşevi, Hoca Tarhi), notes on poetry (Lâlî, Hasan), divan (Camlı, Azmizade, Halef), biographies (Sâlcıyan in nâmîyesi), and copies with miniatures (a copy including 120 miniatures from Firewes's Şehname), Edemendem, etc.). However, the most important work that Galland bought is without doubt the *Musrâmêm* written in the Uygur language. This book written with perfect calligraphy in the year 840 of the Islamic calendar contained sixty-four miniatures. Galland thought that the book was written with the old kârlî writing, he was only able to realize a dot later that the writing was in fact that of the Uygur language. The dealer who sold the book told Galland that the name of this book was *Achîd il Mubâlikât*. Charles Schefer writes that the Istanbul booksellers did not know the name of the author until the end of the 19th century, and that they gave this name to books containing miniatures.

Galland was collecting these books for Nointel. First he saw the books, then he explained them to the envoy, and on his acceptance he bought the books within two or three days. Money was not given for defective copies or copies spoiled in places. It is understood that Nointel came to Bedesten during the buying of these books. He would bargain and often receive valuable books at half price. Some sellers would not budge from their first price, emphasizing the value of the book. Once a Turk succeeded in buying a book entitled *Tarhis-i Sihâb ve Esteqan* by offering half a kurush more than the envoy.

Having visited them many times, Galland became friends with the booksellers. He spoke Turkish with ease. The sellers were very pleased with this rich customer who could speak their language and with whom they could easily converse. Wherever Galland came, they brought out the most beautiful of their books. On the times he did not come to Bedesten, they saw no objection in coming to his feet. The expressions that occur frequently in his
lend books to be read for four or five silver coins, and earn a living in this way.

The custom for these books increased during the long nights of winter, and probably also during the month of Ramadan, because the Turks would gather together to listen to these stories in this season. This distinguished tradition of novels continued in the form of folk storytelling and folk book selling until the beginning of the twentieth century.

It is understood that the Lyonnais medical doctor, Jacob Spon, who came to the Ottoman state three years after Galland, formed good relations with the booksellers. He had bargained for a book in Bursa, but when the bookseller had understood that he was an “infidel” he threw him out of his shop. A Scottish trader by the name of Warz, whom Spon met in Istanbul, gave him disturbing information about this matter. It was dangerous for Christians to go to the market to buy handwritten books, because the booksellers thought they would show irreverence in respect to the books.

Since there is no document to the fact that the booksellers had made a decision to renounce from selling books to foreigners three years after Gal-
land, we assume that the travellers could not enter a dialogue with the sellers, who did not know the language of their countries, and misunderstandings arose as a result. All the same, having made this warning, Warz must not have experienced any problems because he bought many weeks from them. Some of these works include a book on the Cabala; a Turkish-Arabic dictionary; a Turkish translation from Farsi; grammar books; and a book about astronomy written by a sheikh from Cairo.

Warz showed the translation of Timur Tarihi, two books on fortune-telling, Kahire Tarihi, and an Arabic translation of Istanbul Kiliseleri Tarihi to Spon and Wheler, whom he invited to his home. He told them they could buy a five or six-volume Ottoman Vahzimname for two hundred sili.

For whatever reason, in that century, many famous travellers did not mention the book sellers, despite having written about Bakihat. Félix de la Croix, the king’s translator and clerk in oriental languages, and travellers who knew the other orientalist, Sieur de la Croix, including Thévenot, Tavernier, and Tournefort were in the Ottoman capital at the same time as Galland, but do not mention the Istanbul booksellers. In the first quarter of the 18th century, the Istanbul booksellers forbade that taking of books outside the country. The same person, lover, Şehri Ali Pasha sent an order in 1716 to the kaymakam, the kadi and the customs officer saying that “the selling of foreign books to be sent to foreign countries has been prohibited” and thereby put an end to the “unrefined greediness” of the boards of book sellers.

