



akademia

## BIRTH PANGS OF TURKISH MAGAZINE PUBLISHING

### Türk Dergiciliğinin Doğum Sancıları

#### Özet

Bu çalışmada, Osmanlı Devleti sınırlarında Türkçe olarak yayınlanan ilk üç dergiye ilişkin bilgi verilecektir. Osmanlı Devleti'nde özel girişimle yayıncılığın başlamasından henüz dokuz ay gibi kısa bir süre sonra düzenli yayın aralığına sahip ilk Türkçe dergi *Mecmûa-i Fünûn* yayınlanmaya başlar. Kendisinden yalnızca birkaç ay sonra ise ikinci Türkçe dergi *Mecmûa-i İbr-i İntibah* ve ilk resimli Türkçe dergi *Mirat* yayınlanır. Diğer iki ilmî dergi ile *Mecmûa-i Fünûn*'un başlattığı edebi tartışma sonrası, her iki yeni ilmî dergi de yayınlarına son vermek durumunda kalır. Her üç derginin gerek yayıncıları gerekse yazarları kalemiyye (devlet memuru) ve az da olsa askeriyeye sınıfına mensup eğitimli gençlerden oluşmaktadır.

Bu çalışmada, özellikle Türk basın tarihi ile ilgili mevcut çalışmalarda haklarında neredeyse hiçbir malumata rastlanmayan *Mecmûa-i İbr-i İntibah* (*Mecmûa-i İbretnüma*) ve *Mirat* dergilerine dair daha ayrıntılı bilgi verilecek olup, çok sayıda kapsamlı araştırmaya konu olmuş *Mecmûa-i Fünûn* dergisine ilişkin de bilgi aktarılacaktır. Türkçe dergiciliğinin başladığı dönemde Osmanlı Devleti'nin içinde bulunduğu sosyo-ekonomik, kültürel duruma dair de genel bir saptamada bulunulacaktır. Çünkü, mevcut durumun basının genel işleyişine ve içeriğine etki ettiği gibi, gazetecilik (dergicilik) mesleğine soyunan dönemin aydınlarının zuhur ettikleri ortama dair ışık tutulmasının da faydalı olacağı kanaatindeyiz.

Çalışmada özellikle üzerinde durulacak nokta, Cemiyet-i İlmiye-i Osmaniye'nin resmî yayını olan *Mecmûa-i Fünûn* ile polemige giren diğer iki derginin arasında geçen tartışmalar olacaktır. Özel sermaye yayıncılığının henüz başladığı bir dönemde meydana gelen bu polemğin, sektördeki ilk mesleki rekabetin sonucu olduğu söylenebilir. Yine, yayınlar arasında yaşanan 'mübâhase-i edebiyye'nin neticeleri ve bunun nedenleri, dönemin idari, sosyal yapısı ile ilişkilendirilerek aktarılmaya çalışılacaktır. Amaç, Türk basın tarihinin gerçekte çok önem arz eden, Türkçe dergi yayıncılığının ilk evrelerine tekabül eden bu dönemine ilişkin, ilk elden kaynaklar yürütülecek bir çalışma yoluyla az da olsa bir ışık tutabilmektir.

**Anahtar Kelimeler:** Osmanlı İmparatorluğu, Dergi yayıncılığı, Mecmua-i Fünun, Mecmua-i İbr-i İntibah, Mirat, polemik.

## Birth Pangs of Turkish Magazine Publishing

#### Abstract

In this study, information about the first three magazines published in Turkish inside the boundaries of Ottoman Empire will be provided. In this work, detailed information related to *Mecmûa-i İbr-i İntibah* / *Mecmûa-i İbretnüma* and *Mirat* magazines of which almost no information can be found in available Turkish press history studies will be provided besides the information related to *Mecmûa-i Fünûn* which is subjected to many comprehensive studies. Also in the starting era of Turkish magazine publishing, general evaluation of Ottoman socio-economic and cultural situation will be discussed.

The main focus of this study will be the debates between these jousting two magazines and *Mecmûa-i Fünûn*. These polemics which occurred at the very start of private initiative publishing can be recognized as an outcome of first professional rivalry/competition. The results of these assertive literary debates and their relative causes associated with existing administrative and social structure will be given. The purpose of this study is to illuminate starting phase of Turkish periodical publishing which displays great importance in Turkish press history studies with first-hand resources.

**Keywords:** Ottoman Empire, Magazine Publishing, Mecmûa-i Fünûn, Mecmûa-i İbr-i İntibah, Mirat, polemic.

## Introduction

First journalism activities in Turkish started in 1828 in Egypt which was then a state in Ottoman Empire with its Governor Mehmet Ali Pasha directive. Half Turkish and half Arabic published *Vakayi-i Mısriyye* was followed by half Turkish and half Greek publication *Vakayi-i Giridiye* in January 1831 by the same governor which controls Crete as well. First full Turkish newspaper *Takvim-i Vakayi* was published at November 1831 with the directive of Sultan Mahmut II, in Dersaadet (Porte of Happiness/Ottoman Empire's Capital City: Istanbul). All of these three official publications were followed by *Takvim-i Vakayi* which was published by an English merchant William Churchill (also a reporter for some London-based newspapers) residing in Ottoman Empire in 1840. Since the newspaper couldn't have enough subscriptions and experiencing a danger of bankruptcy, financial aid was granted by the government. Thus the journal became half-official publication. First Turkish publication with a full private investment and continued so established at 1860. Besides the owner Agah Effendi, the foremost author of the journal was Ibrahim Sinasi Effendi. Both of them which were sent to France during their civil service for educative and professional purposes could able to realize the real functions of journalism and undertook the publication of a free journal when they returned to Turkey.

First issue of *Tercümân-ı Ahvâl* was published at 21 October 1860. Editorial written by Sinasi stated that it was a public right to express misdoings (administrative or other) for the benefit of the country through the free (of the government) newspapers. It was pointed out that as well as citizens have obligations and responsibilities to their government, they possessed rights and expressing thoughts and ideas through press was one of them. Thus he underlined that this system was in already effective through political newspapers in countries which were "enlightened through education" (Şinasi, 1860, 1). With this short and informative editorial, it was asked from public to be aware of newspapers' importance and functions. Subsequent to 24<sup>th</sup> issue, resigned from *Tercümân-ı Ahvâl*, Sinasi Effendi published Turkey's second private newspaper *Tasvîr-i Efkâr*. İbrahim Sinasi Effendi manifested the purpose of this newspaper through the editorial at 27 June 1862. Editorial pointed out that the importance of newspapers undertaking the task of expressing the voice of public and underlined the need of more publications. It was noted that State governing according to the public benefit could be able to stay in power and public expressing its views about to administration would contribute this process. Newspapers are described as the tool for public's self-expressing (Şinasi, 1862, 1).

*Tercümân-ı Ahvâl* and *Tasvîr-i Efkâr* newspapers marked the start of opinion journalism in Turkish. However, political newspapers couldn't find the opportunity to be published until 1866. Before these private initiative political newspapers stated above, the three magazines added to the Turkish press. These magazines are *Mecmûa-i Fünûn*, *Mecmûa-i İbr-i İntibah* and *Mirat*. These publications constituted a great novelty for Turkish Ottomans. Before Turkish publications became widespread, there were many newspapers and magazines in English, Greek, Arabic and other local languages as well as in various European languages in Ottoman Empire boundaries.

