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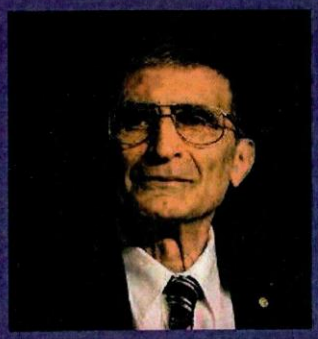

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İsmail Galib Bey and Takvîm-i Meskûkât-ı Osmâniye

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Abstract

Among Edhem Pashazades that was a family which left their mark in the field of art and culture on 19th and 20th centuries, Ismail Galib Bey whose capability and works are not known decently was born in 1847 in Istanbul. İsmail Galib, who has numerous and precious works which are as good as the works of his brothers Osman Hamdi Bey and Halil Edhem Eldem, devoted most of his life to numismatics. Although he is mentioned as the second Ottoman numismatist after Abdüllatif Subhi Pasha who is accepted as the first one in literary sources, as the examination and the reflections of his works are taken into consideration, we see no harm saying that İsmail Galib is our first prominent numismatist. Using the most contemporary methods of numismatics, İsmail Galib examined coins, medals and lead seals which make up his collection that he effortfully collected over twenty years and as a result of these studies he published many coin catalogues. Before the catalogue studies he carried out about the coins in Darphane-i Amire, his work named as *Takvîm-i Meskûkât-ı Osmâniye* (Catalogue of Ottoman Coins) which totally consisted his personal coinage collection was published in 1890 in İstanbul. This work which, notably in Europe, attracted the attention of individuals and institutions related to numismatics, became the major source for the works about Ottoman coins published in 20th century. In this study, the methods and the sources İsmail Galib used in his *Takvîm-i Meskûkât-ı Osmâniye* will be touched upon and a detailed information about his personal collection will be presented. In the light of the information reached among Ottoman archive documents, the fate of the collection will be discussed as well. In addition to all these, information about recent numismatists and their works inspired by İsmail Galib will be presented.

Keywords

İsmail Galib, Numismatics, Ottoman Coins

I. Introduction

In the field of numismatics[1], which is one of the leading disciplines supporting the historiography, lots of researches were made and likewise works were published, particularly by Europeans, France, England and Germany being in the first place. Numismatic studies in Turkey, on the other hand, are scarce and first studies in this field began in 19th century [2].

It was Abdüllatif Subhi Pasha who carried out the primary study in the field of numismatics in Ottoman State. Subhi Pasha was followed by Paskal Bilezikçioğlu who prepared the very first work about the coins of Ottoman State[3]. As this work, named *Defter-i Meskûkât-ı Osmâniye*, mainly contained quantitative data, it is composed of very limited and statistical information about Ottoman numismatics[4]. The earliest study, written in Turkish, which contained significant data and information about Ottoman numismatics was made by İsmail Galib Bey in 1890. If İsmail Galib Bey and his work named *Takvîm-i Meskûkât-ı Osmâniye*[5], which are the main subjects of our study, are accepted as milestones and his successors are examined, a few other names can be added to the list of Ottoman numismatists, Halil Edhem Bey, the brother of Ismail Galib and Mübarek Galib, his son, being in the first place. During the Republic period, on the other hand, lots of articles and papers were delivered in this field and Nuri Pere's book named *Osmanlılarda Madeni Paralar*[6] is the foremost of all.

Although there are many books and articles published about Ottoman coins, it is understood as a result of readings that İsmail Galib Bey's work, beside being the very first and significant one, has been a pioneer and a source for successors. It can be comprehended that this work was prepared particularly showing regard to methodology of history and rules of numismatics. Moreover, it gains a huge importance with lots of information and evaluations included and today it is still not possible to find a work equally valuable. *Takvîm-i Meskûkât-ı Osmâniye*, beside its specialties which will be stated below, has a big disadvantage. This work's being in Ottoman Turkish makes it impossible to be examined by numerous researchers, especially by foreign researchers. Due to the strong belief that a huge gap will be filled when such a work is put into use for researchers, being both in modern-day Turkish and English, as its status and importance for Ottoman numismatic is considered, this aforementioned work has been being translated into simplified Turkish and English by transcription. Through this paper, in which we will put an emphasis on the significance of this work that we hope to publish as bilingual, and the biography of Ismail Galib Bey, it is aimed that both work and its writer's importance will be highlighted and our study which is about to be completed will be announced to the academic community.

II. WHO IS İSMAİL GALİB BEY?

İsmail Galib Bey, who rather took an indirect part in history, art and biography studies that are İbrahim Edhem Pasha or Osman Hamdi Bey based, played a major role only in a few works as his numismatist identity, which he developed as a hobby beside his civil service, is not a well-known one. In this study, on the other hand, our aim is to write a Ismail Galib based biography.

His Family

İsmail Galib Bey was the son of Grand Vizier İbrahim Edhem Pasha of Chios[7] who was one of the significant statesman of 19th century and he was born in 2 Zilhicce 1263/ November 10, 1847 in İstanbul[8]. Ismail Galib Bey was five years younger than painter Osman Hamdi Bey who was the first child of İbrahim Ethem Pasha and Şerife Fatma Hanım and he was fourteen years older than his brother Halil Edhem Eldem who was an important epigraphist[9].

İbrahim Edhem Pasha, who was one of the significant bureaucrats of Tanzimat Reform Era, had a modern household image due to both the education he had in Europe and the influence of the period. Edhem Pasha promoted a European education for his children and he showed attention for them to be active individuals especially in foreign languages and in the field of culture and art. As a result of these efforts, his sons specialized in different branches of art and had an interest in multiple fields of art either as a profession or as a hobby. Edhem Pasha, who continued to show interest in his children even during their adulthood just like he did during their childhood and youth, encouraged them to take the right steps in every field of life within the frame of their own opinions[10].

Based on the marriage issue mentioned in a letter, dated to April 27, 1870, which Osman Hamdi Bey sent to his father Edhem Pasha[11], it is understood that Ismail Galib got married with Dürsev Hanım either in the early 1870 or immediately before that while he was about twenty-three years old. This couple's first child Mübarek Galib was born in 1871 and this strengthens the aforementioned estimate. Ten years after Mübarek Galib was born, Ismail Galib Bey had a girl named Azize[12]. Mübarek Galib Bey, who was interested in numismatics, classics and museology just like his father, is known as the first principal of culture of Turkish Republic and the founder of Ankara Museum[13]. When both Mübarek Galib and Azize Hanım's marriages and the biographies of their children are studied, it can be seen that İbrahim Edhem Pasha's ancestry, which became a subject for studies and continued with Osman Hamdi Bey and also well known for its reputation in the fields of culture, art, diplomacy and etc. [14], collaterally continued with the family of İsmail Galib Bey as well[15].

