EVERYDAY LIVES OF OTTOMAN MUSLIM WOMEN:

HANIMLARA MAHSÛS GAZETE (NEWSPAPER FOR LADIES) (1895-1908)

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Thesis Abstract

Ayşe Zeren Enis, "Everyday Lives of Ottoman Women:

Hanımlara Mahsûs Gazete (Newspaper for Ladies) (1895-1908)"

The creation of the concept of the Ottoman "citizenship" paved the way for a fresh understanding of "new identities" for the Ottoman subjects and the previously neglected parts of society such as women and children, gained more currency during this construction process. Although social transformations mainly started in the *Tanzimat* era, they really blossomed after the *Tanzimat*, especially in the reign of Sultan Abdülhamid II. In this era, the concept of modernity influenced by the West started to be internalized by the society, mostly by the upper and middle classes and the printing press becomes one of the prominent means to reflect on this transformation.

Published for thirteen years (1895-1908) *Hanımlara Mahsûs Gazete* (Newspaper for Ladies), with its articles and news published on education, family, household, household management, child-rearing, hygiene, health, beauty, embroidery, leisure and fashion is a precious source reflecting the "ideal" everyday life of an "ideal" Ottoman woman of the upper and middle classes of the Ottoman society in the era of modernization and westernization as well as oppressive censorship policies of Sultan Abdülhamid II on the press.

In this sense, the main argument of this thesis to examine the characteristics of an urban, upper and middle class "ideal Ottoman Muslim woman or womanhood" and her "attributed" everyday life during the reign of Sultan Abdülhamid II according to the articles in *Hanımlara Mahsûs Gazete.*

Tez Özeti

Ayşe Zeren Enis, "Everyday Lives of Ottoman Women:

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"Osmanlı vatandaşlığı" kavramının oluştuğu ondokuzuncu yüzyılda, kadınlar ve çocuklar Osmanlı toplumunun "yeni" vatandaşları olarak kimliklendirilmiş ve önemsenmeye başlamışlardır. Toplumsal değişim Tanzimat döneminde tohumlarını atmış olsa da, özellikle Sultan II. Abdülhamid döneminde yeşermeye başlamıştır. Batılaşma ve modernleşme toplumun özellikle üst ve orta sınıf vatandaşları tarafından bu dönemde içselleştirilmeye başlanmış ve dönemin yükselen yıldızı olan yazılı basın da bu toplumsal değişimi yansıtan en önemli araç haline gelmiştir. Sultan II. Abdülhamid döneminde ve onun açık desteğiyle beraber, 1895 yılında yayım hayatına başlayan, 1908 yılına kadar on üç yıl boyunca aralıksız olarak okuyucularıyla buluşan ve Osmanlı kadın dergileri arasında en uzun soluklu kadın dergisi olarak kabul edilen *Hanımlara Mahsûs Gazete,* eğitimden aileye, ev idaresinden çocuk yetiştirmeye, hijyenden sağlığa, güzellikten dikiş-nakışa ve eğlenceden modaya kadar birçok konu hakkında yayımlamış olduğu makale ve haberleriyle Sultan II. Abdülhamid döneminde yaşayan "ideal" üst ve orta sınıf Müslüman Osmanlı hanımların "ideal" gündelik deneyimlerine ulaşmak adına çok önemli bir kaynaktır.

Bu tezin amacı, *Hanımlara Mahsûs Gazete* içindeki makaleler üzerinden, Sultan II. Abdülhamid dönemi, şehirli, üst ve orta sınıf "ideal" Müslüman Osmanlı kadınının veya kadınlığının ve ona atfedilen "ideal" gündelik yaşamın karakteristik özelliklerini incelemektir.