In 1728, Abbé Sevin, who was in Istanbul to collect old works and manuscripts for King Louis XV, gathered six hundred Greek manuscripts for the Royal Library. In the letters published after his death, even if they include the price of the books and information of their contents, I was unfortunately unable to attain this book. However, the fact that Sevin was able to collect Greek manuscripts but not Turkish shows that the sale of books to foreign- ers was still prohibited. However, at the end of the century, the ban was lifted, or not carried out in practice. A witness to this was Antoine Laurent Castellan, who travelled to Mora and Istanbul in 1796, and wrote his observations in letters. In his works entitled Mauors, Usago, Consomus des Ottomans, he mentions the Istanbul trade of money one by one; he uses the word “zuhud” for sellers of written works, and he gives the following information: there are more books in Istanbul than in any other city of the Empire. Scholars from all over come to Istanbul to bring their libraries to the kadi. It is impossible to estimate the number of books coming here from Egypt, Syria, Arabia, Armenia, Mesopotamia, and even Persia. Kârîm Celebi gave the names of 13494 books in his bibliography entitled Kitâb el Zûndâh, but if the booksellers of Istanbul have been asked, they would have said that many names of works had been missing from this list.

Books in Arabic and Persian were sold cheaper in Istanbul than in the place they were written. Castellan says there are a lot of book sellers. The various manuscripts would find customers at different prices, depending on the beauty of their writing. Just as books could be bought for between 13 and 30 francs, there were books sold for 1000, even 1500-3000 francs. Castellan also writes that books in the Sarian and Coptic languages could be found in Egypt, Syria and Mesopotamia.

Ali Bey, who came to Istanbul in 1807, has an interesting memory of the book sellers. Ali Bey was the pseudonym of the Spanish traveller, Domingo Badía y Leflich. Taking the name Ali Bey and introducing himself as a Muslim, he travelled through Morocco, Cyprus, Arabia, Syria and Turkey. On coming to Istanbul in October of 1807, he noticed that there were “quite a few” book shops whilst wandering around Bedestan. Just when he found the book he had been looking for, he had to give up the idea of buying it for health reasons. The interesting story develops as follows: Ali Bey was looking in the bookshops for a book on Ottoman History written in Turkish. Finally he saw one in two volumes, one of which was written a long time before, the other more recently. The bookseller wanted eighty kurus for the book. Ali Bey offered sixty, but the seller did not accept. Ali Bey writes the following: “I could have bought the book by giving just a little bit more. But one of the volumes was very old, and in a country in which the
plague is come across quite often, it had changed hands too many times. I was not so eager to buy it, so I did not feel any regret, but I gave up the idea."

This is what happened to Domingo Badia, also known as Ali Bey, with the Istanbul booksellers, but unfortunately he does not give more information about them.

John Cam Hobhouse, who was travelling with Lord Byron in Athens and Istanbul between the years 1809 and 1810, mentions Tusk (?) Market, where paper sellers and calligraphers rented stands.

All the artists were Turks, and they were all busy working. Some were making copies, others were busy with gilding work. In one section, they were completing the differences on all the manuscript papers. They did this by putting the leaves of paper into a box mould, and then, with great perseverance, by rubbing the surfaces with a piece of agate. Hobhouse completes his observations about the booksellers market in the following sentences:

"Those of the nature of those who know of Oriental literature will come to the shops of this market, and, as far as I can understand, will find many of the books that are famous in the East. However, since unattained curiosity remains without result, I personally conducted no research in this place."

The French military attaché, Charles Pertusier, wandered through this market in 1815, around the same years. The booksellers and paper sellers occupied a single, large market together. Pertusier mentions that the handwritten books were often sold at high prices.

In 1827, the American missionary, Josiah Breuer, also states that handwritten books were expensive, as Pertusier had. "Those who come here should bring their own libraries", he said. He points out that books in the Armenian language were more plentiful and sold cheaply.

Another traveller in Istanbul three years earlier was Joseph Micheau, who made a very pleasant description of the booksellers. Twenty years had passed since Hobhouse's visit, but it was as if the market had stood against time and stayed the same. It is as if Michael had taken his writings from Hobhouse. The first thing to strike people in the booksellers market was the way in which the Muslim artists worked as if they were wrapped up in a kind of religious rapture. Some were busy copying, others were busy with decoration, and others were burnishing the paper with a piece of agate to obtain a shine.

"This work devoted to the books resembles a holy duty, and it is as if the artists are performing their worship" he writes. Later, the famous traveller writes: "At one time, the booksellers' market was forbidden to foreigners, and Christians. A European could only cast a secret glance at the innumerable copies of the Qur'an whilst passing in this way.

However, tolerance has increased recently, and today everyone can examine religious books, including the Qur'an, and non-religious books, and they are sold to those who want to buy them."