Educational Background

İsmail Galib Bey started his primary education in İstanbul, just like his brother Osman Hamdi and Halil Edhem and continued his education in İstanbul unlike them[16]. İsmail Galib Bey, who unlike his brothers were not sent to Europe for his education, had trainings for civil service with the aim of being a Tanzimat bureaucrat like his father.

It is understood from the registry records filled in by İsmail Galib himself that he attended *Rüşdiye* of Beşiktaş and then *Maarif Mektebi*. Later on, as seen in the biographies of various bureaucrats and statesmen, he attended *Mahrec-i Aklam*[17] and graduated from there receiving his certificate. İsmail Galib, who continued to take courses from tutors in addition to the courses given in aforementioned schools, attended courses such as technical fenn-i kitabet ve inşa[18], history, sources of natural science, logic, math and meaning. İsmail Galib Bey, who had French training by means of tutors, improved himself and became familiar with this language in such a way that he could make excellent translations from French to Turkish and vice versa[19].

It is stated in some biography studies about Ismail Galib that he, beside French, had the command of some eastern languages and spoke particularly Arabic and Farsi[20]. However, there is not any information in the registry record filled in by himself about any other language that he spoke aside from French. By looking at the Arabic sources and the

works he wrote about Islamic coins, one might think that İsmail Galib was not that familiar with Arabic and Farsi as much as French but had enough terminology knowledge to make studies in this field[21].

Civil Service Life

İsmail Galib Bey, who came into office in 1864 when he was just seventeen years old, served in Ottoman State's most significant positions from that date to the end of his life. He came to work in *Kavanin Dairesi of Meclis-i Vâlâ* with internship, when he was eighteen years old and took the office as of May of the same year with 40 kurus wage. İsmail Galib, who was promoted to the office of *Şura-yı Devlet* (Council of State) in April 1868, began to have 250 kurus as his salary. One month later, he was employed as a writer in *Takvim-i Vekayi*, of which administration was included in *Şura-yı Devlet*, with an extra salary of 250 kurus. In the same year and the following year, he was respectively appointed as third, second and first class *mülazım* of *Şura-yı Devlet* with a 500 kurus salary rise each time. İsmail Galib Bey, who was promoted as the deputy of *Şura-yı Devlet* in December 1874, respectively served as prime deputy of *Nafia Dairesi* (Department of Public Works) and *Tanzimat Dairesi*. He served in Sultan Abdülhamid II's subordinate as *asakir-i mülkiye zabiti* for a while and for this service he respectively received third rank Mecidî badge and fourth rank Osmanî badge.

Almost all of the İsmail Galib Bey's civil service was within *Şura-yı Devlet* and both for being a good officer and experiencing all of the grades in *Şura-yı Devlet* step by step, he was employed as the member of *Şura-yı Devlet Tanzimat Dairesi* in April 11, 1882 with a salary of 5.000 kurus. Rank of the badges possessed by İsmail Galib, who was described as a competent, talented and good officer by the Headman of *Şura-yı Devlet*, Ârifî Pasha under whom he served for long years, raised in parallel with his services and promotions[22].

Based on İsmail Galib's authorship in *Takvim-i Vekayi* and his services in *kavanin* department and *tanzimat* departments, it is understood that he was pretty competent in literary composition and thanks to this qualification he was appointed to aforementioned jobs. İsmail Galib, who continued his service within *Şura-yı Devlet* about 31 years, from 1864 to 1895, spent most of his life for preparing the new acts of Tanzimat and discussions of state's significant issues. İsmail Galib, beginning from the first day in office, had an ever advancing career both in means of salary and rank and he was never under investigation and consistently rewarded throughout his civil service.

In the early 1895, that is the last year of his life, he was appointed for a job which was away from the *Şura-yı Devlet* and Istanbul for the first time. Sultan Abdülhamid II, who tried to keep Crete under control and assure public order ahead of the Cretan Revolt which erupted in 1896, appointed Aleksandır Karatodori Pasha as the Governor of Crete in compliance with Halepa Agreement. It was necessary to appoint a reliable and experienced bureaucrat to the position of governor advisor due to the significant services of Governor and subordinates[23]. In this regard, İsmail Galib Bey, who gained the confidence of the sultan, was appointed as governor advisor in March 10, 1895 with a salary of 10.000 kurus. However, soon afterwards he returned to İstanbul by receiving permission due to his illness. It is understood that another person was appointed to substitute İsmail Galib in October 27, 1895 in order not to leave position of governor advisor unoccupied. It was stated in the course of this appointment that İsmail Galib, in case of his recovery, would be appointed to another position[24]. However, İsmail Galib, whose illness got worse, died in December 15, 1895 before he was appointed to another position. İsmail Galib was buried in his father Edhem Pasha's shrine at Üsküdar Mihrimah Sultan Mosque graveyard[25].

İsmail Galib Bey as a Numismatist

In the light of the schools he attended and the private lessons he took, İsmail Galib Bey, from his childhood, endeavored to be a good bureaucrat. As a result of the education he took and his self-devotion, İsmail Galib Bey reached his goal and he also proved himself as a decent numismatist with the works he produced.

He must have become concerned with coins as a result of metrology, which he mulled over in his first publication try that was about new measures and he wrote up upon the encouragement of his father[26], and the lessons he took in the schools and private lessons. İsmail Galib Bey, who was probably influenced by the studies Osman Hamdi Bey made in the field of art and museology, must have felt a need for being interested in a branch of culture and art beside his civil service. İsmail Galib improved himself as an intellectual person in accordance with Tanzimat Era's well educated bureaucrat profile and he did not content himself with being interested in numismatics as a hobby but maintained his effort to be the best in this branch.

It is hard to state a certain date about when İsmail Galib Bey started to occupy himself with coins. However, he states in the introduction of *Takvîm-i Meskûkât-ı Osmâniye* that he collected his Ottoman coins as a result of fifteen years of search and efforts[27] and this makes it easy for us to give an estimated date. Accordingly, it is possible to speculate that İsmail Galib, who started to collect coins and make researches in this field before 1875, developed his interest in numismatics after his publication of the booklet about new measures in 1870.

It was without doubt Abdüllatif Subhi Pasha who influenced İsmail Galib for being interested in numismatics

and working in this branch. It is a known fact that İsmail Galib and Subhi Pasha, who is acknowledged as the first Turkish numismatist, always consulted with each other and Subhi Pasha gave coins which were accepted as unique as gifts to İsmail Galib for his collection[28]. In this context, the role played by Subhi Pasha, who was an important person in numismatics, is considerable both for İsmail Galib's developing an interest in numismatics and enhancing his fund of knowledge as a decent numismatist.