It was necessary to point out that at that literacy rate among the Moeslim population in urban and rural areas including the capital and major cities was very limited in the Ottoman State at this era. This limitation is not restricted to educated population. These were even scarcer than the literate. At that period that ratio was said to be between 2 and 10 percent. The phrase commonly used for the literacy ratio in Ottoman Empire at third quarter of 19<sup>th</sup> century is "at best not exceeds 10 percent".

Therefore besides the political issues in the first private Turkish newspapers, the problems existing in education system and system's congestion were broadly discussed. This issue was frequently raised and discussed in *Tercümân-ı Ahvâl* and *Tasvîr-i Efkâr*. The issue of widespread education was the common plea among the Reform Era (Tanzimat) journalists and authors. This was the main reason underlying the negative circumstances of Ottoman State in international politics. The same reason was behind the economic downfall, governing deadlock and application

of Western institutions, laws and regulations to the Turkish State System. The underdevelopment of Ottoman Empire in scientific and industrial fields as well as its economy and military was the result of education system stuck in old madrasah methods, and couldn't or being late to perform the necessary reformatations and transformations. This caused the Sublime State of Ottomans (Devlet-i Aliye-i Osmaniye) lose her reputation in political field. This old system resulted in late realization of the need of necessary regulations in judicial and social grounds. The scarcity of self-aware qualified citizens was also due to the existing education system. Thus according to the most of the Ottoman intellectuals, improvement and reformation of education system must be a top priority for the Ottoman Empire rulers.

But the intellectuals who were not expecting initiative from government and realizing that the transformation would need a great deal of time, embraced the idea of public education through press and started to implement it. These intellectuals were aware of the press as the most easy and cheap way to access large masses. Most of the journalists of the era used the educative function of the press as well as public opinion building, guidance and information giving. Before the establishment of regular scientific periodicals, the political newspapers of which main purpose was running daily news had spared columns for contributing to public having information about modern scientific developments. Articles criticizing the education system as falling behind the necessities of the century as well as having modern scientific and technological subjects which were scarce in educational curriculums if not exists (Nalcioğlu, 2006). Since target audience was not just young population but also merchants, craftsmen, and farmers, easy language was deliberately chosen for public understanding and new developments exemplified for to be used in daily life (industry, agriculture etc) in articles.

#### **First published magazine: *Mecmûa-i Fünûn***

While political and independent two newspapers in Turkish were being published, *Mecmûa-i Fünûn* magazine was established in July 1862 (Muharram 1279). *Tasvîr-i Efkar* newspaper was published just couple of weeks before it (27 June 1862). *Mecmûa-i Fünûn* magazine, started as a mouthpiece of Cemiyet-i İlmiye-i Osmaniye (Ottoman Scientific Society). It was the first regular magazine in Turkish. At the first issue of the periodical, The Regulation of the Society published. According to this, the purpose of the society was stated as authoring and translating books, public education and trying to spread science and technology in the Ottoman Empire with every possible means. It was stated that society would publish an issue monthly and articles having various science and technology topics including education, business and industry would be accepted but articles written by outsiders as well as members of the society on religious and current political issues would not be published (*Mecmûa-i Fünûn*, 1862, 1).

Cemiyet-i İlmiye-i Osmaniye was first established by St. Petersburg Ambassador Halil Beg who was the first director of the community. Tahir Münif Effendi (Berkes, 2008, 236; Tanpınar, 1988, 179-181) was responsible for the management of the community's publication *Mecmûa-i Fünûn*. Münif Effendi learned German, English and French in Berlin where he was serving as a secretary at the embassy and after in Translation Department. Although he was educated in classical madrasah system, he was interested in natural sciences and French materialistic philosophy. According to Niyazi Berkes, while Cevdet Pasha representing the science of Reformation Era, Münif Effendi was the foremost symbol of technology/science. He established the Community in 1862 under the protection of Grand Vizier Fuad Pasha who was the one of the first graduated of Imperial College of Medicine where undergraduates showed great interest in materialistic books of "Atheism Philosophy" and who after served as Foreign Minister (Berkes, 2008, 236).

Münif Effendi was the vice director of the community. As a mouthpiece of the Society *Mecmûa-i Fünûn* magazine was published as a first regular scientific journal. With content of various science topics including math, philosophy, economy, law, geography, grammar the magazine was the first which pursues the goal of reflecting contemporary Western thinking.

Scientific/Technological articles like “İlm-i Maden” (Science of Minerals) (autographed as both the minister of public works and education Kadri) (Nr:17, 19) and serial “Medhal-i ilm-i jeoloji” (Introduction to Geology) (autographed as member of , 24) on the subject of meteorological events with autograph of one of the translators of Sublime Congress [Meclis-i Vâlâ] Edhem) (Nr:2, 3, 4, 5, 7, 9, 11, 16, 20, 21, 22, 23, 25, 27, 28, 29, 30, 32, 33) written by Edhem Pasha were issued in *Mecmûa-i Fünûn*. Other notable articles were “Alaim-i Semaviye” (Signs of Sky) (Nr: 1, 2, 6, 11, 15, 20, 24) on the subject of meteorological events with autograph of one of the translators of Sublime Congress (Meclis-i Vâlâ) Kadri and “Arzın hareket-i yevmiyemizin maddeten ispatı” (The Proof of Daily Motion of Earth) (Nr:24) on astronomy with autograph of Iskender. “Ormancılık Fenni” (Science of Forestry) written by Nazif Effendi who was one of the Sublime Porte (Babiali) Translation Department’s civil servants can also be counted as other examples of scientific/technological articles.

Also there were economical articles in the magazine. Article headlining “İlm-i servet-i milel” (Science of Prosperity of Nations) (Nr: 2, 6) and written by Ohannes Effendi told about the economy as science and third Vice President of Chamber of Commerce Vahan Effendi wrote “Fevaid-i Sirket” (Benefits of Corporations) (Nr: 6, 8). In the article he underlined the corporations’ role in countries’ wealth and citizens’ quality of life and their necessity of becoming widespread. Also he pointed out that corporations’ importance by stating that they would help raw materials to stay in the country and to be used in production which contribute to nation’s economy. Also the articles about General Ottoman Exhibition (Sergi-i Umumi-i Osmaniye) in Dersaadet in Ramadan 1279 (March 1863) which underlines the benefits of these kinds of exhibitions for the Ottoman economical development can be seen in the magazine.

Beginning from the sixth issue of the journal and after the consent of publishing political articles, a summary with headline “Hulasa-i Politika” (Summary of Politics) was created in every issue. In this section, political and economic developments of countries in Europe and in Americas were told to the readers as well as their political and economic relations with each other and Ottoman Empire.

Articles about social sciences like history and geography were frequently published in the journal: “Britanya Adaları tarihi ve coğrafyası” (History and Geography of British Isles) by Münif Effendi (Nr:16, 17, and 18); “Kudema-yı Müluk-ı Mısıriye Tarihi” (History of Great Rulers of Egypt) by Mehmed Celil Pasha and Halil Beg (Nr:1, 4, 10, 19, 20, 23); “Avrupa kıtasının mevki-i coğrafyası ve ahval-i tarihiyyesine dair bazı malumat” (Introduction to Geography and History of Europe) by Kadri Beg (Nr:3, 4); “Ümit Burnunda olan ehl-i İslam” (Islam in The Cape) (Nr: 11, 16, 20, 21) , “Amerika ahali-i İslamiyesi” (Islam in Americas) (Nr: 30), and “Çin’de bulunan ehl-i İslam”(Islam in China) by Münif Effendi (Nr: 8)

Mehmet Sevki who was a civil servant at the Sublime Porte Translation Room wrote “Avrupa Devletlerinin mukayese-i kuvve-i askeriyyesi” (Comparison of European Militaries) (Nr: 26, 27, 28). Also Münif Effendi wrote political articles like one with the headline “Karadağ” (Montenegro) (Nr: 2, and 3). In “Düvel-i Münazaa” (States in Conflict) (Nr: 34) written by Mehmed Şevki, discussed Germany, Italy and Austria’s economical competition and its impacts on political arena.

