OSMANLILARDA SAHHAFLIK VE SAHHAFLAR:
YENİ BAZI BELGE VE BİLGİLER

SECONDHAND BOOKSELLING AND BOOKSELLERS IN THE
OTTOMAN PERIOD: NEW DOCUMENTS AND INFORMATION

İSMAIL E. ERÜNSAL

Dedicated to İbrahim Mecitar and İsmail Özdelen, who are the best representatives of the profession of secondhand book selling.
Ortaçık İslam dünyasında kitap istismarı ve satış ile meydana olan ve sahafların işlerlerini yine getiren “Verraklar” hakkındaki bir doktora çalışması yapılmış, birkaç tıpkı eser ortaya konmuş ve çok sayıda makale yazılmış olmasına karşın Osmanlı dönemi sahaflık ve sahaflar konu alan bir ciddi çalışma yoktur. Bunun sebebi, araştırmacıların bu konuda ilgisiz kalması, dergilerde de sahaflık ilgili belge ve kaynakların néretindede ve bunların da ortaya çıkılamaması olmasına aramalarında, bugün kadar bu konuda yazılanlar bir hissəsi bir belge ve kaynakların değerlendirilmesinden oluşuyan birkaç genelleme cümleyle, son dönem sahaflar çerçevesi ile ilgili bazı ayrıntılar ve birkaç sahafça ilgili hatırlarından ibaretir ve çoğun da birbiriinin tekresidir. Bu makalenin sahaflık mesleğinin Osmanlı döneminde tarhi gelişimini sistemli bir şekilde ortaya koyan bir ihbar yoktur. Yapmakça çalış }}}şim sahafçılara ilgili belge ve kaynaklara dayanıklıkça bunun bazı bilgileri bir araya getirmek ve böylece bu konuda daha sonra yapılacak çalışmalara bir zemin hazırlamaktadır.

Bilindiği gibi Osmanlı Devleti’nin ilk dönemlerinin kültür tarzı bir yüzyıl tarzını bile kesin çizgilele oluşturmak mümkün olamamaktadır. Orhan Gazi döneminden itibaren yer alan bilgilerle, birikim kaynaklarının teşvikine yönelik bazı ekseriyet örnekleri olmasa da bu konuda

Although a PhD thesis, some independent studies, and many articles have been done about the ver-
raks (professional who copied and sold books in the Medieval Islamic world and filled the function of
sahafça, or “secondhand bookellers”), no serious
work about secondhand booksellers and their unique
profession during the Ottoman era exists. This is not
because of lack of interest in the subject but because
documents and sources about secondhand booksellers
are very rare or have not yet come to light. Everything
written on this topic up to the present consists of a few
general accounts (which do not include commentary on
any documents or information) and some memoirs of
book dealers about the recent years of the Secondhand
Book Bazaar. Moreover, the material is largely repeti-
tious. This article does not claim to systematically study
the development of the profession of secondhand book-
selling during the Ottoman era. My aim is to compile
documents and information about secondhand book-
sellers and provide a background for more detailed
future studies.

As it is widely known, distinctly depicting the initial pe-
riods of the Ottoman state in terms of political history,
et aside cultural history, is not possible. Although some
Although a PhD thesis, some independent studies, and many articles have been done about the varieties (professionals who copied and sold books in the Medieval Islamic world) and the function of scholars, or "secondhand bookkeepers," no serious work about secondhand booksellers and their unique profession during the Ottoman era exists. This is not because of lack of interest in the subject but because documents and sources about secondhand booksellers are very rare or have not yet come to light. Everything written on this topic up to the present consists of a few general accounts (which do not include commentary on any documents or information) and some memoirs of book dealers about the recent years of the Secondhand Book Business. Moreover, the material is largely repetitious. This article does not claim to systematically study the development of the profession of secondhand bookselling during the Ottoman era. My aim is to compile documents and information about secondhand booksellers and provide a background for more detailed future studies.

