remented 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 Bianchini’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 Michaud mentions is Iskender efendi. With time, the number of booksellers and printing houses increased. Henri Gaya’s printing house which went into operation in the 1830’s was at Kulekap in Galata.

In 1850, the Librarie de Saint-Benoit 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 Vezirhan. 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 bookmakers, especially after the 1830’s, is in my opinion not valid. At this time printed books could be found in bookshops. Michaud 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 Bulak 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 bookmakers sold them. In fact, they did not satisfy with merely selling them, they printed them, too. The first lithographic book, "Divan-i Hâkim Efendi," dated 1252 (1836), bore the stamp of the "bâbûba" of the bookmakers. This work is our first printed divan, as well as being one of the first lithographically printed books, and with a great probability it was printed as "tradesmen’s goods" with the initiative of a bookmaker. Erdoğanlı Fa-zi’s work, "Deyter-i Ayh," printed at the State Printing House in 1253 was printed "for the account of a special person," that is, a bookmaker, and this was probably why it was banned.

In the same way, two years later in 1255 it was printed lithographically as "Hükmünâme, Zanvanînâme, Rukhnamîne," and this also bore the stamp of the bookmakers' kâbûba. This first work lithographically printed by the bookmakers did not state the place of printing.

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

BIBLIOGRAPHY


THE BOOK IN OTTOMAN FAMILY

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BOOKS are the basic means by which institutions carry or spread culture. Schools, scientific organizations, 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 bibliophilism. 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 Vâcid’s 600 choirs of books, there are the legends that there were more books in the palace of sovereigns like Sahih 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 10th, 9th, 8th and 7th centuries there had not been bibliophilism 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 retrogressive stage; in comparison to the Seljuk period, the Ottoman period was also a retrogressi-
of Mütterrika to 1928, in both the Ottoman Empire and in the Republic of Turkey, we know that around 45-50,000 books were printed. But in the 1880s, the annual number of printed copies in France reached 18,000.7

While discussing books and culture, it is affirmed that the basic reason of our cultural depravity is that the printing-press came late to our country; the cause of this being the opposition of reactionary clergymen. But in fact, Mütterrika’s printing office was closed due to indifference and the lack of inclination for buying books among the people. They did not enthusiastically welcome printing, they did not say “Where were you? We have been waiting for you for centuries. Please take over all the printing of our books!” The reason that the printing press was not welcomed was not because it was late.8 Turkish society was not printing newspapers and magazines yet. After Mütterrika had printed 17 books in 18 years, his printing office was closed. Real printing started after the State Press Office and Printing Office of the School of Engineering had been opened. Between 1797-1824 in the Printing Office of the School of Engineering only 50 books were printed in 27 years.7 If we carry out synchronisation, in the same years in the Bulak printing office, which was famous in Egypt, about 300 books were printed, and in the whole of France 400,000 books were printed. Between 1795-1839 the total of books printed in Turkey was 407.8 Also, it is seen that the printing press did not make books inexpensive, as has been supposed. The prices of the books printed in the printing office of the School of Engineering was much higher than the monthly salary of the staff working there.7 The price of manuscripts will be discussed later.

Before the advent of printing, calligraphers and scribes copied out books, despite the expense. The paucity of books may have been due to the prohibition of copying any written works.10

First, we should consider the position of people who owned many books and who we may call library owners. It is known that in contemporary Europe, there are family libraries that have been established for over 500 years. Some noble families, rich people, feudal lords and bourgeois families collected books, which were passed down from generation to generation; these collections are still extant today. But unfortunately, in Turkey we do not have such family libraries, lasting for centuries. Although, not the same as in Europe, we too had our bibliophiles. The rich libraries of A.Veliş Paşa, I.Mahmut Kemal Inal, Ali Emiri, Fuad Köprüllü, Seyyidin Örçü, Ağışoğlu Ahmmed and Riza Nur now exist as independent libraries. It is possible to see some examples of such institutions, that include many books in the inheritance inventories.