One of the most significant reasons for İsmail Galib's being an appreciated numismatist is the variety of foreign publications he followed and again the variety of history and numismatics books he used as sources[29]. In fact, he must have been in contact with foreign numismatists and institutions in order to provide such a diversity. Based on the fact that his published works were announced and reviewed in significant European sources, it is easy to state that İsmail Galib was a decent numismatist and further he was accepted as a high standing numismatist about Islamic coins, particularly Ottoman coins[30]. A review of *Takvîm-i Meskûkât-ı Osmâniye* by E. Dourin in *Journal Asiatique*'s issue of 1891 is a material evidence for this. At the end of this review, İsmail Galib is described as a numismatist who discusses the theses of scientists in numismatics and puts an end with his own theses to the debates on various periods of Turkish monetary system and whose dissertations' accuracy are not doubted and who is highly appreciated[31].

Turkish Numismatics Association honoured İsmail Galib Bey by striking a silver memorial medallion in the name of him with the legend *"Famous Turkish Numismatist"*, in memory of their 20th anniversary[32].

His Works

Despite the fact that there are various studies in which İsmail Galib Bey's works are mentioned, information presented in those aforesaid studies are different from each other. While in some studies same works are quoted with different or wrong names, in most of them İsmail Galib's works are represented incompletely.

İsmail Galib Bey published his first work while he was a *mülazım* in *Şura-yı Devlet*. This work was published in 1287 Hijri /1870 A.D. under the title *Yeni Mikyâslara Da'ir Risâledir* as 76 pages. Especially in some studies about Edhem Pasha's biography, it is stated that this booklet was written by Edhem Pasha but published under the name of İsmail Galib[33]. However, not only in the introduction of the booklet but also through the rest of it, there is not any reference to Edhem Pasha as being the owner of this study[34]. It might be speculated that this claim could have aroused from the fact that Edhem Pasha had written regulations about measures and did work for a change of measures in Ottoman State. However, it is an indisputable fact that this booklet, which clearly belongs to İsmail Galib, was prepared with the contributions and encouragement of his father. Our mounting evidence about this booklet was written by İsmail Galib is an edict located in archive documents. In this edict, dated to June 22, 1870, there is a notion that İsmail Galib *"prepared and translated"* a booklet about new metric system and with this booklet's being presented to the padishah his rank is promoted[35]. In the introduction of the booklet, İsmail Galib Bey states that he wrote this work due to the fact that old measurement systems were removed and new metric system would be used in Ottoman State as of March 1, 1874 and he adds that his aim was to introduce that new metric system[36]. In the booklet, there are drawings about various measures, tools and their systems. This work was appreciated by Ministry of Education and therefore highly awarded. According to the information given by İsmail Galib, it was used as a textbook in *Mekteb-i Rüşdiye*[37].

Although it chronologically comes as second, Ismail Galib Bey's first significant work is *Takvîm-i Meskûkât-ı Osmâniye* which was published in 1307 Hijri/1890 A.D. This work will be introduced in detail below[38].

İsmail Galib's second significant work, which he heralded in the introduction of his Ottoman coins book, is *Takvîm-i Meskûkât-ı Selçukiye*. This work was published at Mihran Press in 1309 Hijri/ 1891-1892 A.D. and it is similar to his first book in terms of methodology. The book consists of two chapters and the first chapter covers the coins of Seljukian sovereigns while the second chapter introduces the coins of beyliks that emerged in Anatolia after the dominance of Seljukian[39]. This work's facsimile was published at Ankara Başnur Press in 1971.

It is seen that İsmail Galib prepared two more catalogues after his first two works in which the collections he gathered with his own efforts. However, these two later catalogue studies were about the collections of *Müze-i Hümayun* of which director was his brother Osman Hamdi Bey. After Museum Administration started a cataloguing study upon sorting out the coins at the museum, they requested for help from İsmail Galib Bey and then he prepared the first two catalogues of the museum's Islamic coins collections. We might consider that İsmail Galib might have started to work there shortly before 1893[40]. He delivered the first publication of his study in 1893.

The name of the catalogue İsmail Galib published in 1311 Hijri/ 1893 A.D. as a result of his studies at Müze-i Hümâyûn is *Müze-i Hümâyûn Meskûkât-ı İslâmiye Kısmından Meskûkât-ı Türkmaniye Kataloğu*. This work's introduction was written by museum director Osman Hamdi Bey. Hamdi Bey, who thanks his brother, also states in there that he believes this catalogue series, which were started with the encouragement of Sultan Abdülhamid II, will be more successful than the likes of it published in Europe. Moreover, it was stated that

the coinage collection of the museum was enriched thanks to some donors, among whom was also İsmail Galib, and also announced that the catalogue series will continue[41]. This work was also translated into French by İsmail Galib Bey and then published as a work of the museum. So, it was put into service for foreign numismatists as well[42].

His second study about the coins of the museum covers the coins of early period of Islamic history. The title of the catalogue, which was published with the same method in 1312 Hijri/1893-1894 A.D., is *Müze-i Hümâyûn Meskûkât-ı Kadîme-i İslâmiye Kataloğu*. Also this work's introduction was written by Osman Hamdi Bey. Osman Hamdi Bey states that these aforementioned catalogue studies present more than simple statistical information and gives detailed information about the coins in the catalogue and their periods of issue along with historical evaluations[43]. About this publication, which also attracted the attention of foreigners, an eight pages' review by E. Drouin was published in *Journal Asiatique*[44].

İsmail Galib Bey, who handed over his studies about the collections of the museum to his son Mübarek Galib after his last work[45], rather became busy with writing articles.

İsmail Galib's first article was published in İstanbul in 1894. Full name of this work, which was about the Islamic coins that bear the symbols of Himyarite Kingdom, is *Quelques mots sur les monnaies musulmanes à monogrammes himyarites (A few Words on Muslim Coins with Himyarite Monograms)* [46].

His second article which was published in 1894 is in French as well. Also this work, which is titled *Sur une monnaie menguoudjide (On a Mengujekids coin)*, was published in İstanbul. This article is the first study about Mengujekids coins, so it has a great importance for orientalists[47].

