

STATE OF THE TURKISH PRESS AT CONSTANTINOPLE.

WE have no doubt that the title of this paper will startle many of our readers, who perhaps never dreamt that there could be such a thing as a press at Constantinople, among the indolent Turks—the inveterate enemies to every species of improvement, especially when originating among the Giaours. Nevertheless, we can assure them, that there is a press at Constantinople, which was established in the 1139th year of the Hedjra, (1726—1727,) and has now actually sent forth, for the instruction of the reading Moslems, no less than sixty-eight works, in the space of nearly a century.

The last of these works is on anatomy and medicine, the first of the kind ever yet published in the Turkish dominions in the Turkish language. 'This species of revolution in the opinions of Musulmans,' says M. Bianchi, ' (to whom we are indebted for the information contained in this article,) ' must particularly surprise Orientalists, and persons who, by a long residence in the East, have become acquainted with the aversion this people entertain even for the most useful things, if they are not in the spirit of the Koran, and come from infidels. Their passive and blind obedience towards their Ulemah, whose political interest ever tended to fetter and paralyse the spirit of the nation,—their prejudices and religious scruples against any representation of the human body,—their religion, which forbids them the touching of blood as a source of impurity,—the law, which opposes the opening of corpses under every circumstance;—in short, the idea of predestination, which changes insensibility and improvidence into religious virtues, had hitherto formed insurmountable barriers to the progress of anatomy and surgery.'

But emulation, that main-spring of human action, and without which man would never have emerged from his first state of barbarism, has at last manifested its power over the indolent Turks; at least upon one of them,† who, feeling ashamed of the inferiority of his countrymen in matters of this kind, compiled this work on anatomy, chiefly from French authors, and obtained the Sultan's sanction for its publication through the imperial press.

It forms one stout folio volume, of about 300 pages. But the most remarkable circumstance attending the publication of this book

* Notice sur le premier ouvrage d'Anatomie et de Médecine, imprimé en Turc à Constantinople, en 1820, intitulé ' Miroir des Corps dans l'Anatomie de l'Homme, &c. Par T. H. Bianchi. Paris, 1821.'

† Châni-Zadeh Mehemmed-Ata-Oullah, an Ulemah, and son of a Hekim-bashi, or chief physician of the empire, who had been sent by his father to study in Italy.

is, that, in spite of Turkish prejudice, it is accompanied by fifty-six copper-plate engravings, in which, although badly executed, the whole man, in all his anatomical parts, is faithfully represented.

Whether this sudden infraction upon ancient prejudice and habit may prove the harbinger of civilisation among the Turks, we will not venture to predict; but, situated as they are, with respect to their revolted *rayas* (Christian subjects) on one hand, and the Russians and Persians on the other, we may hazard the opinion, that either they must very speedily become zealous proselytes of European civilisation, or, within a few years, they will be blotted out from the map of nations.

As our notice is not intended for a medical publication, we abstain from giving any extracts from the body of the work; but its first preface is such a choice *morceau*, that we cannot resist the temptation of giving our readers a faithful translation of it, such as has been furnished by M. Bianchi:

‘Medicine and anatomy are elementary sciences, and the object of study in general. These sciences are those of the learned, of corporations and religions. Not only have they been acknowledged by sages and people of sound judgment, to be nothing but the seeking after truth, but, even in the most ancient times, they have been considered as precious and honourable sciences. The advantages resulting from them are not merely confined to the human species; but, by the testimony of the learned, their influence likewise embraces the whole of the worshippers of God, and all created beings. But it is especially modern medicine, the benefits of which are incontestible, and anatomy, founded on attention and exactness, which, by the true assertion of physicians, have arrived to such a degree of perfection, that all which (now-a-days) concerns the treatment of internal diseases, the dressing of wounds and ulcers, and the healing of infirmities, is, by an incomparable and admirable arrangement (of the rules of the art,) safe against every doubt, and exempt from danger for those who are called to the practice of these sciences.

‘It is under these considerations, that *Khamsehiani-Zadeh* has laid at the foot of the supreme throne, the three following books, bound up in one volume.