In the years Micheau wandered through the booksellers' market, nearly all the books were handwritten. Because the booksellers were busy with making copies at the same time, our traveller thought they distributed printed books as little as possible. Beautifully written, good manuscripts were rare and very expensive. All the good books written in Arabic, Persian, and Turkish were sold in order to be sent to Persia.

Micheau became an admirer of the volumes in the Ottoman capital. The cleanliness, delicacy, and workmanship of the Istanbul volumes surpassed all the others by far. The volumes made by Turkish workmen opened and closed with great ease. The decorations of the covers and their boxes were wondrously wrapped. Nowhere was such care shown, and nowhere were books so complete as if in order to preserve them, Michael completes his comment thus: "I doubt whether the same care and interest shown to works by the libraries and booksellers are shown to the writers in the country of the Turks."

Elliott, who passed through the market eight years after Micheau, was not of the same opinion. The booksellers sat in their shops full of manuscripts in Persian, Arabic and Turkish, and they wanted a lot of money for them. They would not give permission for Elliott, who wanted to buy a copy of the Holy Qur'an, to even look at one because he was an "infidel". However, it was not impossible for Muslims to obtain a copy of the holy book. A Turkish servant would take the seller to a secret place in order to inspect the book, and in this way the seller's conscience would be clear that he did not put the Qur'an into the hands of an unbeliever.

The contradictory opinions of Micheau and Elliott, in my opinion, arise again from the language problem and the bookseller's personal disposition. Travellers who knew Turkish well succeeded in forming close relationships with the booksellers, and those who could not make dialogue were practically left out. If some booksellers were insistent on not showing religious books to foreigners, then that was their preference.

The most enlightening information about the booksellers' market, the paper, market, the first Turkish booksellers, and Ottoman book lovers can be learnt from the work of Colonel Charles White.

This valuable information has unfortunately escaped the attention of our researchers. As far as I can see, the writings of White have not been evaluated by us.

White, who observed various tradesmen in Istanbul in the year 1844 and explained the situation, received great help from Ahmet Velid Efendi (Pasha). According to White, the booksellers, who were generally Muslim, were bound by the strict laws of their guild. They were in constant contact with the most well-read, knowledgeable and religious people of the city and other provinces, and it is probably for this reason that they were one of the most respected and influential classes of tradesmen. Nevertheless, this situation never affected their behaviour and ethics, as their tradespeople, their reputation of misery, merciless bullying was so widespread among the people, that when talking about a tight-fisted salesman it had become a tradition to say he was "worse than a bookseller". Their number was limited to forty, and if the members were not somebody's child or relation, but someone from outside their nucleus, then it was impossible for that person to join them.

Charles White writes that it had been very difficult for him to extract information about their art from the members of the guild, and that they showed jealousy and secrecy in their organisations and trading. White states that he believed that those who copied handwritten books would sit on the seventh level of heaven, since printing machines were made of the Zuluf tree (the tree believed to be found in Hell). This brings into the open a subject often discussed amongst earlier travellers: "Turkish booksellers claim that it is forbidden to sell books to foreigners, but there is no law or law mentioning this restriction. This claim is either the result of personal fanaticism, or cunningness to try to raise the prices of the works. In fact, apart from the Qur'an, they do not keep themselves from just selling the obvious books, they state that they can find whatever book you may want and have it brought from Beyoğlu." According to Charles White, the booksellers shops were the most numerous of all the shops in
the market. The masters who were the owners were the least prejudiced of all the aristo in the wide market, and they were certainly the most polite and ready to help. They would sit on the cushions with a sour-faced expression, as if they were not there at all. They would neither call nor push the customers. Their shops were open, the books arranged on shelves behind them, in secret compartments, and as a result they did not catch the eye. In a bookshop there were about 700 books, and thirty thousand in the whole market, including some very rare ones. The price of handwritten books was high, and the known printed books were twice the price as in Europe. There was no fixed price for neither handwritten nor printed books. A fixed price was to be given to printed books when they were presented on the market by the publisher. "But after this, the price of a book will be uncertain like those of our book auctions" writes White. The things that determined the price of a handwritten book were the writing, the decoration, and the fame of the calligrapher. The price of a Qur'an ranged from 100 kuryaj to 10,000 kuryaj. However, some of them would reach 25,000 or even 50,000 kuryaj. Those written by the famous calligrapher Mustafa of the Bayezid II period, and the artist Sheikh Efendi of the Ahmet III period were like this.