As it is widely known, distinctly depicting the initial periods of the Ottoman state in terms of political history, let aside cultural history, is not possible. Although some attempts to establish educational institutions were made in the conquered beginning period of the 1350s, the available sources do not contain much significant information. The main reason is that the most important issue for this principality, which consisted of gazi communities along the Sirkapi-Byzantine border, was the military campaigns performed on behalf of Islam.

However, as a result of the strong Ottoman influence on Rumelia after the conquest by Edirne during the reign of Murad I (1365-1383) and the conquest of some principalities in Anatolia and the establishment of friendly relations with others, more theologians and scholars from various Turkish principalities came to the Ottoman realm. A class of scholars began to form, and an exchange of culture and knowledge began to occur after these intellectuals started traveling to places such as Damascus, Egypt, and Khorasan, which were the centers of science and learning at the time. This activity intensified when cultural centers such as Kütahya, Manisa, and Kastamonu came under Ottoman rule during the reign of Yıldırım Bayezid (1389-1402).

During the early days of the Ottoman state, students in the madrasahs founded in cities probably obtained course books by having them copied by hand. It is unlikely that a professional book trade began immediately after these schools were established. There were not enough books to make trade possible in cities such as Edirne, Bursa, which did not have an Islamic cultural heritage. However, the increase in the number of educational institutions, as well as growing relations with other principalities and the important centers of culture in the Islamic world, must have encouraged scholars to relocate in the Ottoman state, resulting in a rise in the number of books in circulation. It is only natural that tradesmen who bought and sold books emerged in cities with many madrasahs. On the other hand, since copying course books was a more popular means of providing books to students, the first secondhand bookshops probably primarily sold paper, ink, and pens for copying books manually rather than the books themselves.

When Taşköprü-zade writes about Molla Fenrî (a scholar at the time of Yıldırım Bayezid), he mentions that until Fenrî started teaching in the madrasah, the students had Tuesdays and Fridays off and that Fenrî
edemeyeceğiz kadar yüksek olduğu görülür. Sahahfasın
bulunan bu tür birçok eser genellikle genç birer sahipleri
tırnakta kitaphaneler teşkil yoluyla gidilmekteydi.

Osmanlı devletinin ilk başşehri olan Bursa’daki sahahfalarla
ilgili en erken kayıtlar XVI. asır ında. Her ne kadar Flo-
ransal seyyah Bernardino Micheozzi 1498 yılında Bursa’yı
içeride 9 adet Griechel el yazması satın almiş
nüşteye de bu tür yazmaları şehrin sahahfların-
dan satın alınması uzun bir ihtimaldır. Şehrin uğradığı
iştişları ve tahsilek ilili dönemleri hakkında kaynaklara
etkinliği mümkün kılınmaktadır. Bursa Şer’t Siciller-
indeki 10 Safar 920 tarihi bir tereke kayıtlarında Alâddin’in
bin Melmed adlı bir sahahf sünür edildiğine göre73 XVI. asırın
başlarında şehirde bir sahahf esnası olağanüstü başla-
mış olmalıdır.

XVI. asırda yaşamış Şeyh Üfke’den menekibinde iki yer-
de sahahfardan bahsederid.74 Rivayet veünda anlatılan
olayların her ikisinde de ‘Sahahfa Mürrekkebi Mush-
hiddin’, Şeyh Mustafa Efendi hazretlerinin sahahflar için
de dikdörtgen var imiş’ veünde ifade adilce bulunduğuna
ğore o dönemde Bursa’da bir sahahf çapraz mevcuttu.
Bu çaprazın nerede olduğu belirtilemesi de mühakkak ki
kültürel ve ticari faaliyetin yoğunlaştığı tek yer olan Ulu
Camii çevresinde olmalıdır.75 Bursa Şer’t Sicillerindeki
1116/1704 tarihli bir kayıttı Ahmed oğlu Melmed’in ki-
added Monday to the free days because although the
students wanted to read the works of Sîhâddîn Tüflü-
zâmi, who was very famous at the time, they were not
able to find copies to purchase and did not have enough
spare time to manually copy the books they wished to
read.76 In fact, the price lists of books in those days in-
dicate that the cost of a copy prepared for sale was of-
ten much higher than a madrasah student could afford.