It is known that the libraries of houses and mansions were originally kept in these private houses, but over the course of time they became scattered, for many different reasons. In order to halt the annihilation of libraries, people established foundations. Therefore, foundations, individuals and (state) institutes established libraries. We see that quantity of the books in these libraries is sometimes mentioned in almanacs; from these almanacs it can be estimated that there were few books in these libraries. In the almanacs of some cities, except for İsaabul, there is no information about libraries. In some of them only the quantity of the books are mentioned, when the regions, such as Konya, Isparta, Antalya, Burdur, Niğde, Nevşehir are discussed. In central Konya, 3,043 books were distributed amongst five libraries, 1,300 of the books in the library of the Mevleva Convent.11

It is understood that Isparta Halil Hamid Pasha had 177 books in his private collection, Antalya Haci Mehmed Agba had 30 books, Burdur Devrik Mehmed Agba had 1,260 books, Burdur Halil Hamid Pasha had 72 books, Niğde Alaeddin Bey had 51 books and Nevşehir Damad İbrahim Pasha had 68 books.12

It is seen that two libraries had over 1,000 books: the Mevleva and Devrik Mehmed Pasha libraries. In fact, members of religious orders and devrucks owned most of the books. If these people had not established private libraries, we would be left destitute of books. We would especially like to emphasise that in the almanacs some of the libraries were stated as having 23, 30 or 35 books.

Mehmed Reshad Efendi, who was Minister of Foreign Affairs, donated 925 volumes of manuscripts and 18 volumes of printed books, making a total of 943 books to the library which he had established in his hometown, Kayseri, and to which his name was given; later with additions, the total quantity reached 6,005 volumes, of which 1,649 volumes were manuscripts.13

177 volumes of books, 300 maps and other writings, most of which were precious works, were bought from the estate of another intellectual, Ebubekir Râtip Efendi, who had had a private library; these books were taken to the library of the School of Engineering.14 Ibrahim Edhem Pasha’s library was also an important library, with over 300 books. These books were transferred to the library of the Archaeological Museum in 1894.15

In the estate of Hüseyin Arvi Pasha, who was a powerful man at that period, there were very few books. Since the Pasha’s mansion had burned down, it is supposed that the real library was destroyed. Five copies of the Qur’an and some explanations of Qadi and Babari-i Sharfi were all the manuscripts that were found.16

It is seen that in the estate of Refâa Sultan there were only 11 volumes of books, despite many other precious belongings.17

Among the 16 canonical registers we examined, Hamdi Pasha’s estate in Trabzon had the most books.18 The pasha had 1 bible, 4 interpretations, 5 different religious books and other books about history, French and rijiziyé, beyet and iahlume books.

In the estate of Canikli Ali Pasha, who was one of the most famous governors in Ottoman History, no register of books could be found. It is known that when the estate was registered the pasha had become a fugitive. Could it be possible that he took his books away? We do not think so. Maybe he gave them away or donated them to a library. The Hazinedar-zade (the son of the Treasurer) Abdullah Pasha, who was one of the important historical figures in Samum, donated his books and established a public library, but in 1929 the library was closed by his heirs and later some of the manuscripts of the library was transferred to the Samum Gazi Library.20

Also in the estate of Mehmed Emin Efendi, who was the müfî in Sinop, there were many books (57). But as the estate described them as “They are stipulated to the mufic in Sinop”, it can be understood that some of the books actually belonged to the office of müfî.21

The book collection of pashas, müfîs, and other dignitaries were as described above. Let us consider the interest of the public in books. When we studied and kept tally of the estates in registers,
Qu'ran with Fazlallah Efendi calligraphy was 2,100 kuruş, Bahari-i Sherif with Persian calligraphy was 800 kuruş. If we give as examples some of the salaries and prices of some goods in that period for comparison, the high price of books can be better understood. In the period of Hüseyin Avni, the average salary of the grand vizier was 50,000 kuruş. Avni Pascha’s salary, the salary of a commander-in-chief, was about 30 or 40,000 kuruş. So it was very difficult for people in the middle classes, who had lower incomes, to buy books, the prices of which ranged from 800 to 2,100 kuruş.