One thing that White wasted his time in looking for in the bookseller was a book catalogue. Istanbul booksellers had no concept of catalogues. Every seller kept a list of books and prices in his head. Even printed books did not have a catalogue. One seller promised to obtain a catalogue of handwritten books for White. When finally after a month of effort a list of dates, measurements, and volume numbers full of mistakes came, White made his displeasure known. The dealer replied: "Then you probably understand this work better than we do! Then what business do you have withs catalogue? Write a list of the books you need, and I will find them for you. You foreigners write catalogues of all books in every language. By asking me for a catalogue you are making fun of me!"

White mentions the sheikh of the booksellers, and stresses that he was the oldest and most worthy of respect of all the people of the guild. There were supervisors, masters and messengers to help the sheikh. All normal matters concerning normal trade were solved by the committee of elders, extraordinary matters were brought to the general committee. This group would base their decisions on estimated values rather than the prices of books and the effect on the market. Printed books were either bound by the publisher, or sewn and presented on the market. Booksellers sold them as they received them. They would tell those who wanted bound books to "go to the bookbinder". The book traders gave an insignificant tax to the government, and every month they gave between five and seven kuryaj as rent. The booksellers sheikh would collect this rent and deposit it in the subuf administration office.

Of all the information that Charles White gives, it is our opinion that the most interesting is that which he gives concerning the names of the booksellers' names. What was the name of the first of our booksellers? Amongst the oldest of booksellers is HaciKaam Efendi, who came to Istanbul in 1862 and started his profession a year later.

In that period, Celil Aga in Çemberlitaş, tobaccoist Hasan Ağa, and Aleksan Ağa in Köprübasi were selling books.

But who was before them? In order to answer this question, it is probably necessary to define what we mean by the word bookseller. It is without doubt that books were sold in Bâleti, and then later in the district known as the Booksellers' Market for a long time. In the early periods, booksellers were only busy with selling books, it was much later that they sold the copies of the books that they
SURA OF ENAM
WRITTEN BY ABDULVAHAB,
WITH NESIH CALLIGRAPHY IN 1689

THE HOLY KORAN
WRITTEN BY YAHYA FAHREDDIN,
WITH NESIH CALLIGRAPHY IN THE 18TH CENTURY
THE HOLY KORAN
WRITTEN BY KATIB EL ANTALEV, WITH SOLUS CALLIGRAPHY, IN 1559

SURA OF FATİHA
WRITTEN BY BURDURLU KAYSZADE HAIFIZ OSMAN,
THE STUDENT OF KAZASKER MUSTAFA İZZET EFENDİ,
WITH NILSİH CALLIGRAPHY
SECTION OF THE KORAN

WRITTEN BY AHMET KARAHISARI,
WITH SÜLÜS CALLIGRAPHY IN 1554

THE HOLY KORAN

WRITTEN BY HAFİZ TAHŞİN EFENDİ,
WITH NESÎH CALLIGRAPHY IN 1894
THE HOLY KORAN

WRITTEN BY MEHMET ŞEVKI EFENDI,
WITH NESIH AND RİKA CALLIGRAPHY, IN 1862.

had reproduced to customers. But with the increase of the printing press, private printers working on lithography and typographyy strove to open one by one apart from the state printers, and as a result, bookseeking began to become more widespread. Now a lot of books were passing from hand to hand. After the 1860s in particular, it was seen that books were being sold in tobacco shops, and Persian tobacco shops. On the back pages of the journals and books that came out in that period, the names of the tobacconists and Persians where the books were sold are recorded.

Arșel Efendi, because of his wish to deal with booksealing alone, was the first to rescue the books from the tobacconists' and Persian tobacconists' shops.

So is it that we have learned from the observations of travellers about manuscripts in the Booksellers' Market, and more importantly about those who sold printed books in Istanbul in the period before Arșel and the tobacconists. These sellers of handwritten books, and, after a long period of resistance, the sellers of printed books can be accepted as the first booksellers. Of these, Charles White gives two names.

White writes that: "Amongst the most elite of Istanbul's booksellers and bibliophiles, the first is the famous grammarian, Süleyman Efendi; the second is Hacı Efendi, who despite being blind is an expert in the telling of the worth of a handwritten or printed work, and who is at the same time a man equipped with literary and scientific knowledge".