Wealthy benefactors who established public libraries purchased many of the works that secondhand books-
sellers offered for sale.

The earliest records about the profession of secondhand
bookselling in Bursa, the first Ottoman capital, date to the
sixteenth century. Although the Florentine trave-
er Bernardo Micheozzi recounts that he purchased
nine manuscripts in Greek in Bursa in 1498,77 with-
out mentioning from whom, it is very possible that he
bought them from secondhand booksellers in the city.
The destruction the city suffered from invasions has
limited the number of sources of information about its
early stages. Since a secondhand bookseller named
Alâddin bin Melmed is mentioned in the Bursa Şer’t
Records dated 10 Safar 920,78 a group of professional
secondhand booksellers must have begun forming in
the city at the beginning of the sixteenth century.
The profession is mentioned twice in the legend of Sheikh Ufikde, who is said to have lived in the sixteenth century. The expressions such as "Muslimah, the ink seller in the secondhand book bazaar" and "Sheikh Mustafa Efendi had a store in the secondhand book bazaar" are included in this narrative, clearly illustrating that a secondhand book bazaar existed in Bursa at that time. Although the bazaar's location is not mentioned, it was probably near the Ulu Mosque, which was the only center of culture and commerce. A record included in the Bursa Şerif Records dated 1116 (1704) states that the books of Ahmed (son of Mehmed) were sold in the courtyard of the Ulu Mosque following his death. Another record indicates that of the shops in Beşaktaş atık (Emir Inn) — an affiliation of the Orhan Gazi Wispt which burned down in a fire on Zilhicce 950 (February 1544) — twenty-three belonged to bookbinders and four were secondhand bookshops. The fact that there were twenty-three bookbinders but only four secondhand bookkeepers probably means that manual copying was a common method of publishing books. Of course, shops that sold paper, ink, and pens existed to supply the twenty-three bookbinders with material.

In an account about the poet Şerif-i Şevki, Aşık Çelebi, a sixteenth-century biographer, related that "he opened a secondhand book shop in Bursa. He lived on little food and other means and gave up the love of poetry, yet he was content with scraps and petty things." It seems that the secondhand bookseller did not earn much in Bursa in those days, or Şerif the poet was not making enough money for a decent living.

An inheritance record in the Bursa Şerif Records dated 967 (1560) provides a list of all the furniture and belongings in Mustafa b. Hüseyin's secondhand bookshop.


Bursa gibi Edirne’de de ilk dönemde kullanıldığı kullanlan malzemelerin ticareti daha yaygın bulunmaktaydı. XVII. asırın sonlarına doğru Edirne’ye birik, kere ziyaret eden A. Galland’ın Ali Paşa Çarşısı ve Bedestenin bahsedelerinde bahşettirdiği sahafaların bahşettirmesi, bu bir asır da Edirne’de dikkat çekmek derecede bir bitip ticaretinin olmadığı gösterir.

Zira İstanbul Bedesteninden yazı cvariında kitap satan alının A. Galland gibi bir kitap merakının bu konuda sikiştir ipitimal düşer.


During the reign of Murad II, a noteworthy development in the sciences took place in Edirne, which served as the Ottoman capital after Bursa. Probably when madrasa education became more common and widespread, a group of secondhand booksellers emerged with the aim of providing students with the books they needed for their education. However, the available sources do not contain much related information. A study concerning the city’s commercial life from the fifteenth to the seventeenth centuries reports that pen makers and bookbinders were documented as tradesmen but that secondhand booksellers were not recorded. (A law dated 907 (1501) about statistics concerning Edirne listed a set of rules for pen makers; yet, no requirements concerning secondhand booksellers were mentioned. Most probably, materials used for producing books were widely traded in Edirne, just like Bursa. A. Galland, who visited Edirne more than once toward the end of the seventeenth century, does not mention secondhand booksellers when he writes about the Ali Pasha Bazaar and Antique Market. (It appears that the book trade in Edirne in that century was low in volume because a bookseller such as Galland, who purchased around a hundred books in Istanbul’s Covered Bazaar, would probably not have overlooked this market.