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I would like to express my gratitude to my advisor in École Normale Supérieure, Prof. Dr. Gilles Pécout, and Professor Natalie Clayer and Professor Marc Aymes both from École des Hautes Études en Science Social who helped me with ideas, persons, institutions and sources related to my thesis and advised me to look at my subject from different vantage points. Besides all these, primarily I would like to express my sincere thanks to Prof. Dr. François Georgeon from École des Hautes Études en Science Social for his important ideas and advices for my MA thesis and future Ph. D. dissertation projects and his encouragements and support.
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CHAPTER 1

INTRODUCTION

Hanımlara Mahsûs Gazete (Newspaper for Ladies) first came out in 1895 and continued to be published until 1908. With thirteen years of almost uninterrupted publication, it is considered to be the only Ottoman women's newspaper that lasted so long. It is a very important source as far as the daily lives of upper and upper middle class Ottoman Muslim women are concerned during the reign of Sultan Abdülhamid II. Even though Ottoman women became more visible in the public sphere during the *Tanzîmât*, the private domain of domestic life constituted one of the greatest obstacles for historians of women's studies. This private domain was partially made public with the help of women's magazines and newspapers, which provide a very valuable source of information for the recent Ottoman women's history studies. For thirteen years, *Hanımlara Mahsûs Gazete* constituted a "supervised public sphere" for upper and upper middle class "enlightened" (*münevver*) Ottoman women who were expected to go through a "moral modernization" phase during the reign of Sultan Abdülhamid II. Its pages emphasize women's issues of the period; and also contain lots of practical tips to help women in their daily lives.

As Fatmagül Berktay states, the male dominant historiography and the positivist approach to history ignores daily life and women as a whole, but this started to change in the 1930s with the "history from below" approach. Additionally, "the development of social history in the 1970s and 1980s made it

possible to define the historical framework."[1] However, this interest in "history from below" does not necessarily mean an automatic inclusion of all so far neglected groups in the backyard of history in a new historiography.[2] According to Berktay, with the advent of women's movement that started in the 1970's in many countries, women reclaimed their past, and the "woman question" became prominent as far as history studies became mainstream.[3] At the end of the 1980's, a new interest in women's studies also emerged in our country.[4] Although "traditionally classical Ottoman historians tended to use unpublished archival materials, a majority of published materials became supplementary sources for the nineteenth and twentieth century social history and women's history studies."[5] Among these published materials, Ottoman women's magazines and newspapers "provide a rich source of information" for women's studies, however studying on them is not an easy task to deal with.[6] Especially, considering the periods of intense censorship, these published materials require much more attention in order to examine them. Also, due to social, political or economic factors, women from all walks of life could not express themselves in the studied magazines and newspapers. Additionally, not every woman's voice in women's magazines was actually that of a woman. So, researchers have to be very careful when using these materials.

Therefore, in this thesis, the reign of Sultan Abdülhamid II is a period that requires cautious handling regarding the published materials as historic documents.

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[1] Fatmagül Berktay, "Kendine Ait Bir Tarih," *Tarih ve Toplum*, No. 183, (March, 1999), p. 50.

[2] ibid., p. 50.

[3] ibid., p. 50.

[4] Nicole A.N.M. van Os. "Osmânlı Kadın Dernekleri: Geçmişten Gelen Kaynaklar, Gelecek İçin Kaynaklar," *Toplumsal Tarih* XVII, No. 99, (March 2002), p. 8.

[5] ibid., p. 9.

[6] ibid., p. 9.

Hanımlara Mahsûs Gazete, which is the main source of the thesis, is one of the most important testimonials of the heavy censorship of Sultan Abdülhamid II's absolutist reign. It managed to continue its publication for thirteen years as a "guide" to the Ottoman women despite the censorship. Naturally, as in the case of any testimonial, it would be wrong to accept "everything" stated in the newspaper as hundred percent truthful. However, this newspaper is very valuable because it includes articles on topics that would address Ottoman Muslim women's needs in that period ranging from education, fashion, housework to health. So, it gives us insights into the private domain of both the writers and the readers of the newspaper.