According to White, Süleyman Efendi was the father of Esad Efendi, who had found fame as a chronicler and the Şahbât riskâne (the son of the sheikh of the booksellers) overlooking the Takvim-i Vekâyet (the official newspaper). However, Esad Efendi's father was Ahmet Efendi, the sheikh of the booksellers, and according to sources, he died in a ferry accident in 1894.

When White writes that "The most elite of Istanbul's booksellers is Süleyman Efendi...", it is understood that these people were alive at that time. The Süleyman Efendi of whom White mentions and who lived in the 1840's was probably Esad Efendi's grandfather.

As for the blind Hacı Efendi, skilled in the valuing of handwritten and printed works, he attracts our attention as the second famous bookseller of the 1840's, before the bookshops had been fired from the tobacconists and Persian tobacconists. Hacı Kurds Efendi, who is thought to be one of the first Turkish booksellers, was born in 1841, came to Istanbul in 1862, and started his profession some time later.

There are another two points to note here: it is thought that Colonel Charles White profited very much from Ahmet Vefik Efendi, and if it is recalled that Vefik Pasha was one of the most progressive book lovers of the time, it can be estimated with ease that the author obtained these two names from him.

In this situation, that the names of the two great booksellers were certified by Ahmet Vefik Pasha, or that they were given by him personally gives more than enough proof that they were the "first". On the other hand, the place where the publishing of the paper was done and where the calligraphers were found mentioned by White, Elhabbe and Ichad is shown to be Serâket Kapısı Place, that is, the shops that took over today's Bayezit Place. This was the calligraphers' place. The bookbinders and inksmiths were found in the environs of this place near the stationers' market. White mentions that this place had been called the Chicken Market until some time before, and that
live chickens were sold there, but that market had moved to a back street. The "Tavuk Market" that Holbrook mentions can be no other than the Chicken (Tavuk) Market. White restricts that the number of calligraphers' shops were 6, and that they generally worked at home or in libraries.

He states that calligraphers, who refused to write him a "Majalah", were not very polite people. White also writes that folk stories and school books were sold here and not at the bookellers.

The date when the booksellers of Bedesten moved to their present location is not known for sure. Aslan Kaynarcioglu writes that after the big Istanbul earthquake of 1894, the section in which the bookellers were found was damaged in particular, and that when the repair took a long time most of the bookellers moved to their present place.

However, according to Baylav, the above mentioned Haci Kasim Efendi rented the number 10 shop in the market in 1862 and started selling books.

We also witness that in the memoirs of Paul Eudeel, who travelled in Istanbul in 1872, he started from Bedesten and went to the shelves of the bookellers.

So, first the engravers moved to the place the fets makers had moved out of, then the booksellers moved with them. In other words, by the 1870s at the latest, the bookellers had started to move to the engravers' market, and maybe the earthquake of 1894 had served to speeden this movement. For a while, the place known as the Engravers' Market became famous for being the Booksellers' Market with the increase of booksellers over time, and the above mentioned Eudeel was one of the people who wanted to buy from this new market. The traveller was looking for a Persian manuscript, but he was of the judgement that "there was a disorganisation impossible to describe in these shops" Eudeel saw a beautiful manuscript, the bookseller wanted 10 francs, and Eudeel bargained for 7 francs. The seller gave up suddenly, saying "This is a religious book, I will not sell it to an infidel". Realising that even if he offered 200 francs, he was not going to change the seller's mind, Eudeel, as Elliot had done thirty-five years earlier, tried to buy the book with the help of a Turkish intermediary, his friend Faik Bey.

As for Charles Dudley Warner, on wandering through the Covered Market in 1873, compared it with the markets of Cairo, saying "The bookshops which are sparse in Cairo are plenty here".

Towards the end of the century, some of those who described the market looking onto Beyazit Square was Henry Oris Dwight, who was born in Istanbul and was a missionary like his father. The observations in his book printed in 1901 are obviously from the 1890s.

Dwight mentions the book writer trademen joined on to Bayazit Mosque. They were living there for fifteen days. Old barbers, men, red pens in their hands, were filling pages one after another with beautiful writing or binding the completed pages into decorative volumes with slow movements and patience.

It was extremely calm here, because "these artists, who stir respect in people, are continuing their struggle against the printing machine and everything that symbolised people of that century with a touching determination and belief". The beauty of these old men's pure belief and efforts caused pain to the outsiders. These reproducers of books were the last remains of times gone by.

Lucy M.J. Garnett, who was also in Istanbul at the same time, confirmed Dwight by saying, "Today the Turks still prefer a beautiful manuscript to a printed book. The reproduction of books is not yet completely dead".