With the establishment of many important educational institutions in Istanbul after the Conquest, books began to be traded in the city. Similar to Bursa, the secondhand booksellers, paper and ink tradesmen, and bookbinders had their stores primarily in the areas where madrasas were located. Many schools were present in the area from Divanyolu all the way to Edirnekapı.

In the sixteenth century, the secondhand bookshops were denser around two important points on this route: Beyazıt, where the Covered Bazaar was situated, and Fatih. As stated in the sources, Mehmed the Conqueror had a bazaar complex consisting of a bezziştan (market hall) and bedesten (covered bazaar) built in order to create income for his wife and to promote business. (The covered bazaar included shops that were called sandık and zaviye. There were different bazaars around its four gates, consisting of various shops belonging to different types of small businesses. Some of the sandık and zaviye corners in the covered bazaar were allocated to secondhand booksellers. (22)
13

During the reign of Murad II, a noteworthy development in the sciences took place in Edirne, which served as the Ottoman capital after Bursa. Probably when madrasah education became more common and widespread, a group of second-hand booksellers emerged with the aim of providing students the books they needed for their education. However, the available sources do not contain much related information.

A study concerning the city's commercial life from the fifteenth to the sixteenth centuries reports that booksellers and bookmakers were documented as tradesmen but that second-hand booksellers were not recorded. A law dated 907 (1301) about statistics concerning Edirne listed a rule for rules for bookmakers; however, no requirements concerning second-hand booksellers were mentioned. Most probably, materials used for producing books were widely traded in Edirne, just like Bursa. A. Gullaoğlu, who visited Edirne more than once and toward the end of the seventeenth century, does not mention second-hand booksellers when he writes about the Ali Pasha Bazaar and Antiques Market. It appears that the book trade in Edirne in that century was low in volume because a bookseller such as Gullaoğlu, who purchased around a hundred books in Istanbul's Covered Bazaar, would probably not have overlooked this market.

With the establishment of many important educational institutions in Istanbul during the Congreствие, books began to be traded in the city. Similar to Bursa, the second-hand booksellers, paper and ink trademen, and bookshops had their stores primarily in the areas where madrasahs were located. Many schools were present in the area from Divanyolu to Edirnekapı. In the sixteenth century, the second-hand books shops were situated around two important points on this route: Beşaz, where the Covered Bazaar was situated, and Fatih.

As stated in the sources, the Mehmed the Conqueror had a bookmarket complex consisting of a bazaar (market hall) and bedesten (covered bazaar) built in order to encourage his work and to promote business.

(13) The covered bazaar included shops that were called sandık and zarşı. There were different bazaar areas around its four gates, consisting of various shops belonging to different types of small businesses. Some of the sandık and zarşı corners in the covered bazaar were allocated to second-hand booksellers.