The last work of İsmail Galib we determined is his article in French which was published in Bruxelles. This article was published in the journal named *Revue Belge de Numismatique*, which is a very important and reputed one for numismatics, in 1895. It was written in February 13, 1895 in İstanbul and was about a coin of Alaaddin Kayqubad III. In this article, titled *Une Monnaie d'Alaeddin Qeikobad III Associé Au Nom Du Grand Ilkhan (A coin of Alaaddin Kayqubad III in the name of Grand Ilkhanate)* a Seljukian coin, which was found by Ali Efendi, whom İsmail Galib introduces as his friend, and struck in Konya around 8th century was presented[48].

III. TAKVÎM-İ MESKÛKÂT-I OSMÂNİYE

İsmail Galib's first work in numismatics is *Takvîm-i Meskûkât-ı Osmâniye* in which he gave place to his own collection and that covers Ottoman coins, medals and lead seals. This book was printed in 1307 Hijri/1890 A.D. in Mihran Press.

Presentation of the Book

Work's content is as follows: *"Devlet-i 'Aliye-i 'Osmâniye'nin bidâyet-i teessüsünden berü darb ve ihrâc olunan meskûkât ve madâlyaların nev' ve cins ve t'arîfâtıyla ma'lûmât-ı târîhiyesini mutazammındır." (It contains the types, kinds and presentation, along with historical information, of the coins and medals which were struck and issued since the foundation of Ottoman State)*

Introduction of *Takvîm-i Meskûkât-ı Osmâniye* begins with an introduction chapter. Then, it continues with a 28 pages chapter which includes a chart of Ottoman Padishahs' family tree , a table of titles and epithets on coins, a table of prayers and legends on coins, a table of mints, a section in which methods and statements used in the book are explained and an index. After this chapter, in which broad statistical data about Ottoman coins are presented in tables, each padishah's periods are separately discussed starting with Osman Gazi and including Abdülhamid II. Next, the book continues with separate chapters for lead seals and medals and all these chapters which form the base of the book amount to 509 pages in total. At the end of this chapter, a chart and table concerning coins' market value are added. 12 plates, in which samples of the coins and medals are presented using the fototype method with the help of Osman Hamdi Bey, were added to the end of the book. Content of this work, which is as is seen a pretty voluminous, is equally valuable.

The book was written using a scientific style and order in accordance with its era's advanced numismatics methodology. It bears a remarkable similarity to another work in terms of its method and style. The style of the catalogues, which cover the coins at the *British Museum* and İsmail Galib states to have seen and uses as a source, is identically adopted in *Takvîm-i Meskûkât-ı Osmâniye*. There is a big resemblance in terms of the way each coin is shown and the positions of the information about coins such as weight, diameter, metal, date and mint of them within the page layout. In each work, in which padishahs' coins are listed accepting each Ottoman padisah as a period, there is an emphasis on Ottoman State's changing monetary system using a chapter titled "*New Coins"*, before the period of Suleyman II. As this work, which was written by Stanley Lane-Pool and published in 1883 with the title *The Coins of the Turks in the British Museum*, which is the sixth volume of *Catalogue of Oriental Coins in the British Museum* series, is a publication that is seven years earlier than İsmail Galib's work, it is certain that İsmail Galib took this book as an example for his book. It is pretty normal for İsmail Galib, who would prepare a catalogue of coins for the very first time, to take such a work as an example for himself and use its method. In fact, this precedent both accelerated his studies and enhanced its value as a scientific and systematic method is adopted. The most significant difference of İsmail Galib's work compared to that mentioned catalogue is his detailed writing about each padishah's era and those era's coins. İsmail Galib Bey presents broad satisfactory information in comparison to British Museum Catalogue,

which mainly involves introductory and statistical information, and he also includes criticisms and evaluations about the issues discussed, that is chronological and cover the historical process, in his work.

Sources Cited

In the book, which was written with a scientific style and methodology, various works were referred using a footnote method at the bottom the pages. Besides, in the text, owners of the information which are stated to be acquired from either written or oral sources are included. Subhi Pasha is the main oral source and İsmail Galib Bey used some information heard from Subhi Pasha on some debated issues as evidence. In addition to this, it is understood that he also saw the book of Paskal Bilezikçioğlu name *Defter-i Meskûkât-ı Osmâniye*.

While the sources used in footnotes are usually history books, articles and books about numismatics are frequently used as well. The sources found in the book is as below[49]:

Local sources:

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- *Netâyîcü'l-Vukû'ât*.
- *Nuhbetü't-Tevârîh*.
- Nukre Çelebizâde, *Ravzatü'l-Ebrâr*.
- *Râşid Zeyli Küçük Çelebizâde Târîhi*.
- *Sâmî Târîhi*.
- *Solâkzâde Târîhi*.
- *Şânîzâde Târîhi*.
- *Tâcü't-Tevârîh*.
- *Takvîm-i Vekâyi'*.
- *Târîh-i 'Askerî-i 'Osmânî*.
- *Târîh-i Cevdet*.
- *Târîh-i Nişâncı*.
- *Târîh-i Peçevî*.
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- Vigenere, *Illustrations sur l'Histoire de Chalcondile*.

The Importance of the Work

This work, which was prepared in accordance with the methods of British Museum catalogues, is without doubt a scientific and systematic book. İsmail Galib includes in his work historical information about each period, rather than just solely presenting statistics about coins and he seems to have shown great care for implying the sources of the information he presented. İsmail Galib Bey, who also used the way of making comparisons and syllogize between information given by the sources, mostly tried to suggest his own theses and prove them. With this method, İsmail Galib manages to think and write like a historian, rather than a numismatist and his this aspect is not always highlighted. Everyone who reads his book would without doubt consider İsmail Galib as a significant historian. The sources he used, theses he presented and the fact that these theses are still valid are the most concrete indicators of İsmail Galib as a historian.

The qualification which proves *Takvîm-i Meskûkât-ı Osmâniye* as a history book, beside being a numismatics book, is its content about Ottoman monetary and economic history. However, the fact that this book did not get the reputation it deserves makes the mentioned content unable to be used. In fact, theses suggested by İsmail Galib were not taken into

consideration in various works written about Ottoman coins and economy. For instance; Şevket Pamuk's precious book titled *Osmanlı İmparatorluğu'nda Paranın Tarihi*[50] gives reference to A. C. Schaendlinger's *Osmanische Numismatik*[51] about many issues. However, theses in *Takvîm-i Meskûkât-ı Osmâniye*, which is among the sources of that deutsche work, is not taken into consideration in Pamuk's work. Again, the book named *Osmanlılarda Madeni Paralar*[52], which is the most notable one about Ottoman numismatics, is among the main sources of various economic history books. However, when that mentioned work is examined, it is seen that there are references to İsmail Galib's book about almost each padishah's reign. Further, usually even the subject order of the texts are similar to related chapters of İsmail Galib's work. It is an important problem that *Takvîm-i Meskûkât-ı Osmâniye*, which was used by such key works, is not directly used as a source by researchers. The fact that information presented by İsmail Galib is read through the works which are first and even second hand sources brings with it various problems for historiography.