Apart from these reproducers of books, Dwight also mentions two other book centres that Muslims could go to in Istanbul. One of these intellectual culture centres was the long street next to the shoemakers-slippermakers' market in Bedesten. The small bookshops here were very unserviceable. The books lay flat on the shelves. Their spines were facing the back of the shelves, and their titles were written on the sides of the pages. It was full inside, but if the contents were to be inspected, it could be seen that they were all scholarly books.

Apart from some fine manuscript work, the bookcases of books on logic, philosophy, religious knowledge, and out-of-date scientific books. A work that would inspire men to action would never be found in these bookshops in Bedesten.

The second place that Dwight mentions is the main street that comes out into Bahá'í Ali. Here, works of modern Turkish writers were presented to the Turkish readers by initiative publishers who were mainly Armenian. Books, pamphlets, or large works broken down into folios were presented on the market. Half of these were common French stories, the rest were religious books and lesson books. In spite of everything, the bookshops that attracted most attention were these shows, but dusty, ordinary bookshops.

Apart from these centres in Istanbul mentioned by travellers, there were two other places where the sale of books was carried out. The first was in Beyoğlu and Galata, the second was the State Printing House. Just as the tradesmen and public could buy books from their place of print, it is interesting that travellers also bought books from the state printing house. Works brought out for sale were announced in the official newspaper.

However, long before the publication of this newspaper, we learn from the travellers' notes and information that books could be bought retail from the State Printing House. The book that the foreigners showed most interest in was Mahmud Razi Efendi's work entitled Tabiha des nouveaux règlements du l'Empire Ottoman, which introduced the Nisão-Cédal order to Westerners and was written in French. One of the customers of this interesting book, two hundred of which were printed with pictures, was Pierre Ruffin, the diplomat and orientalist. It is understood that Ruffin bought at least two. One of these he gave to Castellan as a gift, and the traveller refers to it in his work Mesdes droits des Ottomans. Ruffin gave the second copy to Louis Langlés, another orientalist.

One of the buyers of Mahmud Razi Efendi's work in Istanbul was the forementioned J.C. Hobhouse. Hobhouse came across this interesting note on the copy: "This was printed at the Uskudar state printing house in the year 1819 and was bought on 27 May for thirteen kuruş".

This is very meaningful. Firstly, it shows that Hobhouse, a foreigner, went to the printing house and bought a book in person. Secondly, only two hundred copies of Tabiha were printed, and the fact that, twelve years after print, it could still be found in the place of sale exposes the opinion that printed books were not shown much interest in the first years.

Another sales point in Istanbul was Galata. Because the travellers more or less gave no mention to the bookellers when they described Pera, our knowledge of the Beyoğlu bookellers is limited. This may be because the number of bookshops was very little. Michaela, who travelled through Istanbul in 1890, writes that the only bookshop selling books in the Western languages was in Pera.

"If you want to buy a book in Greek, Latin or a European language, do not ask the Turkish bookellers" says Michaela, and he adds, "I went many times to the shop of this one bookseller in Galata. It was about five or six metres square. You can enter by jumping over the volumes, there is no room to stand up, you have to sit on the bales of books. It is impossible to find French, Italian, German or English works anywhere else. As to the buyers, they are passing foreigners." The "passing foreigners" are without doubt travellers and traders. One of them was James Dallaway. Dallaway had bought a copy of Frederick Husseque's journal entitled Voyages et Traveaux in his Levant, printed in London in 1766, from a bookseller in Istanbul in 1794.

Let us stop at a point here: Who was the bookseller in Galata mentioned by Michaela? The fo-
mentioned American Josiah Brewer talks of a Catholic Armenian who ordered books from France and Italy in Istanbul in 1835. However, he states that the prices were far too high and not even the slightest reduction was accepted.

Was this the same man as Michael's bookseller in Galata? Let's give a name. Iskender, who sold books in Istanbul in 1835 was the Istanbul distributor of Bianchi's dictionaries. The name in Bianchi's Turkish-French dictionaries was "Bookseller Iskender." Iskender was probably Greek, and perhaps the single bookseller in Galata that Michael mentions is Iskender Efendi. With time, the number of booksellers and printing houses increased. Henri Cazul's printing house which went into operation in the 1830's was at Kulekşes in Galata.