Besides, it is important because *Hanımlara Mahsûs Gazete* allows us to study the "female aspect" of the ideology of the period. "Young" Unionist (*İttihâdçı*) men "supported the revolution and taught the principles of the Committee of Union and Progress to posterity as a duty;" and "planned to organize a 'civilian women's movement' with the women's magazines they published as part of the 'civilized education' (*terbiye-i medeniyye*) project."[7] The same ideological approach can be said to apply to the reign of Sultan Abdülhamid II via *Hanımlara Mahsûs Gazete.* In his reign, Ottoman Muslim women's participation in social life increased as the influence of western civilization became stronger with *Tanzîmât*. The role model aimed for them was formed and publicized through the help of the media. This role model envisioned a modernization within the Ottoman norms and without "too much westernization." Censorship and self-censorship in the period due to fear of punishment make the articles in *Hanımlara Mahsûs Gazete* not only "instructive tools," but also political ones. In this respect, study of this source allows us to reach the experiences of Ottoman women, on the one hand and reveals the "ideal Ottoman

[7] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın* (İstanbul: Libra Yayınları, 2009), pp. 13-14.

Muslim women's" identity created with the patriarchal "state feminism," on the other.

Of course this "ideal Ottoman Muslim woman" image represents women from a certain social class, as we will emphasize later. *Hanımlara Mahsûs Gazete,* as the name suggests, is reserved for Muslim women of the upper classes. In a period when education was not public enough, most of the women writers in the newspaper had a "*konâk*" (mansion) education or went to newly opened schools; and they were daughters of high level bureaucrats and paşas. The subjects dealt with in the magazine as well as the language of the articles make us think that the readers belonged to the same class. However, it is necessary to study how the lower class women whose voices are not heard in the newspaper were subjected to "otherization" in the writings of the dominant social class, as it will show us class conflicts between Ottoman women. In this regard, it is important not to overlook the class identities of the women whose lives we try to understand. Also, as it was noted earlier and will be repeated many times in the thesis, there were men writing with female aliases in the newspaper. This prevents us from accessing real women's voices and experiences and also creates another area of study to understand "male feminism" of the newspaper. In short, this rich source contains a lot of voices, experiences, ideologies, identities and class conflicts. *Hanımlara Mahsûs Gazete* is also very important in order to describe the daily life of the "ideal Ottoman Muslim woman" of the period.

Although I tried my best to see and use its every single issue, time limitations of a master's thesis as well as the numerous issues of the *Hanımlara Mahsûs Gazete* prevent a thorough examination of all articles in each issue and a generalization of opinions about the newspaper. The multiple voices in magazines and newspapers render any generalization impossible anyway. However, here I at least tried to

emphasize the main points that form the "ideal Ottoman Muslim woman's" identity and daily life in the light of the articles I read. In that regard, the most important feature that distinguishes the "ideal" Ottoman Muslim women from the women of especially the previous period is their ability to be more "efficient" around the house. The "ideal" daily life of the "ideal Ottoman Muslim woman" is defined around her tasks and obligations around the home such as home management, happiness of the family, child care and education as well as good wife skills. A good wife treats the "bread winner" husband with care, affection, patience and tranquility. She is educated enough, moral and pious. However, it needs to be kept in mind that among the readers of the *Hanımlara Mahsûs Gazete*, there were women who did not fit into this aimed for and idealized female profile.

Hanımlara Mahsûs Gazete was allowed to be published with this wish to create a "good, pious, educated mother-wife-housewife" identity for Ottoman Muslim women. A special section was allocated in the magazine called *Hanım Kızlara Mahsûs* (Particularly for Young Ladies) to help this identity get adopted by "young ladies" (*hanım kızlar*) and pass down to future generations in the Ottoman society, where distinctions between women and young ladies were made. This special supplement for young Ottoman Muslim ladies is especially important at a time when pedagogic differences between children, young girls and adults were assessed in separate categories to understand the basis of the prospective "ideal Ottoman Muslim lady."

Under all these circumstances, my objective in studying *Hanımlara Mahsûs Gazete*, which was a propaganda tool for the "women policy" of the thirty-three year reign of Sultan Abdülhamid II is to shed light on the "ideal" daily life of the "ideal Ottoman Muslim women" born out of the "patriarchal feminism" of Sultan

Abdülhamid II's period according to the articles in *Hanımlara Mahsûs Gazete*. I also intend to take a peek into the private domain of domestic life of Ottoman Muslim women who consequently became more visible in the social arena.