The oldest record concerning second-hand booksellers working in this complex (which we know as Kapalıcarsi, or the "Covered Bazaar"") dates to Muharram 928 (December 1523). A register documenting the income of the Hafiz Sophia Madrasa states that "There are 140 sandık and twenty zarşı offices in the Bezâzistan; one zarşı belongs to the second-hand bookdealer Hüsam, two sandık areas belong to the second-hand bookseller Edlib, and one other belongs to Alâeddin, who also sells secondhand books." According to this record, there were only second-hand bookshops in the covered bazaar at that time. Moreover, there were no stores dedicated to the business of second-hand books outside of the covered bazaar. Therefore, the position that there was a second-hand bookseller in Kapalıcarsi during its early stages, as is often mentioned, appears incorrect. It is quite interesting that the second-hand books shops were located in the sections of the bazaar where gold, silver, and precious gems were sold. On the other hand, we know that some shops outside of the Bedesten were allocated to bookbinders; the section in the register that states this fact is titled "the binding craftsmen." This part also reports that there were forty-four bookbinding shops, referred to as bah, in the bazaar and that seven of them were empty. The second-hand booksellers must have acquired a special area in the bazaar, just like the bookbinders, only at a later date. Some other records from the first half of the sixteenth century that the second-hand bookshops were located in the Bezâzistan. The sixteenth-century biographer Latif writes that the poet Liğaylı was a second-hand bookseller in the Bezâzistan. Another biographer of the same period, relates that the handsome young man the poet Aşık Abâti fell in love with a second-hand bookseller in the Istanbul Bezâzistan. In a letter of complaint to the Sultan about Mella Latif (600/1494), Sinan Pasha's brother Ahmed Pasha refers to Sinan Pasha's books, saying "Mella Latif sold lots of things behind my back on a Friday when I wasn't there. After conversing together and much dialogue in the presence of the high judge, the judge ordered that all books in the Bezâzistan should be secured and that our dispute would be settled only after a system is established."
İngiliz gazeteci H. G. Dwight, Feyzullah Efendi kütişha-
nesi hâfız-ı kitâbîsında bahsederken kütişhânesi aşırı 
veren vaktinin çokunru Fatih Camii avlusundaki kitap-
cıklardan geçtiği söyler.[30] Son dönelerde Rama-
zanlı Beyazıt Camii'ye bilirikte Fatih Camii avlusunda 
daha sahâhlar sergi açmaktaydılar.[31] 

XVI. asırın sonlarına doğru İstanbul'daki kitap ticaretinin 
önenin gelişmesi göstermiş olmadrı ki 1589-1591 yıllar 
arasında İstanbul'da eğîliş görlüyse bulunan Ebû'l-Hasan 
Ali bin et-Temgrat hânedârından "İstanbul'da büyük 
- 
dan kitap bulunduğu, kütişhanecilerin ve çarşının kitap-
larla dolu tâşındığı ve dünyun her yerinden İstanbul'a 
kitap geldiğini" söylemektedir. Katip Çelebi de ottom 
-yografsesinde bu hususu "yırimi sene den beri sahâlah 
akdüp getirildiği çünük kitâb" diyerek işaret etmektedir. 

[30] Gerçekten de Rûstemâne döneminde Araqça ve his 
limi dünyaya dayanmak şaşkınlık ve zamanla daha da artan 
ilgi sonucu çok sayıda kitâbın kitap terimi için İstanbul'a 
gelmeleri ve bazı seferet menşulunun ürünlerinin denizi 
lerinde beraberlerin önemli sayda kitap götürmeleler de 
bunu göstermektedir.[31] Kanuni Sultan Süleyman döneminde 
egîliş görlüyse İstanbul'a gelen Busbeq Viyana'ya 
götürdüğü kitaplarla ilgili olarak şu bilgiyi verir: 

"Büyük bir kimse efendime arz ededilmiş çok eski para 
götürdüm. Bu numarada gemi dolusu değil de bir vagon 
dolusu gerekece yazmaz ve 240 davranıktâbın deriz 
yoluyla Venedik'e gönderdim. Oradan da kralının kütişha-
nesine kesinlikle üzerinde Viyana'ya taşınacaklardır."[32] 

Bu dönemde İstanbul'da kuruşlu sultan ve vezir kütişha-
nelerinin bile birçok yüz kitap ihtra ettileri gibi onun 
alncak olunurusa Busbeq'in götûrdüğü kitapların sayısı 
önemi daha ise partya çıkart. 1534-1537 ve 1549-1550 
tarihleri arasında İstanbul'da bulunan Fransız yazı 
Gustave Potelin de üzerine önemli sayda yazı eserle 
döngüsü bilinmektedir.[33] XVII. asırın başlarında 
itifareden bir herkit safaret mensubunun İstanbul 
sahâhârında kitap termin için dolu tâşındığı görmektedir. 