The idea of establishing Darülfunun which means House of Technology/Sciences was born in this community and through this magazine. Cemiyet-i İlmiye-i Osmaniye organized first trials as public conferences in 1863 (Berkes, 2008, 269). The aim was to draw attention to advancement of industry and to enlighten the public via these conferences. In the magazine, news regarding the establishment of Darülfunun and its inauguration were also published. Also sections from these conferences were issued. In the 24<sup>th</sup> issue, it was reminded that one of the Society’s goals was giving “free public lessons”. Also it was mentioned about the activities like the lessons (French, English, law, and eco-politics) and public conferences in the Society Centre (Mecmûa-i Fünûn, 1864, 481). After 5-6 months its establishment, Society Centre moved to old

school building granted by the government. Both magazine and conferences were started to be organized there (*Mecmûa-i Fünûn*, 1862, 174-175).

Also a library-reading hall was built inside the Center and inaugurated at March 1864. Although there were various public libraries in Istanbul, Society decided to open this reading hall for providing newspaper and magazine collections which was not then available in those libraries. There were more than 30 Turkish and foreign periodicals' collections in the reading hall as well as more than 1.000 books about various subjects including technology, science, humanities and industry. Readers could use the library with a low cost subscription fees (*Mecmûa-i Fünûn*, 1864, 423-424).

The first and main purpose of the society was contributing to public education. For this reason, *Mecmûa-i Fünûn*, underlined the importance of the education for citizens and for their countries thus its contribution for to ascend into civilized countries' level and compete with them in political, military, economical and industrial arenas. Even direct articles like headlining "Ehemmiyet-i terbiye-i sübyan" (Importance of Education of Children) (Nr: 5) written by Münif on this subject can be found in the magazine. This article is regarded as the first pedagogical essay. In his serial articles headlining "Avrupa Devletlerinin ahvâl-ı hazırısı" (Current Situation of European Countries) (Nr: 29, 30, 31, 32, 34) Mehmed Sevki, informed readers about daily life of Europeans. He told about their high standards of life and educational institutions as well scientific establishments and literary works.

First articles about archeology, history of art and philosophy also appeared in *Mecmûa-i Fünûn*. It continued regularly for 34 issues in every month. In 1864, in its 3<sup>rd</sup> year, its publication was paused. In Ramadan 1281 (January 1865), after 16 months, magazine was continued with 34<sup>th</sup> issue in Muharram 1283 (May 1866). Although in the editorial of this issue with the headline "İhtar" (Notice), it was told that "the magazine was paused due to the financial inadequacies", Tanpınar gives the reason for the pause of the magazine as the cholera outbreak in Istanbul in 1864 (Tanpınar, 1988, 180). After issuing 7 more, its publication was stopped with 47<sup>th</sup> issue in the second month of Arabic Calendar of 1284 (June 1867). Even it was republished in II. Abdulhamid era by Münif Pasha (Former Minister of Education) with the date Rabil 1300 (January 1883) and issue number 1, second issue was never published.

### **Mecmûa-i İbr-i İntibah**

Six months after *Mecmûa-i Fünûn*, in January 1863, 2<sup>nd</sup> magazine in Turkish in Turkish press history *Mecmûa-i İbr-i İntibah* was established. It was published as mouthpiece of Cemiyet-i Kitabet (Community of Scribes) who was founded by Ali Haydar Beg. In a featured article Ali Haydar Beg, stated the goal of the magazine as translation of various books and articles to Turkish from other foreign languages about various subjects including history and geography which are thought to be an "awakening and exemplary" and also reprinting of the articles published in *Tercuman-ı Ahvâl* in the name of *Mecmûa-i İbr-i İntibah* for granting to the schools for free (Haydar, 1863, 1).

As may be concluded, second Turkish magazine's main concern was also contributing to the general education of the public. All the publications including political newspapers aimed solely for contributing the education of the citizens constituting the society for the era's necessities. As a matter of fact regular second magazine in Turkish was also an scientific journal. In the featured article written by one of the Sublime Congress (Meclis-i Vâlâ) translators, Ali Haydar Beg, defined education as the main cause of the state's prosperity and public welfare. Also he stated the reason for publishing the magazine (pamphlet as he defined) as a mean for science, technology and industry spreading in the Ottoman Empire. Also it was told that there was more enthusiasm seen for the education of their offspring and therefore a noticed increase in the number of schools and translated materials as well as promoting of children for learning foreign languages in all the nations forming Ottoman Society. *Mecmûa-i İbr-i İntibah* was stated as a new medium for contributing this cause.

Members of Cemiyet-i Kitabet who were also the authors of the magazine, urged the youth for having education suitable for the necessities of the era. Lütfi Beg, in his article headlining “Fevaid-i Fünun” (Benefits of Sciences) (Nr:2), defines having education as like having a craftsmanship, “It makes one to live with welfare and gives privileges”. These types of messages can be found in many articles.

In the very first article of the second issue of *Mecmûa-i İbr-i İntibah*, information about the magazine was given including the purpose, the period and the content etc. In this article, it can be seen that non-religious and non-political publication was permitted by the government like the first editorial of *Mecmûa-i Fünûn*. Besides it was underlined that there wouldn't be articles against to State's laws and regulations. Also it was told that the magazine would be bimonthly. Besides it was stated that “We would be thankful for regular and irregular subscriptions”.

In the mentioned article, it was stated that the goal of the magazine was becoming a material to be taught at schools and therefore phrases and the subjects were selected according to this purpose. “Stories in verse, qasidas (Arabic or Persian mono rhyme poems), rûbaiyyat (quatrains) and münacaat (poetic prays) would be accepted except ghazels (Ottoman poems)”. Therefore it can be said that these team was in effort to divert from classical style. Another reason can be that ghazel (ottoman poet) could be hard to understand for their target audience which was school children. From the second issue, it was printed in the press house which also prints *Tasvîr-i Efkâr* newspaper. Magazine was prepared as 26-30 pages.

There are 2 publication periods of *Mecmûa-i İbr-i İntibah*. After first 8 issues which were published under the management of Ali Haydar Beg, magazine was paused for a while. Second period began with the management of Mahmud Celeleddin who was Sublime Congress First Secretary (Meclis-i Vâlâ Başkatibi) and a member of Community of Scribes (Cemiyet-i Kitabet). 8 issues were published in this period. In the first period many of the articles published were historical themed like “Saltanat-ı Gazi Sultan Osman (Reign of Ghazi Sultan Osman) (Nr:2) which tells about the victories from Osman Ghazi to Fatih Sultan Mehmet, “Muhakeme-i Tarihiye”(Historical Questioning) (Nr:2) and “Çin Tarihi” (History of China) (Nr:2) written by Ali Haydar, “İran Tarihi”(History of Iran) (Nr:2), “Kıbrıs Adasının Tarihi” (History of Cyprus) (Nr:7) and “Urban Tarihi” (History of Desert Arabs) which tells about Bedouins written by Arif. Also there were many literary articles and poets in the magazine. Also “Hat Sanatı” (Art of Calligraphy) (Nr:3,4,10) written by Mahmud Celeleddin, “İlm-i hesabın tarifi” (Definition of Accounting) (Nr:4) by Halil Halid and “Hıfzı Sıhhat” (Protection of Health) (Nr:3,4) which tells about preserving health with anonymous autograph can be given as examples.