Shortly after *Takvîm-i Meskûkât-ı Osmâniye* was published, it caught attention of science world, notably foreign numismatists. In fact, in the following year reviews of the book were published in Russia[53] and France[54]. As it is understood from these reviews, İsmail Galib's this work won general approval from foreigners as well and although some similar works were published in the later years, it has maintained its importance.

When the content of the book is examined, it is seen that, beside Ottoman monetary and economic history, notes about the monetary history of the states, which were under the hegemony of Ottoman State, are presented as well. For instance, while mentioning Ottoman *medînî* struck in Egypt, writer makes explanation about the root of the term and, further, he supports the subject by giving information about the reign of Melik Müeyyed, the Sultan of Mamluk[55]. A similar method is reutilized with the information given about the roots of the coins struck in Algeria, Tripoli, Yemen, Iraq and other dominions. Thus, information about the economic order of the whole geography before and during the hegemony of Ottomans are presented. As a result of foreign coins mentioned indirectly within the text and the information presented concerning their origin, detailed explanations about European economic order were made. Especially, a comparison of value between the coins of Europe and Ottoman are made and the alterations in each period are rigorously presented.

İsmail Galib quotes the names of the places, people and the explanations of the terms with footnotes and it is apparent that he tries to leave no question mark that might emerge over minds of people who read his work. For this reason, he makes explanations about the major political, social and economic events of Ottoman State with the information he presents. Thus, the effects of all these incidents on Ottoman coins and economy and the marks of the changes they created reach the present day.

In order to understand its importance and value better, one should certainly read *Takvîm-i Meskûkât-ı Osmâniye*. However, to sum up, this work enlightens Turkey's both political and social economic history.

The Collection Introduced in the Book

Coins, medals and lead seals introduced in *Takvîm-i Meskûkât-ı Osmâniye* belong to the collection collected by İsmail Galib Bey in 15 years, as a result of his own efforts. According to İsmail Galib, although there were various coin collections in many museums in that period, a perfect collection of Ottoman coins was only available in British Museum. However, due to both the number of the coins and the uniqe coins it contained, he claimed that his own collection was even superior to the British Museum's[56].

As the pieces of the collection, which were introduced in detail in the aforementioned work, were İsmail Galib Bey's individual property, they were passed to his family when he died in 1895. This collection had become worldwide famous thanks to the book, while İsmail Galib Bey was still alive and various states and people wanted to buy this collection due to its importance and hardship to recollect. İsmail Galib Bey encountered offers particularly from museum officers from Germany and United States and he turned down all of the inquiries as he did not want such a precious collection to be possessed by foreigners[57].

The most valuable inheritance İsmail Galib Bey handed down to his heirs was this collection. For this reason, the collection tried to be sold, especially through his son Mübarek Galib's attempts. On this issue, it was written that the collection was bought by Darphâne'i Âmire[58]. However, under what conditions this aforesaid transaction was made and how it was preserved at Darphâne-i Âmire and reached the present day are ambiguous issues. Heirs' intention to sell the collection should have been shared with both the museum officials and the administration of Darphâne-i Âmire by Halil Edhem and Mübarek Galib. *Meskûkât-ı Şâhâne İdâresi of Darphâne-i Âmire* took action upon this and wanted to buy this collection of İsmail Galib, which was accepted as perfect, on account of the fact that the pursuit to prepare a collection of Ottoman coins started by the Süleyman Sudi Efendi who was one of the former directors of that administration did not make progress for years[59]. This issue transmitted to *Şura-yı Devlet Dahiliye Dairesi* by the Ministry of Finance[60] was discussed in detail there.

During the negotiations, reasonable grounds such as *Meskûkât-ı Şâhâne İdâresi*'s efforts to make a collection but not having enough money and competent officers for this, İsmail Galib's having proved his skill and potential in numismatics with his works and his collection's being undoubtedly splendid revealed that this transaction would be appropriate. A reasonable purchase price was determined in

the light of the information presented by Halil Edhem Bey who was called to a negotiation *Şura-yı Devlet*. Based on the offer of 1.500 liras made by foreigners to İsmail Galib, a discount was made. This collection's being the only asset of the heirs and considering that İsmail Galib would rest in peace as such a precious collection would be kept by Darphâne-i Âmire rather than being acquired by the foreign a deal was agreed upon, over the price of 1.000 liras[61].

This decision, which was respectively presented to Grand Vizier Rıfat Pasha and then Sultan Abdülhamid II, was approved and padishah's edict was released in May 31, 1896[62]. The transaction was executed with the decision which was reported to the Ministry of Finance upon the aforesaid edict and the collection of İsmail Galib Bey was taken under preservation at Darphâne-i Âmire[63].

The complete list of İsmail Galib Bey's collection bought by Darphâne-i Âmire is as follows[64]:

- 404 gold coins.
- 882 silver, copper and nickel coins.
- An additional 7 silver and copper coins.
- 4 anonymous and undated coins.
- 7 lead seals.
- 20 gold medals.
- 43 silver and other medals.
- A total of 1367 pieces of which 424 are gold.