Ve nedikleri Pietro della Valle, Mario Scipion'ya yazdıgı 1615 
zahlir mektubunda kitap satan alıma faaliyeti ilgili olar 
rak şöyle demektirdi: 

"Araqça kitaplar arz olunur, Mirkan'ı alıyor (Dictionary of 
Belle Lettres). Merah, Izi, Malecza da alıyor. Tek cilt 
çinde. Diğer gramer kitaplarının da alıyor. Ekzelsavvan Kat 
muza satılı kitap İtalya'ya getirilmesi bir hazine getirmiş ola-
cagımsı söyleyerek mübahala ediyorlar. Bana söyleyevlerle 
göre bütün İstanbul'da bu eserin pek az kopması vurmuş. 

Another area where secondhand booksellers were sit-
uated was the courtyard of the Faith Mosque and its 
surroundings. Book trading must have started in the 
courtyard of the mosque after education began in the 
Fatih madrasa. However, we have no documents 
about the early stages of the commercial activity here. 
The biographer Aşık Çelebi recounts that the poet 
Zeyni opened a secondhand bookshop in the Kara-
man Bazaar near Faith and became rich.[34] Şehid 
Ali Pasha's books were confiscated at the beginning 
of the eighteenth century, and some of them were 
sold. Ahmed III's official order includes the follow 
statement about this sale: "The number of books 
that can be sold in one day should be evaluated and 
sold, and the rest must be put in a chest and sealed 
under the supervision of all of you in the evening and 
kept safely either in the market hall or the mosque 
with all the necessary precautions in place."[35] An 
empire edict dated 25 Safar 1191 (March 1777), 
which regulated the activities of secondhand 
bookellers, stated that the secondhand booksellers' ba-
azaar near the Bezzâzînâ and the area surround-
ing the Faith Sultan Mehmed Han Mosque were the 
only places where books could be sold.[36] However, 
since A. Galland and other interested foreigners did 
not mention a book trade around the Faith Mosque, 
it appears that only course books for madrasa stu-
dents were sold here. The book trade in the cour-
tyard of the Faith Mosque and the surrounding area 
continued until the twentieth century. The author H. G. 
Dwight, who was in Istanbul in 1908, said that the 
keeper of the Feyzullah Efendi Library spent his time 
in the bookshop in the courtyard of the Faith Mosque 
instead of opening the library.[37] Later, secondhand 
bookellers began opening stands in the cour-
tyards of both the Beyazıt and Faith Mosques during 
the month of Ramadan.[38] 

The book trade in Istanbul must have developed sig-
ificantly toward the end of the sixteenth century be-
cause Ebû'l-Hasan Ali bin et-Temgrat, who was an 
ambassador there from 1589 to 1591, wrote in his 
memoir that "lots of books could be found in Istan-
bul, libraries and the bazaar were full to the brim, 
and books were brought to Istanbul from all around 
the world." In his autobiography, Katip Çelebi al-
ludes to the same situation by mentioning, "All the 
books the secondhand booksellers have been bring-
ing here for the last twenty years."[39] The increased
Another area where secondhand book dealers were situated was the courtyard of the mosque and its surroundings. Book trading must have started in the courtyard of the mosque after education began in the Fatih Madrasa. However, we have no documents about the early stages of the commercial activity here. The biographer Çelebi records that the poet Zeyni opened a secondhand bookshop in the Karapaşa Bazaar near Fatih and became rich. Şehid Ali Paşa's books were confiscated at the beginning of the eighteenth century, and some of them were sold. Ahmed III's official interest includes the following statement about a sale: "The number of books that can be sold in one day should be evaluated and sold, and the rest must be put in a chest and sealed under the supervision of all of you in the evening and kept safely either in the market hall or the mosque with all the necessary precautions in place." An imperial edict dated 25 Safar 1399 (1937), which regulated the activities of secondhand book dealers, stated that the secondhand bookdealers' bazaar near the Bezaatistan and the area surrounding the Fatih Sultan Mehmed Han Mosque were the only places where books could be sold. However, since A. Galland and other interested foreigners did not visit the Kaşmir or the area, it appears that only some books for madrasah students were sold here. The book trade in the courtyard of the mosque and the surrounding area continued until the nineteenth century. The author H. G. Dwight, who was in Istanbul in 1809, said that the keeper of the Feyzullah Efendi Library spent his time in the bookshop in the courtyard of the Fatih Mosque instead of opening the library. Later, secondhand book dealers opened stands in the courtyards of both the Bezaatistan and Fatih mosques during the reign of Bayezid III. When we consider that even the libraries established in Istanbul by sultans and viziers contained only a couple hundred books, the amount Book sent to Vienna is significant. It is also known that the French Orientalist Guillaume Peller, who was in Istanbul between 1534-1537 and 1549-1550, conveyed a considerable number of manuscripts to his country. Since the beginning of the seventeenth century, many representatives of foreign embassies roamed Istanbul's secondhand bookshops to purchase books. In a letter to Marco Sipano in 1615, the Venetian Pietro della Valle describes his purchases:

"I'm looking for Arabic books. I bought Mibrat (Dictionary of Bell LETTERS), and I also acquired Metab, Izzel, and Maksud in a single volume. I purchased other grammar books, too. His Excellency exasperated when he said that I would have brought home a treasure if I succeeded in bringing the book titled Kusma to Italy. According to what I was told, very few copies of this work exist in Istanbul. Five different scholars were searching for it. I didn't lose hope. Eventually, I managed to obtain a copy. It's very beautiful, and such copies are extremely rare. It's in the form of a single bound volume, which is said to have belonged to the Grand Vizier Naush Paša. He had it brought from Persia, where calligraphy is very advanced. When Naush Paša was murdered and his possessions were put up for sale, the book reached the market, and I purchased it for an excellent price of 25 gold coins. Now it's at home with me."
"Buradan Ekselans, murabba biçiminde, kağıt ve oldukça ufak bir bıça olan Bedesten’de geldi, burada hemen münhasıran altı çubuk ticçalarıyla kitapçıklar vardı."

Galland’ın bu kaydından anlamlı olursa göre XVII. asır sonlarında da sahahların bir bölümü halen Bedesten’in içerisinde bulunmaktadırlar. İngiliz şairiyatçı Gravesc arkaadaş Poccocce’ye yazdığı 14 Haziran 1639 tarihli mektubunda yaza eser satın almak için Bazaar'a ve dişkileri hakkında dehvsetmek için seyahat etmesini önerir. Aksı taktirde de Filibe Çelebi’nin bu döner için havaettir 60 sahah dişkini ve 300 zedel sahah bu küçük bir sayıda sizeçik olarak doğrudur.

Galland 14 Aralık Çarşamba 1672 tarihli günlükünde de Bedestende bazı halk kitapçıklarının zarfın altı çizilmiş olduğu ve her biri için bir örneğin veren sahahların bulunduguunu söyler. Galland günlükinde satın aldığı şairiyatçı zehirin üzerinde eserden bahsetmektedir. Bunun bir kaçışci satan alınmış için Bedesten’de görmüş, öğretime de sahahlar tarafından getirilmişdir.


Tabii ki bu hükümün çıkarılmasıyla Batıya olan kitap alış-dışı doğrultusunun sonraki aşırısında, daha da artarak devam etmiştir. Zira kitapçıkların kitap satış genelindeki el altındadır yapılmaktadır ve bu koşuda yapılan bazı yaşayışlarandan ve yaşanılan hataların öngördüğümüzde göre kendilerine kitap alımı konusunda yabancılar teması olan bir kısm Türklerle bazı yabancı misyon mensupları ve bu misyonlara çalışanuluslar yardımı olmuştur. İlbâb Fransçois Sevin, 1728-1799 yıllarında Fransız kral için Onur Elendi sınıfında bir kişinin yardımını 65 Farça