The translated selection of articles from *Hanımlara Mahsûs Gazete* that I used in my thesis had not been published yet when I started my research. There was an earlier study of selected articles[8] from *Hanımlara Mahsûs Gazete*, but numerically speaking, these were not sufficient for my research. Besides, my primary source was not available as a collection in any library or archive. Therefore, I first started to gather available issues from libraries. Actually, maybe one of the greatest obstacles in finding out about women's history is access to primary sources as a whole. If the subject of study is women's magazines and newspapers, the common problem is scattered and messy issues, missing or torn pages and the fact that they are not properly cataloged. I took this challenge and two important sources helped me a lot: *İstanbul Kütüphanelerindeki Eski Harfli Türkçe Kadın Dergileri Bibliyografyası*[9] prepared by Kadın Eserleri Kütüphanesi and Bilgi Vakfı and Emel Aşa's master's thesis titled, "1928'e kadar Türk Kadın Mecmuaları."[10] They helped me see the contents of the issues I worked on and find out about the whereabouts of those issues.

The catalog prepared by Kadın Eserleri Kütüphanesi and Bilgi Merkezi contained information on most articles in both *Hanımlara Mahsûs Gazete* and its supplements regarding their titles, dates of publication and authors. However, when I

[8] *Yeni Harflerle Hanımlara Mahsûs Gazete (1895-1908) Seçki,* prepared by Mustafa Çiçekler & Fatih Andı (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 2009).

[9] *İstanbul Kütüphanelerindeki Eski Harfli Türkçe Kadın Dergileri Bibliyografyası,* prepared by Zehra Toska, Serpil Çakır, Tülay Gençtürk-Demircioğlu, Sevim Yilmaz, Selmin Kurç, Gökçen Art and Aynur Demirdirek. (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Vakfı, Metis Yayınları, 1993).

[10] Emel Aşa. "1928'e Kadar Türk Kadın Mecmuaları," (M.A thesis, İstanbul University, 1989).

compared the original texts of *Hanımlara Mahsûs Gazete* with the bibliography prepared by *Kadın Eserleri Kütüphanesi*, I immediately realized that some issues and articles were missing. I added a list of all issues and articles as an appendix to the end of my thesis listing where I listed those missing issues and their information in order to help future studies.

Emel Aşa's master's thesis called "1928'e Kadar Türk Kadın Mecmuaları," which is another catalog study, showed me how I can reach women's newspapers and magazines from the pre-1928 period. Additionally, the study chronologically classified various articles from each magazine under main headings and stated their basic subjects, which was very helpful in getting to the titles in *Hanımlara Mahsûs Gazete* and comparing the differences between magazines of the period as well as the changes in subjects found in them. Of course, this study lacks certain points, too, but it should be kept in mind that both studies are firsts in their fields.

Besides these two sources, I also benefited from Hatice Özen's book titled *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990)*[11] which allowed me to observe the evolution of women's newspapers and magazines. Aynur İlyasoğlu and Deniz İnsel's article "Kadın Dergilerinin Evrimi"[12] as well as Zehra Toska and Aslı Davaz Mardin's article "Kadın Dergileri"[13] were also very helpful. Even though there are differences between their interpretations, styles and viewpoints concerning the periods, I reached accurate information about women's magazines by comparing them to other sources and by examining these general sources on women's periodicals. Besides, some other books were helpful in showing me what has been

[11] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990)* (İstanbul: 1994).

[12] Aynur İlyasoğlu and Deniz İnsel. "Kadın Dergilerinin Evrimi," *Türkiye'de Dergiler ve Ansiklopediler (1849-1984)* (İstanbul: Gelişim Yayınları, 1984), pp. 163-184.