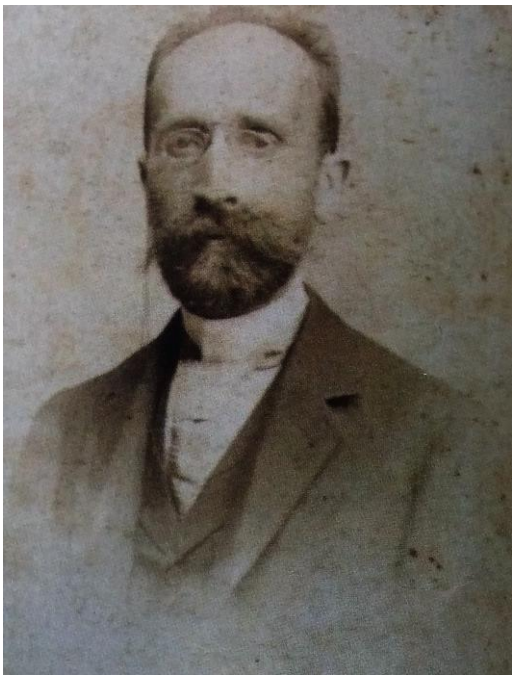
When Darphâne-i Âmire bought this collection, they bought the catalogues of it as well. For this reason, the pieces were considered to be preserved for long years in an order. However, some administrators who were not equal to the task attempted to re-catalogue and add other coins to this collection in time. Halil Edhem Bey, who realized this, tried to avoid the potential mistake of *Meskûkât-ı Şâhâne İdâresi* with a complaint written to *Sadâret* in October 1907. Halil Bey states in his complaint that attempts to re-catalogue and re-classify this collection, which was formed and catalogued by his brother İsmail Galib years ago, were started and he requested this action, which was planned to be carried out by inadequate people, to be prevented. He reported that some people tried to sell new coins to the aforesaid administration particularly with the motivation of personal expedience. Beside the concern that public treasury would have financial damage by buying such worthless coins, he also remarked the potential threat of present collection's being spoiled by adding these new coins to İsmail Galib's collection[65]. Upon the complaint of Halil Bey, the issue was handled earnestly and after Halil Bey's claims were verified, it was ordered in a decree written to the Ministry of Finances that aforementioned transactions should be ceased and İsmail Galib's collection should be preserved in its current form[66]. Since this date, there is not any documental information available about the collection but it is known that the collection has been preserved by Darphâne-i Âmire until today. This collection is on the show at the Exhibition Hall of Turkish State Mint which is located in the Dikilitaş Vicinity of İstanbul's Beşiktaş District.

On the other hand, İsmail Galib's collection of Seljukian coins which is covered in his book titled *Takvîm-i Meskûkât-ı Selçukiye* was tried to be sold to Müze-i Hümayun by Mübarek Galib Bey in 1898[67]. Although not yet certain, it is estimated that this mentioned transaction was made and the collection is at İstanbul Archeology Museum.

IV. CONCLUSION

The burden fall on İsmail Galib due to a tiring life spent with civil service and researches about coins limited the lifetime of him with 48 years. İsmail Galib suddenly died at a very early age and despite this he did a great service for both Ottoman State bureaucracy and Ottoman culture and civilization.

Takvîm-i Meskûkât-ı Osmâniye, whose value and content are not known adequately, is a very precious history book beside being a numismatics book. Hence, it is a work which should be discerned and examined by all scholars who make researches about Ottoman social economic and monetary history. With this paper, in which we try to emphasize both on İsmail Galib's personality and the importance of the mentioned book, an effort was put in order to take a small step about introducing the identity of him, that should be examined in more comprehensive researches, and making this book regain its esteem enjoyed one hundred years ago.



Pic. 1. İsmal Galib Bey. [68]



Pic. 2. A Silver Memorial Medallion in The Name of İsmail Galib Bey.

References

1. This name derived from "nomos", meaning "law" in ancient Greek, means numismatics. For a detailed information about numismatics see: Morrisson, C., (2002). *Nümismatik,* (Trans. Zeynep Çizmeli Öğün), Istanbul. Arkeoloji ve Sanat Yay.

2. Tekin, O., (2004). "Meskûkât", *Diyanet İslâm Ansiklopedisi*, *29*, p. 318.

3. Subhi Pasha, who is accepted as the first Turkish numismatist, completed his work named *Uyûnu'l-Ahbâr fi'n-Nukûd ve'l-Âsâr* in H. 1279 (1862-1863 A.D.). The main subject of this work is coins used by Arabs before and after Islam and it discusses the date of the first issues of Islamic coins. Sürün, M., (2012). *Cumhuriyet Öncesi Sanat Tarihi Yaklaşımları (1850-1923 Sanat Tarihi Yayınları Üzerine Bir İnceleme)*, (Unpublished doctoral dissertation). Marmara Üniversitesi Türkiyat Araştırmaları Enstitüsü, İstanbul, p. 170. For the biography of Abdüllatif Subhi Pasha see: Akyıldız, A., (2009). "Subhi Paşa, Abdüllatif", *Diyanet İslâm Ansiklopedisi*, *37*, p. 450-452.

4. Sürün, M., (2012). *Cumhuriyet Öncesi Sanat Tarihi Yaklaşımları (1850-1923 Sanat Tarihi Yayınları Üzerine Bir İnceleme)*, (Unpublished doctoral dissertation), p. 171-172.

5. İsmail Galib, (1307). *Takvîm-i Meskûkât-ı Osmâniye*, Kostantiniye, Mihrân Matbaası.

6. Pere, N., (1968). *Osmanlılarda Madeni Paralar*, İstanbul, Doğan Kardeş Matbaacılık.

7. For the biography of İbrahim Ethem Pasha see: İbnülemin Mahmud Kemal İnal, (2013). *Osmanlı Devrinde Son Sadrazamlar, I-V*, İstanbul, İş Bankası Yay., s. 600-635; Aydın, M., (1994). "Edhem Paşa, İbrahim", *Diyanet İslâm Ansiklopedisi*, *10*, p. 418-420. For the discussions and a satisfactory explanation about whether Edhem Pasha was natively a Rum from Chios see: Eldem, E., (2010). "Bir Biyografi Üzerine Düşünceler: Edhem Paşa Rum Muydu?", *Toplumsal Tarih*, *202*, s. 2-12.

8. Birthdate of İsmail Galib is correctly quoted in various studies as 2 Zilhicce 1263 according to hijri calendar. However, although the date November 11, 1847, which is found as the hijri date is converted to the gregorian one, is true as a calculation, it does not reflect the precise birthdate of İsmail Galib. Mordtmann, J. H., (1997). "Gâlib, İsmail", *M.E.B. İslâm Ansiklopedisi*, *4*, p. 710; Şakiroğlu, M. H., (2001). "İsmâil Galib", *Diyanet İslâm Ansiklopedisi*, *23*, p. 100-101; *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi*, *1*, 2008, İstanbul, YKY Yay., p. 669-670. Because, in the record quoted by Edhem Eldem, which Edhem Pasha kept about the birth of his son, we learn that his son was born in wednesday night, 2 Zilhicce 1263 at 07:12. Based on this, it becomes certain that İsmail Galib was not born in thursday, November 11 but in wednesday, November 10. Eldem, E., (2010). *Osman Hamdi Bey Sözlüğü,* Ankara, T.C. Kültür ve Turizm Bakanlığı Yay., p. 301.

9. İsmail Galib has another brother along with Osman Hamdi and Halil Edhem named Mustafa Bey who worked at İstanbul Revenue Office. Gövsa, İ. A., (1933-1935). *Meşhur Adamlar*, *II*, p. 438; Kurtoğlu, R., (2014). "Osmanlı'dan Cumhuriyete Elit Bir Soyağacı Portresi: Kablumbağa Terbiyecisi Osman Hamdi Bey". Retrieved from: http://www.yolcumisali.com/2014/10/osmanlidan-cumhuriyete-elit-bir-soyagaci-potresi-kurbaga-terbiyecisi-osman-hamdi-bey.html. Beside his brothers, family's only daughter is Fethiye Hanım. Fethiye Hanım is the mother of famous musician Cemal Reşit Rey.