*Mecmûa-i İbr-i İntibah* was started to be published monthly after fifth issue at Shaban 1280 (January 1864) with 8-12 pages. At the seventh issue in Shawwal 1280 (March 1864), format of the magazine was changed. The page size was increased, font size had decreased and it was started to be published with pictures in 8-12 pages. In the new publication period, the magazine's name was changed to *Mecmûa-i İbretnüma*. Once again magazine's size decreased and it was published without pictures. After one and half years later, magazine was printed in *Tasvîr-i Efkâr* printing office and as a mouthpiece of Community of Scribes (Cemiyet-i Kitabet) (Until 13<sup>th</sup> issue). Most of the articles in 25-45 pages were belong to High Secretary of Sublime Congress Mahmud Celeleddin and one of the civil servants of Sublime Congress Official Reports Department (Meclis-i Vâlâ Mazbata Odası) Hakkı Beg. 13<sup>th</sup> and 14<sup>th</sup> issued of the magazine were printed in Ceride-i Havadis printing office and 15<sup>th</sup> and 16<sup>th</sup> issues were printed in *Ruzname-i Ceride-i Havadis* printing office. In Muharram 1283 (June 1866), magazine's publication was ceased.

The featured article written by Mahmud Celeleddin was at the start of 9<sup>th</sup> issue. In the article it was stated the magazine was published for spreading science and technology with the permission of Sultan. Also it is told that although there were rich previous issues, magazine was interrupted for some necessities and it would be published again with the help of members of the association in the name of *Mecmûa-i İbretnüma*.

In the second period of the magazine, there were more articles about recent events and developments. For example, in the 10<sup>th</sup> issue of *Mecmûa-i İbretnûma*, there is an essay about detention school / reformatory by Hakkı Beg. In the article, the functions and the benefits of the reformatories were discussed with the detailed information of the first modern reformatory build in Nis in Ottoman Empire by Governor of Danube Mithat Pasha. Also it was informed that another reformatory build in Ruse which was then the capital of Danube Vilayet by Mithat Pasha and Sultan aided its establishment. Besides there was a rumor that a reformatory would be build in Dersaadet in the article. Also it was underlined that a reformatory should be built in a crowded city like Istanbul which houses many needy children for their care and education.

In this period of the magazine, there were articles and news about the developments in Turkish press. Besides the introductory articles about the new magazines and newspapers, there is an article headlining “Türkçe gazeteler hakkında bazı malumat ve mülakattır” (Information about newspapers in Turkish) by Hakkı Beg which is an important resource for Turkish press history.

Like the first period of publication, there were many literary articles in the magazine like elegies, eulogies, and ghazells. Also there were articles about social sciences and technology like “Coğrafya ilmine dair malumat” (Information about Geography) (Nr:10) by Hasan Sahbi Effendi, “Malumat-ı hitta-ı Yemaniye” (Information about Yemen) (Nr:16) by Mehmed Muayyin, “Asar-ı Bahriye” (Monuments of Navy) by Mahmud Celaleddin, “Câmi’i Emevi âsârı (Monuments of Umayyad) (Nr:10,13,14) by Hakkı Beg and “Elmasa dair malumat” (Information about Diamonds) (Nr:12,15).

### Mirat

The magazine was established in February 1863 (Ramadan 1279) by Mustafa Refik Beg (Tanpınar, 1988, 221). It is the first pictured Turkish magazine in Ottoman Empire. As a third magazine in Turkish, *Mirat* was also established as a scientific journal. This proves that Ottoman intellectuals saw the first and the most important problem of the empire as underdevelopment. If this could be changed, the other political, military and economical problems could be solved more easily. The main concern was the education of the society, especially Turkish-Moeslim society which constitutes the main subjects of the empire who lacks the necessary skills for modern era. Informative articles about subjects which were absent or inadequate in the curriculum of schools were chosen. The main target audience of the magazine was not just youth in education institutions but madrasah students or workers, farmers, craftsmen and etc. who started to work after their obligatory (mekteb) education (Haydar, 1863, 1).

In his featured article Refik described and gave information about the machines, gadgets and tools used in Western Europe: “Besides matters related to sciences, technology and industry, tools and machines including pictures are needed for its application and its distribution”(Refik, 1863, 44; Refik, 1863, 28-29). He elaborated about these technical developments’ contribution in regional countries’ civic and economic progresses and concluded that educational improvement had the greatest importance for these kinds of technological advancements: “As already known by litterateur and virtuous, civilization which means the welfare and happiness of human kind has its founding in adequate education of general public”(Refik, 1863, 1).

The magazine was printed in *Tercumân-ı Ahvâl* printing office. All the three issues published constituted 76 pages. As mentioned in the first issue, *Mirat* never dealt with political and sectarian subjects but only scientific and technological with maps and pictures.

Namık Kemal started his journalism career in *Mirat* magazine. Namık Kemal, who was a civil servant in Sublime Porte (Babıali) Translation Department, published parts from the translation of “Considérations sur les causes de la grandeur et de la décadence des Romains” (Causes of Rise and Decline of Roman Empire) with the autograph of Kemal. Besides in the “Asar-ı şiiiriye” (poems) part of the first issue, his ‘bi-l-tanzir’ (writing renowned Sami’s ghazel



“Alem” (The world) in similar style and meaning) and other his poems were published. As known, Namık Kemal, after *Mirat*, would start to write in Sinasi Effendi’s *Tasvîr-i Efkâr*.

As it was stated, *Mirat* magazine was published for contributing general public’s education. Sciences which were thought to contribute to Ottoman society’s improvement and their production stands out as the subject for the most of the articles. Whether translation or authentic, all the articles were written in simplest way for the benefit of to be understood by all classes of society. It can be concluded that the Turkish used in *Mirat* was simpler than *Mecmûa-i Fünûn* and *Mecmûa-i İbr-i İntibah*.

The article headlining “Esbab-ı Servet” (The Reasons of Welfare) by Refik continued in all the three issues. Although it was stated as “be continued”, magazine’s fourth issue was never published. This article was written as a conversation between two people. In this way it was aimed to be more understandable and flowing. It was written in simplest Turkish. In the article first information about developed countries’ existing commercial and industrial was given and also was mentioned about the reasons for achieving this level. The impact of firms built in those countries was stated. It was underlined that all the tools and machines used in production there were renewed. After that the information about General Exhibition of Ottoman Empire was given and stated that the variety of the tools at the exhibit was above the expectations. “Although this quality and variety, why do we still export?” question was raised and claimed that “If demand of the society was to national products then producer would earn more and therefore production would increase... If everybody uses national products then the capital would stay inside and industry would improve”. Also it was underlined that the production tools and machines should be renewed according to the technological advancements: “Our technology used in the industry 60-70 years older than used in Europe. Therefore end products are better than ours. This affects the demand of the society. Our industry can not renew their technology for financial reasons”. With these lines it was tried to draw attention from the rulers of the state.