Another comparison of the prices can be made. The Yankula Dictionary cost 110 kuruş, the printed faus of Abdurrahim cost 180 kuruş, the printed works of Ali Efendi cost 90 kuruş, a manuscript copy of Maçma cost 1,000 kuruş, a manuscript copy of Maltepe-i Ebübben cost 80 kuruş, a manuscript copy of Kadri’s cost 25 kuruş, a manuscript Hürrem was 25 kuruş. It was also stated in that register that Kolam-i Kadi’s cost 300 kuruş, another was 100 kuruş, Enavarn cost 25 kuruş. In the same register it was stated that a black ox cost 100 kuruş, two black oxen cost 300 kuruş, the daily wage of a porter was 8 kuruş and the daily wage of a quaryman was 7 kuruş.

Parallel price comparisons can also be made in Samson. A Qur’ân cost 400 kuruş. In the same register 2 crows cost 500 kuruş, 11 sheep cost 270 kuruş, 1 water buffalo cost 400 kuruş, another 100 kuruş. If there is not a mistake in the relation between kuruş and para, in order to buy a Qur’ân a person would have to sell 20 sheep. Even though it is an exaggerated example, the figures given by Mustafa Çadırcı and Kemal Beydilli also show that the prices were very high. In a society, in which the craftsmen earned 7 to 10 kuruş, and workers earned 5 kuruş daily, it would be impossible for them to buy the books which cost 110 kuruş - Yankula Dictionary, or to pay 18 kuruş for a Faus of Abdulrahim, or 80 kuruş Maltepe.

To discuss only the quantity of books in this area would not sufficiently cover the subject. When examining the books we notice the paucity of subject matter, it is quite disappointing. It is nearly impossible to find books in which the socio-economic situation and the problems of the people and country are discussed. Nearly all of the books have religious content. Exceptions are, pamphlets and commentaries regarding history, literature, government regulations and some works, called yol-derazine or melihname, yet these can not be accepted as books. Among the manuscripts, the ratio of the books which have a religious content are 85%, literature constituting 5%, history 6% and fortune telling and pornography (balname) books were also found.

<table>
<thead>
<tr>
<th>TDAV</th>
<th>Mevlevi İmamı namele makeleleri</th>
<th>812 (general)</th>
<th>Sene 1365</th>
<th>2859 (general)</th>
<th>Sene 1367</th>
<th>1775 (general)</th>
<th>Sene 1373</th>
<th>1175 (general)</th>
<th>Sene 1377</th>
<th>1175 (general)</th>
<th>Sene 1383</th>
<th>1292 (general)</th>
<th>2531 (general)</th>
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<tbody>
<tr>
<td>Sinop</td>
<td>S. E. 1149</td>
<td>06 (Muzaffar oğlu)</td>
<td>Sinop</td>
<td>S. H. 1267</td>
<td>27</td>
<td>Sinop</td>
<td>S. N. 1727</td>
<td>482</td>
<td>Sinop</td>
<td>S. N. 1763</td>
<td>485</td>
<td>Sinop</td>
<td>S. N. 1773</td>
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<td>Sinop</td>
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<td>010 (general)</td>
<td>Sinop</td>
<td>S. N. 1773</td>
<td>010 (general)</td>
<td>Sinop</td>
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<td>485 (general)</td>
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<td>S. N. 1292</td>
</tr>
<tr>
<td>Trabzon</td>
<td>S. N. 4650081</td>
<td>665 (Muzaffar oğlu)</td>
<td>Trabzon</td>
<td>S. N. 1094</td>
<td>214 (general)</td>
<td>Trabzon</td>
<td>S. N. 1295</td>
<td>485 (general)</td>
<td>Giresun</td>
<td>S. N. 1275-76</td>
<td>004 (general)</td>
<td>Corum</td>
<td>S. N. 1280-1290</td>
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<td>Trabzon</td>
<td>S. N. 1283-1290</td>
<td>214 (general)</td>
<td>Trabzon</td>
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But when the printing press came to our country the ratios changed, there was a serious increase in the books about literature, diplomacy and politics.