[13] Zehra Toska and Aslı Davaz Mardin. "Kadın Dergileri," *Dünden Bugüne İstanbul Ansiklopedisi* IV (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı Yayınları, 1994), pp. 344-347.

done so far in women's studies and compiling my secondary sources: Aslı Davaz Mardin's book titled *Kadın Süreli Yayınları Bibliyografyası, 1928-1996; Hanımlar Alemi'nden Roza'ya,*[14] which presents a catalog of women's periodicals after 1928; *Kadın Konulu Kitaplar Bibliyografyası, 1792-2002*[15] and Baha Bal's *Kadın Yazıları: Kadınların Edebiyat Ürünleri, Kadın Üzerine Yazılanlar ve Tezler Bibliyografyası, 1955-1990,*[16] which cite books about women and literary works by women as well as some of the theses and writings about women. I would like to thank everybody who contributed to the preparation of all these laborious studies.

Another problem encountered in studying women's newspapers and magazines from the pre-1928 period is that these periodicals were written and published in Ottoman Turkish, so they can only be examined by scholars who already know the language. Especially, going back from 1928 when the script reform was made, the Ottoman Turkish used in magazines is even further in complexity from today's Turkish. Translating this kind of texts is a long and arduous process. Today, İstanbul Kadın Eserleri Kütüphanesi and Bilgi Merkezi Vakfı transliterated and published a few magazines, which helps researchers.[17] Translation of sources in

[14]Aslı Davaz Mardin. *Kadın Süreli Yayınları Bibliyografyası, 1928-1996, Hanımlar Alemi'nden Roza'ya* (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, Tarih Vakfı Yurt Yayınları, 1998).

[15] *Kadın Konulu Kitaplar Bibliyografyası, 1792-2002* (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, Türkiye'de Kadın Konulu Belgelerin Ulusal Bibliyografyası Dizisi: 1, İletişim Yayınları, 2006).

[16] Baha Bal. *Kadın Yazıları: Kadınların Edebiyat Ürünleri, Kadın Üzerine Yazılanlar ve Tezler Bibliyografyası, 1955-1990* (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, Tarih Vakfı Yurt Yayınları, 2000).

[17] İstanbul Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, Kadınların Belleği Dizisi: *Yeni Harflerle Hanımlara Mahsûs Gazete (1895-1908) Seçki,* prepared by Mustafa Çiçekler and Fatih Andı, (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 2009); *Yeni Harflerle Kadınlar Dünyâsı 1-100 sayı (1913-1921),* prepared by Fatma Büyükkarcı Yılmaz and Tülay Gençtürk-Demircioğlu *[2 Volumes]* (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 2009); *Yeni Harflerle Kadın: II. Meşrutiyet Döneminde Bir Jön Türk Dergisi (1908-1909),* prepared by Fatma Kılıç-Denman (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 2010); *Yeni Harflerle Türk Kadını (1918–1919)* Birsen Talay Keşoğlu and Mustafa Keşoğlu (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 2010); *Yeni Harflerle Kadın Yolu/Türk Kadın Yolu (1925-1927),*

women's history may bring to light many so far unknown facts. Therefore, I added a compilation of translated articles that I used from *Hanımlara Mahsûs Gazete* at the end of my thesis in order to help future scholars who will work on the same subject.

I first defined the perception of women and the "patriarchal feminism" in the period of Sultan Abdülhamid II in order to understand and interpret the "ideal Ottoman Muslim woman" in the articles of *Hanımlara Mahsûs Gazete*. I also studied the biographies and worldviews of the writers in *Hanımlara Mahsûs Gazete.* This helped me gather extra information in case I needed to explain the difference between what was "written" and what was "desired." In addition, my study on the writers enabled me to handle the problem of pen-names (*müstear)*, which was a popular trend in Sultan Abdülhamid II's reign.

I used articles from *Hanımlara Mahsûs Gazete* as primary sources. Also, I consulted the bibliographies of the writers of *Hanımlara Mahsûs Gazete* as much as I could access them. As secondary sources, besides the ones I mentioned earlier, I used women's magazines, women's societies and especially books, articles, master's theses and Ph.D. dissertations on *Hanımlara Mahsûs Gazete* as far as I could gain access to them. However, there are still some studies that I could not find or do justice to in this thesis even though I know they are relevant to my topic of study.