‘The Judge, by excellency, he who is the regulator of the laws of the state, the Plato of the empire and the Califate, the sovereign to whom destiny hath revealed science and wisdom, the Sultan of Sultans, endowed with the virtue of Solomon, the monarch whose glory calls to mind the time of *Khosroes*, the king of kings, clothed with the power of the age of *Jemshid*, the Sultan, or Sultan’s son, the valiant Sultan, Mahmud-Khan, son of the glorious Sultan, Abdul-Hamid-Khan, (May the sun of his power never cease to enlighten the course of his victories and his glorious enterprises!)

his Majesty, our lord, in short, having deigned, for several days, to examine and weigh, with exactness and discernment, all the truths contained in the above-mentioned book, found that, independent of the great utility it might yield to the Ottoman Empire, (whose duration is eternal,) and the Musulmans, it had not yet been preceded by any kind of work, the advantage of which could be compared to it; and that, as such, it was worthy of being numbered among the precious and innumerable productions which have distinguished his fortunate reign. His Majesty, moved by all these motives of general good, considered it from that moment, of the greatest importance, that the work should be printed and published under his supreme protection. This determination tended to prove the precept: *Kings are inspired.*

The figures necessary for the work having been put in order and corrected by the author, he issued a *hatti-humayun* (*hatti-scherif*), marked with the signs of wisdom and happiness, by order of which, the work was to be printed at the imperial library. From that moment, the ancient and well-beloved servant of the Sultan, he who was nourished in purity and sincerity, under the shadow of the protecting phoenix of his Highness, one of the keepers of the archives, and head of the direction of the imperial printing-office, *Essid Abdul Rahim*, after having pronounced the *Bismillah*,* set immediately to work. But what was purely the result of the miraculous power of his Majesty was, that, without being under the necessity of having recourse to foreign means, we succeeded, with the assistance of God, and by uniting the numerous artists which this metropolis of Constantinople contains, in having the requisite drawings engraved upon fifty-six copper plates. On the other hand, the daily corrections of the author caused the printing of the work to be soon accomplished. At last, (thanks be to God, who knows every thing,) this book was entirely finished, and given over to the binder, in the month of *Redjeb*, 1235, (April, May, 1820.) This justice is due to it, that, for the useful things which it contains, no other productions which have distinguished the reign of his Majesty can be compared to it. It is, without doubt, that which has procured to his slave, (the author,) under the shadow of his power, the numerous rewards with which he has deigned to honour him.

*May God, whose power is infinite, be, to the day of judgment, the support of our lord and master, the Emperor, and may He, for the good of Musulmans, perpetuate his power, and prolong his precious days! Such are the vows which I form, in honour of the prince of prophets.

* The Turks never begin a work of any importance without saying or writing: '*Bismillah errahman errahim.*'—'In the name of the all-merciful God.'

We cannot better conclude our article, than by adding a list of the sixty-eight works that have been published in the Turkish language, which, we hope, will be of advantage to the Oriental scholar.

1. *Tohfet-Ulkitab fi Anfar-ul-Bahar*.—History of the Maritime Wars of the Ottomans, by Hadji Khalifa; 1 vol. 4to., published 1141 of the Hedjira (1728.)
2. Vancouli's Arabic and Turkish Dictionary; 2 vols. fol., 1141 (1728.)
3. *Tarikhî Seiah*.—Journal of the Traveller, or History of the War of the Afghans, translated from the Latin work of the Missionary, Krusinski; 1 vol. sm. 4to., 1142 (1729.)
4. *Tarikhî Hindî Garbi*.—History of the West Indies, and the Discovery of the New World, (plates,) supposed to be translated from the French; 1 vol. sm. 4to., 1142 (1729.)
5. *Tarikhî Timur Gurguman*.—History of Timur, the Georgian, translated from the Arabic of Ibn Arabshah, by Nazim Zadeh; 1 vol. sm. 4to., 1142 (1729.)
6. *Tarikhî Misri Cadim ve Djedid*.—History of Ancient and Modern Egypt, by Soheli Effendi; 2 vols. sm. 4to., 1142 (1729.)
7. *Gulcheni Khulefa*.—History of the Kalifs, translated from the Arabic, by Nazim Zadeh Effendi; 1 vol. sm. fol., 1143 (1730.)
8. Turkish French Grammar, by Holdermann; 1 vol. sm. 4to., 1143 (1730.)*
9. *Nizamîl Umem*.—Rule of Conduct in the Government of Nations, by Ibrahim Effendi; sm. 4to., 1144 (1731.)
10. *Finzati Miknatisic*.—Of the Power and Use of the Mariner's Compass, compiled from Latin books, by Ibrahim Effendi; sm. 4to. (plates), 1144 (1731.)
11. *Kitabi Djihannuma*.—Mirror of the World; a geographical work, with 39 maps and charts, by Kiatibtshelbi, or Hadji Khalifa; 1 vol. fol., 1145 (1732.)
12. *Takrimet-Tavarih*.—Chronological Tables, by the same author; 1 vol. fol., 1145 (1733.)
13. *Tarikhî Naima*.—Naima's Annals of the Ottoman Empire, from 1001 (1592) to 1070 (1659); 2 vols. fol., 1147 (1734.)
14. *Tarikhî Rashid*.—Rashid's Annals of the Ottoman Empire, from 1171 (1660) to 1134 (1721); 2 vols. fol., 1147 (1734.)
15. *Tarikhî Tshelbi Zadeh*.—Tshelbi Zadeh's Annals of the Ottoman Empire; a continuation of the former till 1141 (1728); 1 vol. fol., 1153 (1740.) These three authors were imperial historians.
16. *Guzecut Bosnia*.—Account of the Campaign in Bosnia against the Austrians, from 1736 to 1739, by Oman Effendi; 1 vol. sm. 4to., 1154 (1741.)