Information about the new technology was given and it was pointed out that using these equipments would benefit as a decrease in workforce and an increase in the sales. In the article published in the third issue of the magazine, written by Ahmed Rifat who was Sublime Porte (Babiali) Translator, information about machines working with steam power and their use of areas were given as follows (Rifat, 1863, 42-43):

“One can’t be able to desist from being surprised when witnessing the machines which are impossible to operate by hand in a factory working easily, ships sailing towards the wind fast and trains gaining 5-6 days ground in 5-6 hours with steam power.”

Also it was wished that this invention which had many benefits for humans could be widespread in Ottoman Empire and it was stated that there was no reason not to. In the article technical details of water steam power machines were also given in a simplest language.

Article headlining “Ziraat aletlerinin tarifi” (Definition of Agricultural Tools) by Refik Beg, describes new technological tools and machines in agriculture with sub-headlines like “Demirden yapma bahçıvan tarağı” (Iron Rakes), and “ekin ve ot biçecek alet” (Tools for harvesting) in third issue of the magazine. Another article with headline “Sabanlara dair malumat” (Information about Ploughs) gives information about the tools used in Europe with new technology with descriptive pictures.

In the *Mirat*, a lot of news about the exhibit in Ramadan 1279 (March 1863) was published. Even at the very first issue, there were many illustrations about the exhibit like the place and pictures. Also it was mentioned frequently that exhibit would have an important impact on the Ottoman economy.

The magazine’s which was described as “pamphlet” by Mustafa Refik Beg second issue has a featured article which underlined that it was the first pictured publication in Turkish. It was stated that many positive feedbacks received and many respected names applied for translations

and articles including Namık Kemal and Ahmed Rifat Beg who were Sublime Porte (Babali) Translation Department civil servants and Mehmet Said Effendi who was an editor at Royal Printing Office (Matbaa-i Amire). In the same article, it was pointed out that pictured press came to its level with public attention in West thus it was asked from readers to interest in the magazine.

First pictured magazine in Turkish, *Mirat*, mentioned about the use of photographs in newspapers and magazines. In the second issue article headlining “İhtirâ’-ı Cedid” (New Inventions) is as follows:

“There were studies about printing pictures tabbed on plates containing chemicals with using light in Europe for some time. Now it is available printing pictures as demonstrated by Monsieur Mondos located in Beyoglu (Pera), made visitors surprised and be happy in General Exhibit of Ottomans.

Even it was stated that the pictures in the second issue of *Mirat* was the work of the same Monsieur.

In the third issue of the magazine there was a long article about astronomy. The reason for this article is that there was a lunar eclipse at those times. At the 12<sup>th</sup> month of Islamic Calendar in 1279, there was a full lunar eclipse and lasted for 3 hours, 19 minutes and 54 seconds (*Mirat*, 1863, 45-46): Also in the same issue there was an article (*Mirat*, 1863, 46-47) giving information about lunar and solar eclipses enriched with drawings of phases of eclipses.

In *Mirat* also there were philosophical articles. In the second issue article headlining “Sadık ve Ferruh namında iki köle beyninde bir zat ile tertib olunan muhaveredir” (Dialogue between two slaves, Sadık & Ferruh, and an imaginary person) and without autograph, mentioned about being virtuous, what is being good or not. Article which was written in a conversation of two people stands out in very simplistic language.

As may be concluded, in the *Mirat* magazine, economic development was the main focus of it. The message that wants to get education in a field that could contribute to this cause was between the lines of Mustafa Refik Beg’s articles. Also some philosophical and literary articles can be found in *Mirat* which are not frequent as were in *Mecmûa-i İbr-i İntibah*.

### **Polemic between the magazines’ publishers**

First of the three mentioned magazine above published was *Mecmûa-i Fünûn*. Editor in chief of the magazine which was a mouthpiece of Cemiyet-i İlmiye-i Osmaniye was Münif Effendi who was also Vice President of Chamber of Commerce (Meclis-i Ticaret). From the midst of 1862, he was assigned to Translation Department Head. After the seventh issue of *Mecmûa-i Fünûn*, *Mecmûa-i İbr-i İntibah* was published which was a mouthpiece of Cemiyet-i Kitabet. The magazine’s writers were young translators mostly from the department which was directed by Münif Effendi. The new magazine published by these young translators got his attention. There were five publications in Turkish at those times and only one, *Mecmûa-i Fünûnn*, was in magazine format. With this new magazine publication in Turkish number increased to six. This magazine was also an scientific one. In the eighth issue of *Mecmûa-i Fünûn*, there was a featured article about this new publication. Although there were introductions about books and publications in printed media like today, these constitute a couple of lines mentioning about the publisher, period, and content besides regards from the writers.

Despite it, the introduction for the new periodical under Ali Haydar Beg’in *Mecmûa-i Fünûn* could be regarded as relatively long.

### **A welcome article of *Mecmuâ-i Fünûn* to the new scientific journal(!)**

The article starting with the line “A new magazine, called *Mecmuâ-i İbr-i İntibah*, which was a product of a Community named Cemiyet-i Kitabet in Dersaadet was published”. The article was continued as: “The issue dating with last Recep (January 1863) has nothing newer

than the subjects seen in Tercümân-ı Ahvâl newspaper this time”. Then it was stated that new magazine would be half of the size of *Mecmûa-i Fünûn* and be published bimonthly. Also it was wished that if more authors contributed then more citizens could benefit. After stating “We will be grateful for it contributing for spreading to education”, it was thanked to the publishers and authors for their “enthusiasm for science and wisdom”.

It was stated that “although they would consider avoiding any kind of action that would affect their enthusiasm negative as a matter of patriotism, they wouldn’t hesitate to utter their thoughts about the community and their magazine. It was pointed out that since the Community didn’t have already present regulations, the members, goals and management of the community wasn’t enough known by the public besides the reason why “Kitabet” had been chosen as the name. Then it was stated that it was understood that the magazine wasn’t established for teaching writing and prose to public. Thus it was asked, “How name and naming can fit?” Article is continued like this:

“If the word Kitabet is the translation of French word ‘littéraire’, then wouldn’t be more suitable to call the community as “Cemiyet-i Edebiye” (The Community of Literature)? Secondly aforementioned newspaper’s name *Mecmûa-i İbr-i İntibah* was not a correct phrase because the usage of the words “ibr” and “intibah” which constitutes vâf-ı terkîbi (Devellioğlu, 1996, 1138) (complex adjective) is not obviously true regarding to Persian grammar. But such a mistake in a community’s members’ which is known as “Kitabet” first piece’s name is beyond possibilities so it is thought that the conjunction (vâv-ı âtfa) (Devellioğlu, 1996, 1140) needed between these two aforementioned words was forgotten by mistake”.

The article ends as follows: “Our humble insights are written for once and only and we ask for Community’s forgiveness and assistance for the same cause.” (Münif, 1863, 353-355).

#### Late reply of *Mecmûa-i İbr-i İntibah*

There is no answer to this article written by Münif Effendi in the second issue which was published after 3 months. Also there was no new article in the *Mecmûa-i Fünûn*’s fourth issue after the 8<sup>th</sup> one. The reply came in the third issue of *Mecmûa-i İbr-i İntibah* in Muharram 1280 (July 1863) . Response of *Mecmûa-i Fünûn* to this reply is published in 13<sup>th</sup> issue of it.