In order to better understand all these sources and analyze the discussions on "women" in the last period of the Ottoman Empire, I consulted the courses offered in my university, which led me to many sources. I greatly benefited from the reading list in Assist. Prof. Duygu Köksal's course in Atatürk Institute for Modern Turkish History, Boğaziçi University titled, "Women and Gender in Modern Turkey" while I was trying to understand the ongoing femininity and feminism arguments of the

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prepared by Nevin Yurdsever Ateş (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 2009).

period both in the Empire and in Europe as well as suffrage movements in Europe. I especially gained a wider perspective by reading the articles and books in the course list about discussions on private and public spheres, the concept of feminism and its interpretation in the Ottoman Empire as well as during the Republican era, comparisons between the European suffragette movements and the status of Ottoman women in the same period, the attitude of western writers to "Ottoman women" as well as the struggle of the early Republican women for their rights.[18]

I needed to analyze well the period in which *Hanımlara Mahsûs Gazete* was published in order to understand the articles in the magazine. Therefore, I scanned primary and secondary sources on Sultan Abdülhamid II's reign. I benefited most from Assist. Prof. Yavuz Selim Karakışla's articles and works who studies both Sultan Abdülhamid II's reign and history of women and labor. Also, I consulted his reading lists and lecture notes in the courses given in the History Department of Boğaziçi University titled "History of Sultan Abdülhamid II and His Reign" and "History of Ottoman Women." Especially the previous theses written on Ottoman women's magazines under Yavuz Selim Karakışla's advisorship helped me gain a good perspective on how women's history should be studied.

Also, I had the opportunity to talk to and work with very important professors who gave me pointers about my thesis during the fall semester of the 2010-2011 academic year in Paris, École Normale Supérieure as part of the Erasmus Program. My advisor in École Normale Supérieure, Professor Gilles Pécout helped me with his advice and courses as to how I should conduct research especially in France. Professor Éric Fassin's course on gender in École Normale Supérieure as well as the seminars on gender by graduate students helped me learn about the French women

[18] "ATA 547: Woman and Gender in Modern Turkey," Web accessed: http:\\www.ata.boun.edu.tr\Department_Webpages\courses\ATA_547\ATA_547.pdf. Last accessed: 05.06.2011.

and their struggles, which were closely followed by the upper class Ottoman Muslim women that I was studying. Besides all these, primarily Professor François Georgeon, who produced valuable work on the period of Sultan Abdülhamid II, ProDr. Natalie Clayer and Dr. Marc Aymes both from École des Hautes Études en Science Social helped me with ideas, persons, institutions and sources related to my thesis and advised me to look at my subject from different vantage points. Lastly, during my stay in Paris, I had the opportunity to closely examine the relevant French sources and theses as well as the French women's magazines of the period which were also followed by the upper class Ottoman Muslim women.

Also, there are some articles by Professor Elizabeth Frierson who worked on both history of women, and the period of Sultan Abdulhamid II.[19] Her Ph.D. dissertation on *Hanımlara Mahsûs Gazete* in Princeton University made me focus on *Hanımlara Mahsûs Gazete* and women's history and education during the period of Sultan Abdülhamid II. [20] Even though it might seem at first that I am studying the same subject as Frierson, actually the arguments in Elizabeth Frierson's dissertation have important differences from mine. I will discuss and criticize her arguments along with the arguments of other scholars who worked on the *Hanımlara Mahsûs Gazete* before in the section of literature survey. Still, in my thesis, besides many others, I also used all the articles in *Hanımlara Mahsûs Gazete* in order to examine the "ideal," "intended" or "imagined" daily lives of the upper and middle class

[19] For the articles, see: Elizabeth Brown Frierson. "Unimagined Communities: Women and Education in the Late Ottoman Empire, 1876-1909," *Critical Matrix: The Princeton Journal of Women, Gender, and Culture* IX, No. 2, (1995), pp. 55-90; Elizabeth Brown Frierson. "Mirrors Out, Mirrors, in: Domestication and Rejection of the Foreign in Late Ottoman Women's Magazines (1875-1908)," in: D. Fairchild Ruggles (ed.). *Women, Patronage, and Self-Representation in Islamic Societies,* (New York: State University of New York Press, 2000), pp. 177-204; Elizabeth Brown Frierson. "Late Ottoman Society-The Intellectual Legacy: Women in Late Ottoman Intellectual History," edited by Elizabeth Özdalga, (London & New York: Routledge Curzon, 2005), pp. 135–161.