* This work is only mentioned here, as having been printed by the Imperial press of Constantinople.

17. *Firengi Churi*.—Persian and Turkish Dictionary, much esteemed, (author unknown); 2 vols. fol., 1155 (1742.)
18. *Logate Vancouli*.—Second edition of Vancouli's Dictionary; 2 vols. fol., 1169 (1755-56.) At this period printing was interrupted for forty-three years; not, as was asserted at the period, in consequence of the rebellion of the copyists, but of the death of the director, Ibrahim, of his successor and disciple, Cazi Ibrahim, and the events of the war, which threw the establishment into oblivion. It was, however, revived by the Sultan Abdul-hamid; and the first work published, we find, is a continuation of the Annals of the Empire, from 1141 (1728) to 1159 (1743), by three authors, under the title:
19. *Tarikh-i Sami ve Choguir ve Subhi*.—In one folio volume, printed in 1199 (1784.)
20. *Tarikh-i Izzi*.—A continuation of the former, by Izzi, till the year 1166 (1751); 1 vol. fol.; 1199 (1784.)
21. *Irakih Khatir*.—Commentary on the celebrated Grammatical Treatise, *Khatir*, of Ibnul Haufijih, by Zami Zadeh; 1 vol. 4to., 1200 (1785.)
22. A Translation of Vauhan on Mines; plates, 1 vol. fol., 1202 (1787.)
23. A Treatise on the same subject.
24. A Translation of Laflite's Art of War; 1 vol. fol., 1202 (1787.)
25. A ditto of Truquet's Treatise on Practical Manœuvre, 1 vol. 8vo., same year.
- 26, 27. Two other Translations from French Military works, of the same period.
28. *Lehedjet Ellogat*.—An Arabic, Persian, and Turkish Dictionary, by Mohammed Essad Effendi; 1 vol. fol., 1210 (1795.)
29. *Son-rivalei*.—A Treatise on Hydraulics, in the vicinity of Constantinople, by the Dervish Hafid; 1212 (1797.)
30. *Subhai Soabian*, (Children's Rosary).—Arabic and Turkish Vocabulary; 1 vol. 8vo., 1212 (1797.)
31. *Tahfei Vebhi*.—Persian and Turkish Vocabulary; 8vo., 1213 (1798.)
32. Table of the New Regulation for the Ottoman Empire, by Mahmud Effendi; printed by Abdurramam Effendi, new Director of the Printing Establishment, and Professor of Geometry and Algebra; fol., 1213 (1799.)
33. *Cezhi Tahfei Vebhi*.—Commentary on the Work of Vebhi, by Ahmed Haiti Effendi; 1215 (1800.)
34. *Telkhis ul ech Rasi*.—A Treatise on Mining, by Hussein Rifki Tamam; 8vo., 1215 (1800.)
35. *Elcivalei Filhindese*.—Treatise on Practical Geometry; 4to., (plates,) 1217 (1802.)
37. Tables of Logarithms; 8vo., (no date.)
38. Calculation concerning the Projection of Bombs, reduced into a tabular form; 8vo., (no date.)