In 1850, the Librarie de Saint-Benoît both sold books and printed them.

It is without doubt that there were Armenians and Greeks in Istanbul selling books in their own languages only. In the 1840's the Armenian booksellers concentrated in Veirahan. The books they sold were books of worship, and books on medicine and theology printed in Venice. Bookselling in the Ottoman state according to travellers could be without doubt a subject for wider research. Due to a lack of space and time, this experiment has many things missing. Until this work is completed with supplementary information, I hope my work will fill a gap in its current state, and as a final word I wish to dwell on one particular. The popular belief that printed books were not favoured by booksellers, especially after the 1830's, is in my opinion not valid. At this time printed books could be found in bookshops. Michael says "mainly handwritten works." This means that printed books were sold. However, how many printed works were in existence in 1830?

In that period, apart from the State Printing House, the Egypt Bulaq Printing House was in operation in the whole of the Empire. With the increase in printing houses between the years 1830-39, there was also an increase in the number of printed books.

When these books were reflected on the market, the booksellers sold them. In fact, they did not satisfy with merely selling them, they printed them, too. The first lithograph book, Divan-i Haci Efendi, dated 1252 (1836), bore the stamp of the "lethálâna of the booksellers." This work is our first printed àlive, as well as being one of the first lithographically printed books, and with a great probability it was printed as "traders' goods" with the initiative of a bookseller. Enderunlu Fatih's work, Dirift-i Arab, printed at the State Printing House in 1253 was printed "for the account of a special person," that is, a bookseller, and this was probably why it was banned.

In the same way, two years later in 1255 it was printed lithographically as Haxâhâne, Zemânîne, Ruhânîne, and this also bore the stamp of the booksellers' lethálâna. This first work lithographically printed by the booksellers did not stage the pace of printing.

When it came to the end of the 1840's, the booksellers were selling plenty of printed books. The blind Haci Efendi that White mentions understood printed books well, and was involved in publishing.

BIBLIOGRAPHY
Della Valle, Ferrati, Vaggio di Pietro della Valle di Palermo, Venice, 1667, pp. 190-191

THE BOOK IN OTTOMAN FAMILY
YRD. DR. FABHİ SAKAL
19 MAY UNIVERSITY, FACULTY OF ARTS AND SCIENCES / SAMSIUN - TURKEY

Books are the basic means by which institutions carry or spread culture. Schools, scientific organisations, societies and political parties have recourse to books as the main information source in every period of history. There are innumerable examples in our national and religious sources regarding the importance of books, science and learning. In our history we see the most perfect samples of bibliophiles. In the period of the Abbasids, there were over one hundred general libraries in Baghdad; there are stories about doctors who had their books carried by 4,000 camels, about Vakîl's 600 chests of books; there are the legends that there were more books in the palace of sovereigns like Shahîb Ibn Abbas than the total number of books in all the European libraries at that time. Will Durant stated: "If we do not take the period of Ming Huang in China into account, in the 9th, 10th, 11th and 12th centuries there had not been bibliophiles like that in any part of the world." Although this bibliophilism gradually declined after the Mongol invasion, it did continue in the Seljuk and Ottoman periods.

The tradition of libraries supported by pious foundations in Turkish history has not yet been seriously researched yet. But in comparison to the Abbasides, the Seljuk period was a regressive stage; in comparison to the Seljuk period, the Ottoman period was also a regressive stage. As a matter of fact, it is known that there are over 3,000 manuscripts, most of them duplicates, in the largest manuscript collection in Istanbul. According to Necdet Sakašlu, the actual number is closer to 1,000 books. It is also stated that bibliophiles in that period would have possessed between 50 and 100 books.

After the apex reached in the 8th and 9th centuries, one can evaluate the periods that followed as; the Seljuk period, with a strong bibliophile tradition, the period of the establishment and rise to power of the Ottomans, with an average tradition, and the following periods with traditions that were weak in bibliophilic character. While our civilisation was collapsing, our book entity declined in quality and quantity. 8 In order to investigate these points it is necessary to search the relationship of the Ottoman family and individuals with books.

When the catalogues of manuscripts and printed books in the libraries of Istanbul and the number of books in the collections of the great collectors, like Seyfeddin Özoğlu, are compared to the same institutions in developed countries, it is understood that our society was impoverished, as far as books were concerned. Before printing began to be carried out in the Empire, there was a paucity of books, but it can be seen that the situation did not change much after printing. Since the time