10. For the correspondence between Edhem Pasha and his son Osman Hamdi Bey that also includes the matters of his son's marriages and his grandchildren's education see: Eldem, E. (1992), "Doğumunun 150. yılında Osman Hamdi Bey'in babası Edhem Paşa'ya yazdığı mektublardan kişiliği ve düşünceleri", *Cumhuriyet, 17 Aralık 1992 Perşembe*, p. 17.

11. Eldem, E., (1992). "Doğumunun 150. yılında Osman Hamdi Bey'in babası Edhem Paşa'ya yazdığı mektublardan kişiliği ve düşünceleri", p.17.

12. Eldem, E. (2010). *Osman Hamdi Bey Sözlüğü*, p. 302.

13. Mübarek Galib Bey, who made various culture studies in the early years of the Republic, has many works as well. For a detailed information see: Satan, A., (2007). "Cumhuriyet'in İlk Kültür Müdürü Mübarek Galib Eldem", *Sanat Tarihi Araştırmaları Dergisi, 1*, Sezer Tansuğ Sanat Vakfı, p. 111-118; Çetin, Y., (2007). "Mustafa Kemal Atatürk Döneminde (1920-1938) Müze ve Eski Eserler Konusunda Yapılan Çalışmalar", *Atatürk Üniversitesi Güzel Sanatlar Fakültesi Dergisi, 12*, p. 117-120.

14. For an example study see: Kurtoğlu, R., "Osmanlı'dan Cumhuriyete Elit Bir Soyağacı Portresi: Kablumbağa Terbiyecisi Osman Hamdi Bey", Retrieved from: http://www.yolcumisali.com/2014/10/osmanlidan-cumhuriyete-elit-bir-soyagaci-potresi-kurbaga-terbiyecisi-osman-hamdi-bey.html.

15. Some of the important names in the aforementioned family tree may well be listed as: the son of Azize Hanım; Architect Sedat Hakkı Eldem who is identified with the term National Architecture, one of the sons of Mübarek Galib; journalist Hüsrev Eldem, his daughter Roksan Eldem's son; Hiram Abas who was the previous Deputy Secretary of MİT. Taner, N. "Koca Çınar'ın Mersindeki Dalı: Hüsrev Eldem", Retrieved from: http://www.yumuktepe.com/koca-cinarin-mersindeki-dali-husrev-eldem

16. Mayer, L. A., (1939). "In Memoriam: Halil Edhem Eldem (1861-1938)", *Ars Islamica, 6, No 2*, s. 198; Eyice, S., (1995). "Halil Ethem Eldem", *Diyanet İslâm Ansiklopedisi, 11*, p. 18; Gündüz, F., (2007). "Osman Hamdi Bey", *Diyanet İslâm Ansiklopedisi*, *33*, p. 468; Eldem, E., (2010). *Osman Hamdi Bey Sözlüğü*, p. 302.

17. *Mekteb-i Aklam* which was opened by the Minister of Education Mustafa Kemal Efendi in 1862, was then renamed *Mahrec-i Aklam*. This school, which accepts students who completed their education at Ottoman Rüşdiye with high achievement, trained clerks and officers which was needed by Ottoman bureaucracy that changed with Tanzimat. İpşirli, M., (2003). "Mahreç", *Diyanet İslâm Ansiklopedisi, 23,* p. 388.

18. It was a lesson added to the curricula of the schools in Tanzimat Era and it covered grammar and writing rules. Özarslan, E., (2007). "Harf İnkılabından Önce Neşredilmiş Türkçe İnşa, Kitabet ve Münşeat Kitapları", *A.Ü. Türkiyat Araştırmaları Enstitüsü Dergisi, 34*, Erzurum, p. 65.

19. *BOA.*, ŞD.SAİD., 10/16; *BOA.*, ŞD.SAİD., 23/8.

20. Şeşen, R., (1998). *Müslümanlarda Tarih-Coğrafya Yazıcılığı*, İstanbul, İSAR Yay., s. 355; *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi*, p. 670. It is understood that this aforementioned information was spread directly from the work of Bursali Mehmet Tahir. Bursalı Mehmet Tahir, (1342). *Osmanlı Müellifleri, III*, İstanbul, Matbaa-i Amire, p. 114.

21. Detailed information about his works and the sources he used in them will be presented below.

22. *BOA.*, ŞD.SAİD., 10/16; *BOA.*, ŞD.SAİD., 23/8.

23. For a detailed information about Cretan Revolt and the policy of Sultan Abdülhamid II, see: Şenışık, P., (2014). *Girit, Siyaset ve İsyan (1895-1898)*, İstanbul, Kitap Yayınevi.

24. *BOA.*, ŞD.SAİD., 10/16.

25. İsmail Galib Bey rests under the same dom in this shrine with his father İbrahim Edhem Pasha, his mother Şerife Fatma Hanım, his nephew Ali Sami Bey and his uncle Mehmet İsmet Bey. The shrine was broadly restored in 2011. For a detailed information, see: Bulut, M., (2010). "İbrahim Edhem Paşa Türbesi", *Sanat Tarihi Yıllığı, 22*, p. 1-19.

26. Eldem, E., (2010). *Osman Hamdi Bey Sözlüğü*, p. 302.

27. İsmail Galib, (1307). *Takvîm-i Meskûkât-ı Osmâniye,*Kostantiniye, Mihran Matbaası, Mukaddime, s. ب.

28. İsmail Galib, (1307). *Takvîm-i Meskûkât-ı Osmâniye*, p. 7, 58.

29. Examples of the sources he used are stated below.

30. For instance, for the news concerning that he published his article named *Quelques mots sur les monnaies musulmanes à monogrammes himyarites* in İstanbul, see: *Revue Belge de Numismatique*, Bruxelles, 1895, p. 306. For the news about the publication of the book titled *Müze-i Hümâyûn Meskûkât-ı Kadîme-i İslâmiye Kataloğu*, see: *Chronique des Arts, No. 27*, 1895, Paris, p. 271.

31. Drouin, E., (1891). "Taqvim-i Meskoukat-ı Osmanieh", *Journal Asiatique, VII*, Mars-Avril 1891, Paris, p. 353.

32. See Pic. 2.

33. Gövsa, İ. A., (1933-1935). *Meşhur Adamlar*, p. 438; Aydın, M., (1994). "Edhem Paşa, İbrahim", p. 419.

34. Galib Bey, (1287). *Yeni Mikyâslara Da'ir Risâledir.*

35. *BOA.*, İ.DH., 613/42737.