There are also interesting documents concerning the purchases of Goliu (1596-1667) and Warner (1619-1665)—who created the core of the collection of oriental works in the Leiden University Library—in Istanbul and Aleppo, as well as their relationships with secondhand bookellers. Jacobus Goliu was a professor of Eastern languages and mathematics at Leiden University. He and his student, Leonius Warner, bought many manuscripts during trips to Istanbul and Aleppo. They probably went too far in their endeavor because Michel de Mortier, a Dutch merchant in Iznik, wrote a letter to the Levant Trade Directorate, saying, “Warner, who was on duty in a diplomatic mission, spent thousands of lira for books in Arabic, Turkish, and Persian, devoting all his energy to an activity that only benefited himself and Goliu. (40) Trade suffered because of this attitude”.

Goliu and Warner established good relationships with the secondhand bookellers in Istanbul and Aleppo and purchased works that were included in the legacies of important people such as Hacı Siieddîn, Gazanfer Ağha, Kâtip Çelebi, Nevizâde Şahâbî, and Hâsan Beyzâde. In a letter Muhammad d’Urli sent to Warner from Aleppo, he states that he bought six books from the estate of the late Kâtip Çelebi in return for thirty-five pistas and three hundred Ottoman coins and that he informed the booksellers about two other books Warner desired to own. Furthermore, Goliu purchased books in Istanbul and Aleppo through the agency of Derwîsh Ahmed and Nicolas Petra. He also had many other books capitals. The collection at Leiden, which comprises one of the richest library holdings of Oriental works, was developed further in the subsequent years by the contributions of Orientalists such as Heyman and Shultens.

A. Galland was another Orientalist who maintained good relations with Istanbul’s secondhand bookellers and bought many works. In a journal covering the period from 1672 to 1673, Galland recorded the books he purchased or came across, as well as interesting information about secondhand bookellers. The following entry about the covered bazaar is dated Wednesday, September 14, 1672:

“From here, his Excellency came to the Bedesten, which is a square-shaped, rather small, domed building. Dealers of gold ingots, as well as bookshops are located in this area.”
There are also interesting documents concerning the purchases of Gōza (1596–1667) and Warner (1619–1666) — who created the core of the collection of oriental works in the Leiden University Library — in Istanbul and Aleppo, as well as in Constantinople.

394 Jacobi Gōza was a professor of Eastern languages and mathematics at Leiden University. He and his student, Leontius Warner, bought many manuscripts during trips to Istanbul and Aleppo. They probably went too far in their endeavor because in 1636 de Mortier, a Dutch merchant in Isfahan, wrote a letter to the Levant Trade Directorate, saying, “Warner, who was on duty in a diplomatic mission, spent thousands [of lira] for books in Arabic, Turkish, and Persian, devoting all his energy to an activity that only benefited himself and Gōza.”

Trade suffered because of this attitude.

Gōza and Warner established good relationships with the second-hand bookdealers in Aleppo and Istanbul and purchased works that were included in the legacies of important people such as Hoşruş Şádek, Gazanfer Ağha, Kātip Çelebi, Neşir-i Cadi İlyas, and Hasan Beşzade.

405 In a letter Muḥammad al-Urdi sent to Warner from Aleppo, he states that he bought six books from the estate of the late Kātip Çelebi in return for thirty Turkish and three hundred Ottoman coins and that he informed the brokers about two other books Warner desired to own.

406 Furthermore, Gōza published books in Istanbul and Aleppo through the agency of Derviş Ahmed and Niccolau Petro. He also had many other books copied.

407 The collection, which comprises one of the richest library holdings of Oriental works, was developed further in the subsequent years by the contributions of Orientalists such as Heußner and Shultens.

A. Galland was another Orientalist who maintained good relationships with Istanbul's second-hand bookdealers and bought many works. In a journal covering the period from 1672 to 1673, Galland recorded the books he purchased or came across, as well as interesting information about second-hand bookdealers. The following entry about the covered bazaar is dated Wednesday, September 14, 1673:

"From here, His Excellency came to the Bazaars, which is a square-shaped, rather small, domed building. Dealers of gold, ingots, as well as bookshops are located in this area."