It was a late reply since the response was published in the third issue by skipping one. Although it was told that it would be bimonthly, it was published in 3 months so the response came after 6 months (*Mecmûa-i İbr-i İntibah*, 1863, 64-70).

The article with the autograph “Cemiyet-i Kitabet” but written by Ali Haydar Beg, answered all the critiques raised by Münif Effendi. The allegation which claims that all the articles in the first issue were the ones which were published in Tercümân-ı Ahvâl newspaper was answered as it was previously told to the reader in the featured article of the first issue which says that magazine would be arranged by these supplemented articles: “If the reason for these circumstances reiterated in *Mecmûa-i Fünûn* is an implicit sarcasm/taunt, since there were articles reprinted in it before, same taunt applies to it too”.

About Münif Effendi’s comments on the journals’ size and period, it was stated that even first issue was printed in small size; later issues were similar to *Mecmûa-i Fünûn*’s. It was pointed out that with the increasing interest and help of science and education enthusiast about Cemiyet-i Kitabet would advance in short time. For the comments of Münif Effendi about the journal’s period which is bimonthly the answer was as follows: “Our magazine can be published like *Mecmûa-i Fünûn* if we got the same aid as them”. Ali Haydar Beg meant that *Mecmûa-i Fünûn* was aided by then Grand Vizier Fuad Pasha with granting an office (*Mecmûa-i Fünûn*, 1862, 174-175) and subsidization of government’s departments’ and education institutions’ subscriptions (*Mecmûa-i Fünûn*, 1862, 175-176). He claimed that if these opportunities were granted to them, they could publish *Mecmûa-i İbr-i İntibah* biweekly. With these lines, he implied that *Mecmûa-i Fünûn* could be published more often.

The well-wishing of *Mecmûa-i Fünûn*, “In future with the help of Allah, if more authors with wisdom writes in this journal, the kids of the this country would benefit” is replied cynically as; “We say amen to this prayer since both of two journals need it”.

About the Münif Effendi’s statement about *Mecmûa-i İbr-i İntibah*’s publication was a positive development if it was taking into consideration that scientific publications would contribute to the society’s improvement, it was answered as: “There is no doubt that all publications would help each other to spread the education. And we are not in doubt that our rival need the help of us”.

For the definition of Cemiyet-i Kitabet members who publishes *Mecmûa-i İbr-i İntibah* by Münif Effendi as “enthusiasts for science and education”, Ali Haydar Beg, describes the members of Cemiyet-i İlmiye-i Osmaniye as “enthusiasts of science and education like us”. Also he stated that the literary polemics of them would not have a negative impact on their enthusiasm and efforts including resentment.

Also in the article the critique of the name given to the community was answered. It was said that when “Cemiyet-i Kitabet” was chosen as a name for the community, it wasn’t thought as Münif Effendi did meaning they didn’t take ‘littéraire’ word but the ‘kitabet’ which implying that the most of the members of the community were scribes. Thus the name was the short usage of ‘Cemiyet-i Ehl-i Kitabet’. For the claims of Münif Effendi which says the name of the magazine was a wrong usage of language, it was answered that there was no doubt of its correctness and it was sad it is a noun phrase. Original texts in Arabic were given as examples. The critique of the words ‘İbr’ and ‘İntibah’ couldn’t be used together as a complex adjective, it was stated that what Münif Effendi meant was not understood. It was told that if Münif Effendi claimed that two Arabic words couldn’t be used as complex adjective, there were many “Turkish and Persian examples which proves the opposite”. If it was meant that only “İbr-i İntibah” composition wasn’t a complex adjective, it was answered as “these words are relatively adjective to each other and they are not subject to Persian grammar”. For Münif Effendi’s claim of putting a “vav” between the words, it was stated that since they were directed to each other, there was no need of using it. Article ends with this assertive comment:

“It is regretted primarily to think that a noun clause as an adjective clause in a literary debate started by Cemiyeti İlmiyeyi Osmaniye has a great name and secondly the grammatical opinions on noun clause. Even cause of the regret we have not answered them yet, as well. But, either our journal is heartily for spreading science a correct noun clause has thought written wrong or understanding of writing the vowel mark on İbr-i İntibah has not been seen sufficient forced us to answer”.

As it may be concluded, the reason for not answering Münif Effendi’s critiques is trying to remove the suspicions for a mistake in usage of phrase by putting a vowel point. In the third issue, the reason for answering in an offensive style even it was defensive is probably the rumors heard by both communities’ members and authors.

### **Polemic continued...**

After this article, there was another one published in *Mecmûa-i Fünûn* (*Mecmûa-i Fünûn*, 1863, 30-35). Münif Effendi responded the critiques of the Cemiyet-i Kitabet’s answer. The article is published with the autograph of Cemiyet-i İlmiye-i Osmaniye in *Mecmûa-i Fünûn*. It was stated that the answer was seen in *Mecmûa-i İbr-i İntibah* after 5-6 months with astonishment and it was claimed that this article would put the magazine in question in a state that they wouldn’t answer it in years.

First of all in the article, it was stated that the explanations published by *İbr-i İntibah*, was not informative and expressed sorrow for the taunting article written with naive feelings by Cemiyet-i Kitabet.

In the article, Münif Effendi, answered the critique of the aid of government raised by Ali Haydar Beg. It was stated that after *Mecmûa-i Fünûn* was published without any

kind of aid for 5 issues and reached the level of financial stability then the mentioned aid was granted. He told that even *Mecmûa-i İbr-i İntibah* declared that it will be published bimonthly; there is a 3 month period between its issues. Also he replied the critique of there were articles reprinted in *Mecmûa-i Fünûn* by Ali Haydar Beg. In the article, it was stated that they didn't resort these kinds of things and denied it if the mentioned reprinted piece was Hikemiye-i Telemak since it was an introduction and the summary of the work published afterwards. Then Münif Effendi, mentioned about how the introduction articles about books, magazines and newspapers should be. Also in a sarcastic way he questions that Cemiyet-i Kitabet's members should aware of this by saying, "This means that they are ignorant about a subject that they should know by heart".

Also in the article, it was pointed out that the arguments put forward for the correctness of 'Mecmûa-i İbr-i İntibah' phrase were not contented with the examples showing that every rule in Arabic wouldn't be appropriate for Ottoman language. It was asked why so ambiguous phrase was used for a magazine which intended for school children and must have a simplistic and easy language. This question was answered by Münif Effendi as follows:

"According to us, when this name (İbr-i İntibah) was chosen, however it has not been thought over, then by the notice of us and some philanthropists Cemiyeti Kitabet has tried to correct it. We regret it".

Afterwards, it was told that *Mecmûa-i İbr-i İntibah* interpreted their ideas with ill-will/malevolence. Despite that *Mecmûa-i İbr-i İntibah* tried to nitpick with stating that 'sehven zuhul' (forget by mistake) phrase was wrong, it was pointed out that they were mistaken and "Since it was obviously written in the Dictionary and 'zuhul' means unwary of something intentionally, its correctness is clear (*Mecmûa-i İbr-i İntibah*, 1863, 139).

The forthcoming issue of 14<sup>th</sup> after this one which had the above article with the date Safer 1280 (July 1862) had a long article with the headline "İlm-i Sarf ü Nahv" (Grammar) which started at the very first page of the *Mecmûa-i Fünûn* and continued in the following issues by Münif Effendi. With this article, one can easily feel free to say that Münif Effendi wanted to teach grammar to Cemiyet-i Kitabet members.