36. Galib Bey, (1287). *Yeni Mikyâslara Da'ir Risâledir*, p. 2.

37. *BOA.*, ŞD.SAİD., 23/8.

38. İsmail Galib's other works about coins along with this aforesaid work was studied and introduced in a comprehensive art history thesis. However, this study rather contains quantitative data and it does not evaluate the quality of the works. So, it is rather about statistical data. Sürün, M., (2012). *Cumhuriyet Öncesi Sanat Tarihi Yaklaşımları (1850-1923 Sanat Tarihi Yayınları Üzerine Bir İnceleme)*, (Unpublished doctoral dissertation). Marmara Üniversitesi Türkiyat Araştırmaları Enstitüsü, İstanbul.

39. İsmail Galib, (1309). *Takvîm-i Meskûkât-ı Selçukiye*, Kostantiniye, Mihran Matbaası.

40. In some reviews, it is stated that İsmail Galib worked within the museum for four years between 1893 and 1897. Olcay, N., (1991). "İstanbul Arkeoloji Müzelerinin Sikke Kabinesi", *Anatolia Antiqua, 1*, p. 206. However, the fact that he published the first catalogue in 1893 indicates that he started to work there just before 1893. The information that İsmail Galib worked until 1897 is wrong. Because he died in December 1895.

41. İsmail Galib, (1311). *Müze-i Hümâyûn Meskûkât-ı İslâmiye Kısmından Meskûkât-ı Türkmaniye Kataloğu – Benî Artuk, Benî Zengî, Fürû'-i Atabekiye, Mülûk-i Eyyubiye-i Meyyâfarikîn*, Kostantiniye, Mihran Matbaası, Mukaddime, *p.* ا - ذ.

42. İsmail Galib, (1894). *Catalogue Des Monnaies Turkomanes. Section Des Monnaies Musulmanes du Musée Imp. Ottoman I. Partie: Beni Ortok, Beni Zengui, Frou' Atabeqiyeh et Meliks Eyoubites de Meyafarikin*, Costantinople.

43. İsmail Galib, (1312). *Müze-i Hümâyûn Meskûkât-ı Kadîme-i İslâmiye Kataloğu -Bizantin Tarzındaki Sikkeler, Hulefâ-yı Emeviye ve Abbâsiye Meskûkât-ı Fürû'-i Abbâsiyeden Benî Tolun, Benî Ahşîd, Âl-i Selmân, Benû Hamedân, Âl-i Büveyh, Benî Mervân Meskûkâtı*, Mihran Matbaası, Kostantiniye, Mukaddime, p. ا.

44. Drouin, E., (1895). "Mouzeh-i Humaioun. Meskoukat-i Qademich Islamieh Kataloghi", *Journal Asiatique,V, Janvier-Fevrier 1895*, Paris, p. 364-371.

45. Olcay, N., (1991). "İstanbul Arkeoloji Müzelerinin Sikke Kabinesi", p. 206. As a result of Müze-i Hümayun's ongoing catalogue studies, its publications was continued by various writers as well. For the catalogues published, see: Bursalı Mehmet Tahir, (1342). *Osmanlı Müellifleri*, p. 115-116.

46. *Revue Belge de Numismatique*, Bruxelles, 1895, s. 306; Mordtmann, J. H., (1997). "Gâlib, İsmail", p. 710.

47. *Revue Belge de Numismatique*, 1895, p. 306.

48. I. Ghalib Edhem, (1895). "Une Monnaie d'Alaeddin Qeikobad III Associé Au Nom Du Grand Ilkhan", *Revue Belge de Numismatique*, Bruxelles, p. 317-320.

49. These sources were written based on the writing order preferred and information given by İsmail Galib.

50. Pamuk, Ş., (2012). *Osmanlı İmparatorluğu'nda Paranın Tarihi*, Istanbul, Tarih Vakfı Yurt Yay.

51. Schaendlinger, A. C., (1973). *Osmanische Numismatik*, Braunschweig, p. 169.

52. Pere, N. (1968). *Osmanlılarda Madeni Paralar*, Istanbul, Doğan Kardeş Matbaacılık.

53. Çahotin, S., (1891). "Takvim-i Meskukat-ı Osmaniye", *Zapisok Vostoçnogo Otdelaniya Imperatorskogo Russkogo Arheologicheskogo Obschestva, VI*, St. Petersburg, Akademiya Nauk Imperatorskaya, p. 364-370.

54. Drouin, E., (1891). "Taqvim-i Meskoukat-ı Osmanieh", *Journal Asiatique, VII*, Mars-Avril 1891, Paris, p. 349-353.

55. İsmail Galib, (1307). *Takvîm-i Meskûkât-ı Osmâniye*, p. 130-131.

56. İsmail Galib, (1307). *Takvîm-i Meskûkât-ı Osmâniye*, Mukkaddime, p. ب.

57. According to Halil Edhem Bey, these museum officers presented an attractive offer which rised up to 1.500 liras, but İsmail Galib turned all down. *BOA.*, İ.ML., 17/65, Document No 2.

58. Mordtmann, J. H., (1997). "Gâlib, İsmail", s. 710; Şakiroğlu, M. H., (2001). "İsmâil Galib", p. 100; Özcan, A., (2012). "İsmail Galib Bey", *Üsküdarlı Meşhurlar Ansiklopedisi*, Istanbul, p. 225.

59. It seemed more reasonable to buy a complete collection rather than preparing a new collection which would create a great financial expense and a need for time and effort. *BOA.*, İ.ML., 17/65, Document No 2.

60. For the tezkire of the Ministry of Finance dated April 23, see: *BOA.*, ŞD., 365/32.

61. Among the reasons which made the unhesitant acceptance of a 1.000 liras price easier, the existence of 464 pieces gold coin and medals within the 1367 pieces collection and the weight of these being equal to 652 dirham gold are remarkable. *BOA.*, İ.ML., 17/65, Document No 2.

62. *BOA.*, İ.ML., 17/65, Document No 3;

63. *BOA.*, BEO., 788/59037.

64. *BOA.*, İ.ML., 17/65, Document No 1.
65. *BOA.*, BEO., 3163/237182, Document No 2.
66. *BOA.*, BEO., 3163/237182, Document No 1.
67. *BOA.*, BEO., 1144/85731.
68. Eldem, E., (2010). *Osman Hamdi Bey Sözlüğü*, p. 302.