39. A Translation of Bonycastle's Principles of Geometry; (no date.)
40. A ditto of his Elements of Practical Geometry; (no date.)
41. *Imtihan Elmühendessin.*—Examination of Geometrists, by Hussein Rifki; 4to., 1217 (1802.)
42. *Izharul Esrar.* (Manifestation of the Secrets.)—A Grammatical work, by Beregli.
43. *Mirat Izhar.*—Commentaries on Beregli's Grammar, by Zeni Zadeh; 1218 (1803.)
44. Custom-house Tariff, by Anthony Fontone, in the Russian service; 1217 (1802.)
45. A Diatribe of the Engineer, Mustapha, on the present state of the Sciences at Constantinople; 1218 (1803.)
46. A Geographical Atlas, of twenty-four Maps, with Explanations, translated from the English; 1 vol. large fol., 1219 (1804.)
47. *Risalei Berguevi.*—An Abridgment of the Precepts of the Mohammedan Religion; sm. 4to., 1218 (1803.)
48. *Churouf Essalat.* (Conditions of Prayer.)—An Elementary Book on Religion; 8vo., 1219 (1804.)
49. *Djetheresi Mohammedie.*—A Commentary on Religion, by Beregli, (much esteemed); 1219 (1804.)
50. *Tarikhi Vasif.*—Vasif's Annals of the Empire, from 1166 (1752) to 1187 (1773); 1219 (1804.)
51. *Fevaid ul Fevaid.*—A work on Religion, by Ahmed Mohammed Emin; 4to., 1220 (1805.)
52. *Chehri Avval Djedid el Berguevi.*—A work on Grammar and Logic, by Mustapha, son of Ibrahim; 1220 (1805.)
53. A work on the same subject, and with the same title, by Hussein ben Ahmed Zeni Zadeh; 1220 (1805.)
54. *Elburhan.*—On Arabic Logic, by Ismael Effendi; 1221 (1806.)
55. *Eldoorer Elmuntekhabet.*—A very useful work on Philology, by the Dervish Hafid; 4to., 1221 (1806.)
56. *Chehri Izhar ul Esrar.*—A second edition of Zeni Zadeh's Commentaries on Beregli's Grammar; 1224 (1809.)
57. *Chehul Fevaid Diale.*—Grammatical Commentaries, by Ihsa Malek; (no date.)
58. *Kitab el Harem.*—A Commentary on the preceding work; 1226 (1811.)
59. *Sarf Djumlesi.*—A complete Course of Grammar; 1233 (1818.)
60. *Kitabi Menazik Elhadj.*—Book of Ceremonies for the Pilgrims who resort to Mecca, by Elhadji Mohammed Edib ben Mohammed, a Dervish; 1232 (1818.)
61. *Chehul Akaid'ul Azedire.*—Commentaries on the Dogmas of the Azedites, by the celebrated Sheikh Djelal Eddine Eddevani; 1233 (1818.)
62. *Eloothanios Elbasit fiter-djemet el Kamooi.*—A translation of

the Arabic Dictionary, known to Oriental scholars by the title of 'Kamous' (the sea), by Abul Kemal Esseid Ahmed Assim, translator of the 'Burhani Kathi,' (No. 33.) This dictionary, the largest in existence, consisting of three immense folio volumes, was published in 1233 (1818.)

63. Three Treatises on the Arabic Grammar; author unknown; 1234 (1819.)

64. Glossary of Divani's Commentary on the Dogmas, by Molla Calembevi; 4to., 1233 (1818.)

65. Appendix, or Supplement to the Glossary, entitled *Teshib*, by Mir Abul Feth Essaidi; 950 (1543-44), 4to., 234 (1818-19.)

66. Appendix to the Glossary Mir Teshib, of the Commentary of Divani, containing the work of Abdul-Adhadi, by Abdul Calembevi; 4to., 1234 (1818-19.)

67. Silcuti's Appendix, or Supplement, to the Glossary of Chiali, on the Commentary of Tefhasani, relative to the Dogmas of Nessefi; 4to., 1234 (1818-19.)

68. *Mirat el abd fi techrik azail iasane.*—The medical work mentioned above; printed at the press of Scutari, and presented to the Sultan in 1235 (1820.)

SONNET.

Now Spring again appears, in green array,
Prank'd in her daisy-starred robe of pride,
Crown'd with fair lily-bells a maiden bride,
All blooming for the arms of merry May.
Now tuneth every throstle up his lay
Along the hawthorns of the hedgerow-side;
And the morn-soaring lark may be descried,
Upcalling shepherds to the task of day.
Why do I look upon the dancing throng
With vacant eye, as one who seeks, nor finds
Mirth in the laugh, nor music in the song?
Is it that I alone, amongst the hinds,
Do seek that sympathy which doth belong
To pensive evening, and congenial minds?



PERPUSTAKAAN NASIONAL REPUBLIK INDONESIA