If we were to enumerate the books examined in the houses in the different cities it would help to clarify the situation. In the registers which were examined, the ratio of the number of estates and the estates which included books are given. For example, in the work published by Foundation of Turkish World Investigations (TDAV), there are 12 registered estates, but one of them includes books.

When all the estates we found were examined, without using exemplifying methods, it could be seen that 36 families had books in a list of 528 families. This is a ratio of 6.8%, but since 28 families had only the Qur’an and we have separated the Qur’an from the other books, the real ratio is 2.2%.

In a word, if the Qur’an is not taken into account, in the 18th and 19th centuries in the cities around the Black Sea, 2.2% of Ottoman families had books. When it is considered that some people were given books by the government for their work, the ratio of families with books falls closer to 2%.

By looking at these figures we can say that people in our country did not read books. There is not even one note in Selim III’s diary that he read books, although he was a famous composer and muscologist.

The list of the books in some cities are given below:

- **TDAV (Some estates from various cities)**
  - Sinop S. N. date: 1270
  - Sinop S. N. d. 1149
  - Samson S. N. d. 1267
  - Samson S. N. d. 1272
  - Samson S. N. d. 1277
  - Samson S. N. d. 1763
  - Samson S. N. d. 1775
  - Samson S. N. d. 1760
  - Samson S. N. d. 1285
  - Samson S. N. d. 1292
  - Trabzon S. N. d. 4272081
  - Trabzon S. N. d. 1964
  - Giresun S. N. d. 1275-76
  - Corum S. N. d. 1280-1290
  - Giresun S. N. d. 1275-76
  - Corum S. N. d. 1280-1290
  - Total 0/12 (general) 3/26 (general)
  - 0/6 (Muslim-male)
  - 2/7 **
  - 4/82 **
  - 4/65 **

*OTTOMAN*
CONCLUSION

a) The quantity of books found in our survey was very low during the time of the Ottomans. The ratio was 2.2%, some of these being religious books.

b) As for subject titles, the book market was also very poor. Except for religious books, there were only a few books regarding socio-economic or political-cultural problems of public, government and society. The exceptions were a few memorandum, pamphlets or condemned reports submitted to Sultan.

c) The books were very expensive. The prices of books were much higher than the salary of an official or a worker. But pastors, commander-in chiefs or viziers could easily buy books on their incomes. Manuscripts were particularly expensive, preventing the lower or middle classes from buying them. In the first printed books, there were even more expensive.

d) The book owners were the ones who bought books. Except for the idama class, there were very few people collecting books. There are not many examples of people, with rich estates of gold, silver, silk, buying or collecting books.

e) Books were also not found among the non-Muslim subjects of the Ottoman Empire. But it can be thought that they might not want to take their own religious or sacred books into the presence of the Muslim haki, and therefore made out the their own wills and estimates of the books, in secrecy; one is led to think this because they were able to produce books about their "national" concerns in the 19th century, which were very political, even though no evidence of such books has been found. For that reason we have not taken the estates of no-Muslim families into account. In fact, it would be included the proportion of books would decrease, if not increase.

f) Women also had few books in editions in Eşhip which was one of the most cultured regions, it is found that a woman had a Qura’n. In the estates we studied only 3 instances of a woman owning a book were found; it is for this reason that the estates of women were not put on the list. If the estates were to be added, the number of estates investigated would increase from 520 to 650-700, but the families owning books would only increase to 5.

From all of the above we can understand that the quantity and subject titles of our books are insufficient; this has been demonstrated in both public and private libraries. Therefore, would it be unfair to suppose that the Turks are uneducated? Yes, because in our civilization the people preferred to reach information and ideas through mediators, who were members of religious orders or clergymen. Ilber Ortaylı indicates the existence of 200 devrolod lodges and such associations in Istanbul in the 19th century, as an example of this wealth.