This time *Mecmûa-i İbr-i İntibah*'s response to this article wasn't delayed. Even the answer was in the next issue, it took 3 months for it to be published. Article (*Mecmûa-i İbr-i İntibah*, 1863, 135-139) stands out with its cynical style. It was told that the community's (Cemiyet-i Kitabet) proofs to Cemiyet-i İlmiye-i Osmaniye's challenge to the name of the magazine (*Mecmûa-i İbr-i İntibah*) surprised them so much that their astonishment was apparent from their mistake in *Mecmûa-i Fünûn*, "They were so shocked that they used 'maalistigrâb' (maa-l-istigrâb) without identification particle.

It is easy to deduce that the magazines' publishers were in a debate who knows grammar better. *Mecmûa-i İbr-i İntibah* becomes involved in the race of finding mistakes started by *Mecmûa-i Fünûn*. Even with an assertive tone, the notice that *Mecmûa-i İbr-i İntibah* was late for the reply was answered as follows:

"It is obvious that *Mecmûa-i İbr-i İntibah* couldn't answer the mistakes like forgotten aleph (a,e) or the rights that they claimed wrong, forever. Since we proved the usages they claimed wrong were correct by providing evidence from its usage in holy verses and El-Cevaib, we ask them to admit their mistake publicly and remind that our rights by the law abide. The evidence is izafet-i lâmiyye (Possessive Noun Phrase) wasn't used in Turkish as vasf-i terkibi as Cemiyet-i İlmiye-i Osmaniye claimed. Since it would be righteous not to hassle on Türki kavâidi (Turkish Grammar Rules) which is not neither prepared nor defined for the ones who can't distinguish its usage, it wasn't necessary to provide proofs at once.

After that, it was asked how Yusuf Kamil Pasha's translation, "Telemak", could use 'izafet-i lamiye' which was published in *Mecmûa-i Fünûn*. It was stated that izafet-i lamiye had been used before and also it was used now. Nonetheless the phrases that were used 50 years or

more before, could be left unused anymore or some phrases made by new words especially from French were used now.

After stating that “Cemiyet-i Kitabet” and ‘Mecmûa-i İbr-i İntibah’ wouldn’t be changed since Münif Effendi told so, it was reminded that their usage’s correctness was proved with examples. Their persistence in front of the evidences was interpreted as surprising. After pointing out that their magazine was prepared for middle school students not for pupils, Münif Effendi imputed with “although they (pupils) couldn’t understand a phrase was ‘izafet’, at least they wouldn’t think it as a ‘vasf-i terkibi’ “.

For the accusation of not knowing the introduction of newspapers, magazines and books, their essay about some articles of other publications reprinted in *Mecmûa-i Fünûn* wasn’t related to just Telemak introduction and following summary but their Regulations which were published in other publications reprinted in *Mecmûa-i Fünûn* by saying “Since *Mecmûa-i Fünûn* doesn’t remember its Regulations were published in other newspapers, they supposed our article about reprinting concerned Tercüme-i Telemak” (Translation of Telemak).

The debate between these two scientific magazines, which they call it as “literary discourse”, concluded with *Mecmûa-i İbr-i İntibah*’s this answer. There is no response from Münif Effendi for these explanations of Ali Haydar Beg. Maybe Münif Effendi thought his article detailed headlining “İlm-i Sarf ü Nahv” (Grammar) was enough for the debate’s grammar parts. Ali Haydar Beg also dealt with it by publishing examples in his part. Other issues were mutually explained.

After the fourth issue of which response of *Mecmûa-i İbr-i İntibah* was published, 4 more issues were published (monthly) under the management of Ali Haydar Beg. As previously stated, the seventh and eighth issues were published with pictures (eighth issue couldn’t be reached). But the number of pages and the variety of articles were diminished. After the eighth issue, the publication was ceased by Ali Haydar Beg.

*Mecmûa-i Fünûn* was the publication of Cemiyet-i İlmiye-i Osmaniye. There were many high rank officers of State in the Society (İhsanoğlu, 1993, 333-334). The founder of the Society and the first President Halil Pasha was serving as St. Petersburg Ambassador. When *Mecmûa-i Fünûn* was studied, one can find articles by Halil Pasha, Paris Ambassador Mehmet Cemil Pasha, Sublime Parliament member then Minister of State and Vizierate Ibrahim Edhem Pasha, Naval Academy Professor Mehmet Said Beg, Sublime Parliament Translator then Education Council Member Kadri Beg, Chamber of Commerce 3<sup>rd</sup> Vice President Vahan Effendi, Head of Military Academy then Minister of Education Safvet Pasha. Münif Effendi was still Head of Translation Department and supported by Âli Pasha and Grand Vizier Fuad Pasha. As a matter of fact, an article headlining “İltifatnâme-i Âli Paşa” (A compliment of Âli Pasha) which praised *Mecmûa-i Fünûn* by Âli Pasha was published in second issue of magazine dating Safer 1279 (August 1862). Grand Vizierate gave a place for *Mecmûa-i Fünûn* and Cemiyet-i İlmiye-i Osmaniye. Also the magazine was defined as “helpful publication for spreading public education and science” and its distribution to every corner of the Ottoman Empire cost compensated by the government (*Mecmûa-i Fünûn*, 1862, 175-176). Thus after couple of years Münif Effendi was assigned to head of Education Council and he played an important role of foundation of Darülfünûn (Istanbul University).

Cemiyet-i Kitabet was a community composed of mostly Translation Department officials and low rank civil servants. They published the magazine with limited finances. The founder of the community Ali Haydar Beg was Sublime Parliament Translator when the magazine was started to be published.

One and half years later that Ali Haydar Beg ceased the publication of the magazine (Cemaziyelevvel 1282 / September 1865), it was started to be published again under the management of First Secretary of Sublime Parliament Mahmud Celaledin and Sublime Parliament Archive civil servant Hakkı Beg. After this date there were no articles of Ali Haydar

Beg in the revised magazine which was continued as ninth issue and under the name *Mecmûa-i İbretnüma*. Even Ali Haydar Beg's membership of the community was unknown since there were no records. In the introductory article of *Mecmûa-i İbretnüma*, it was stated that the magazine was resurfaced by the efforts of some members, "Although some valuable issues were published before, for some mandatory reasons its publication was retired". Still the reasons were not clear in the article. Even Ali Haydar Beg continued the magazine for 5 months after the fourth issue, it can be deduced that its publication was compelled since the number of pages and variety of articles in *Mecmûa-i İbr-i İntibah* diminished as it was published just 12 pages with pictures.

It can be conceivable that Ali Haydar Beg was the detrimental in the debate between Münif Effendi who was Head Translator and had high-ranked officials support. Even some withdrew their support for the fear of Münif Effendi's anger. Maybe there could be a warning to Ali Haydar Beg to cease the publication from his superiors. The item added to the Regulations of magazine is relatively supporting our idea, "It's not allowed to publish political, religious issues and polemics in *Mecmûa-i İbretnüma*" (*Mecmûa-i İbretnüma*, 1865, 3). Similar warning was published in the very start of the next issue:

As stated in the previous issue, articles about science and education will be published in our magazine. All articles related to persons will never be accepted. Cemiyet-i Kitabet will never deal with these subjects. The articles like these published in the newspapers weren't taken into consideration (*Mecmûa-i İbretnüma*, 1866, 3-4).

It was clear that Mahmud Celaledin Beg was reluctant to answer taunts in other publications because of the fear of the fate of Ali Haydar Beg. Another proof which supports our thesis is the fate of *Mirat* magazine and its publisher. After the first issue of *Mirat*, an introductory article appeared in *Mecmûa-i Fünûn* and after that a situation between two magazines occurred similar to *Mecmûa-i İbr-i İntibah*'s.

#### **Polemic between *Mecmûa-i Fünûn* and *Mirat***

*Mirat* was published just for 3 issued. In the third issue there was a debate between Münif Effendi from *Mecmûa-i Fünûn* and Mustafa Refik was the one who got harm from it. Similar to his introductory article about *Mecmûa-i İbr-i İntibah* in the 8<sup>th</sup> issue of *Mecmûa-i Fünûn*, he published another article (Münif, 1863, 399) about the start of publication of *Mirat*.

"Previously we wrote about a scientific newspaper called *Mecmûa-i İbr-i İntibah*'s start of publication. This time we announce that another called *Mirat*. With this opportunity we hope that the number of these kinds of publications increase which helps education of public. Also we thank to enthusiasts of science and education and appreciate their efforts for this publication."

After these lines, it was stated that although there was a need in "printing field" for contributing public education, there were no one other than themselves who embarked on this field. It was pointed out that no one interested in publishing until the start of *Mecmûa-i Fünûn*.

There was no response from Refik Beg to the introductory article of Münif Effendi which contained taunting lines. However a short explanation added to the translation headlining "Roma Devleti'nin Esbâb-ı İktisad ve Zevali" (Causes of Rise and Decline of Roman Empire) sent by one of the Translation Department civil servants under the management of Münif Effendi, Kemal Beg, with the request of publication was published. In the short explanation saying "a publication for the education of the public with valid and good intentions" Kemal Beg told "I congratulate for the superior efforts... despite the fact that it was tried to dishonor this beautiful pamphlet with the sole intentions of public service with some exaggerations which is opposite of this cause".

The article of Refik Beg addressing Münif Effendi was published in the third issue of *Mirat*. Refik Beg clearly expressed his thoughts and feelings. Even in this article *Mecmûa-i İbr-i İntibah* was defended besides *Mirat*. Refik Beg expressed that they were luckier than *Mecmûa-i İbr-i İntibah* which was attacked fiercely besides complaining about the taunting language of

*Mecmûa-i Fünûn*'s publisher which he called as "His Greatness First Translator" (mütercim-i evvel izzetli Münif Effendi), "... If asked to His Greatness, he would consider being exempt from the insult addressed to *Mecmûa-i İbr-i İntibah* as a favor. Probably these attitudes arise from the severe fierce desire and longing for educational publication." Furthermore he implied that it would be more appropriate to criticize these publications constructively rather than sarcasm and stricture.

Also he listed some mistakes he saw in *Mecmûa-i Fünûn*. He pointed out the article which was notifying that Exhibition would inaugurate even after there were no single one whom didn't visit General Exhibition of Ottoman Empire. He claimed that Münif Effendi made a mistake in the article of Montenegro which he had told that he was inspired by lecture of Ahmet Vefik Pasha during the public conferences organized by Cemiyet-i İlmiye-i Osmaniye: "If he had try to listen this lecture, he could understand that Koprulu Mehmed Pasha was sent to Montenegrins from his grave after the event of Prut (Refik, 1863, 47-48). If this article was studied, one could see that Koprulu Mehmed Pasha was not mentioned but Koprulu Numan Pasha (*Mecmûa-i Fünûn*, 2, 61). Thus it wasn't clear why Refik Beg mentioned Koprulu Mehmet Pasha's name. However it is a possibility that these ones were recollected and new ones with correct usage were distributed. So the current copies in the libraries were these ones. Because it's almost impossible for Refik Beg, read "Numan" as "Mehmed".

At the end of this article, Refik Beg put a short article headlining "İhtar" (Warning). In this article, after saying "The things mentioned individual (Pasha) incorporated to *Mecmûa-i Fünûn* were indecisive/reluctant common/trivial event" he told that his words were not definitely addressing the other people who were contributing to the publishing of the magazine (Mirat, 1863, 48).

Government officials didn't tolerate Mustafa Refik Beg's, civil servant in the department that saves the records of non Moeslims are the citizens of Otoman Empire under the Foreign Ministry, relatively assertive answer via press addressing Münif Effendi. Although the articles published in thied issued were ended with "Be Continued", fourth issue was never published. Refik Beg terminated *Mirat*'s publication voluntarily after Ali Pasha offered either stopping publishing or publish an apology for the debate with Münif Effendi (Tevfik, 1878, 88). Thereon Ali Pasha, the raise of 75kr (Ottoman penny) notified for Refik Beg's salary was withdrew by telling "It would be appropriate to raise the salary of senior servant Ibrahim Aga" (Tanpınar, 1988, 345).

It would be helpful to give another detail for the possible comments about Münif Effendi. Despite the introductory articles for the two mentioned scientific magazines, exalted expressions used in the introductory article for the *Tasvîr-i Efkâr* newspaper published by Ibrahim Sinasi Effendi and its publisher just a couple weeks before *Mecmûa-i Fünûn*. The other two publishers were younger than him while Ibrahim Sinasi Effendi was his peer and he was in a good official post. Münif Effendi, in the introductory article for the political newspaper (which was beyond his magazines field of interest), *Tasvîr-i Efkâr*, published these lines (Münif, 1862, 46).

The newspaper which The Noble Sinasi Effendi from the Educational Council was preparing and organizing for some time was published in the Muharram (the first month of in the Moeslim calender) of this year with the name of *Tasvîr-i Efkâr*. Since it was thought that the publisher was competence and intelligent, I am sure that aforesaid newspaper would be stylish, eloquent and oratory and it would be gain support and attention from community and superiors which would lead it future success.

If it is paid attention this was far different from the phrase "enthusiastic of science" which was used for the two scientific magazines and their respective publishers.

## CONCLUSION

In the period called "Reformation" which started in 1839, Ottoman State rulers' politics tending towards West accelerated more. The turmoil which State was in the last century in the



politics arena which was caused mostly by economical reasons and the weakness in the military relative to the West caused some Western States to intervene the Ottoman Empire. This situation irritated mostly the rulers as well as the intellectuals which were very scarce in the society who were aware of it. These intellectuals were mostly constituted by civil servants, military and academic people. It is necessary to point out that these were the professions which Turkish-Moeslim community preferred and there were very few merchants.

In the reformation era, the newly opened departments for the implementation of Western government institutions, laws and regulations were the center of attraction for civil servants for status and financial safety. The selected civil servants for these new departments were the ones who knew foreign languages and were educated in Western style schools. However some civil servants could enjoy the benefit of being assigned to higher positions by auspices of a high-ranked name in the government which drew criticism from some intellectuals of the era since these civil servants would have to be biased. Being a civil servant meant everything for that person's life. Since their career was very volatile for the reason of nepotism, this situation caused some misdoings and vacuum in social life which indeed also means cultural life.

Both Ali Haydar Beg and Mustafa Refik Beg had to end their publications since they couldn't get the necessary aid from the high-ranked officials in the government. Since the publisher of *Mecmûa-i Fünûn* was a high-ranked civil servant, they surpassed the literary debate between them. However the real losers were the readers of the era who found the opportunity to access more scientific publication. Thus the Ottoman society and the rulers were the real losers.

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