[20] Elizabeth Brown Frierson. Unimagined Communities: State, Press and Gender in the Hamidian Era (Ph.D dissertation, Princeton University, 1996).

Ottoman Muslim women according to *Hanımlara Mahsûs Gazete*. I used the term "ideal" here because I believe that as a woman newspaper, *Hanımlara Mahsûs Gazete,* rather than reflecting the "realities" of the everyday lives of the urban and upper and middle class Ottoman Muslim women, it introduced the "ideal" life style and behaviors of the late nineteenth century urban, upper and middle class Ottoman Muslim women.

In this sense, I organized to write my thesis in four chapters. In the first part of my study, I tried to demonstrate how the Ottoman statesmen and intelligentsia handled the "woman question" in their historic process from *Tanzîmât* when westernization and modernization gained momentum until the Republican era. On this note, I studied how the Ottoman statesmen and intellectuals approached the subject through time and also how women's newspapers, magazines and organizations functioned in this process. Additionally, I followed the historic developments of women's newspapers, magazines and organizations; and wrote a critical review of books, theses and articles that dealt with the "woman question" in the Ottoman Empire through especially these sources. In other words, in this chapter, I tried to show what was exactly studied on the "Ottoman woman question" so far and how it was studied. This kind of a historical and critical approach on the contemporary literature not only helped me to follow up and analysize the historical and intellectual evolution of the ideas and perspectives towards the "woman question" in the late Ottoman Muslim society, but also showed me some of the pitfalls that I may encounter during my research and aided me to figure out how late Ottoman woman's history should be properly studied.

In the second part, I tried to show the characteristics, purpose and philosophy of publication of *Hanımlara Mahsûs Gazete*, its writers, supporters and contributors

as well as the subject matters, in short, the identity of the newspaper. In this chapter, I aimed to examine *Hanımlara Mahsûs Gazete* in a general perspective and to make a full-fledged content analysis of it. In this sense, I started my chapter examining the content of the newspaper in different sub-categories, such as writings about the sultan, medals, formal notifications and the friday ceremonies; articles of thought and personal letters; literature; questions, puzzles and music; health, and personal care; news and advertisements; and fashion, in more detail in order to come up certain conclusion about the nature and the philosophy of *Hanımlara Mahsûs Gazete.*

In the third, I tried to demonstrate the "ideal" or, in other words, "imagined" households of urban, upper and middle class Ottoman Muslim women according to the articles in *Hanımlara Mahsûs Gazete.* In this context, I attempted to show the desired identity of the "ideal Ottoman Muslim woman" in the Hamidian period in which her daily life took shape in the domestic duties and household order. In this sense, I aimed show, on one hand, the characteristics of the "ideal, modern and monogamous Ottoman home-makers" and its reflections on the everyday lives of the urban Ottoman Muslim women from the upper and the middle classes of the Ottoman society according to the articles in *Hanımlara Mahsûs Gazete,* on the other hand the inconsistencies between the "ideal" which was aimed to be imposed or propogated, and the "real." Therefore, it could be assumed that *Hanımlara Mahsûs Gazete* was also a mean to introduce the late nineteenth century modern identity of the urban woman elite as a monogamous home-maker to its readers after ottomanzing it. In other words, the articles of the *Hanımlara Mahsûs Gazete* presented the Ottoman interpretation of modern womanhood in the late nineteenth century.

In the fourth and the last chapter, I examined the modernization and the idealization of the personal care, health, fashion and leisure of the urban, upper and middle class Ottoman Muslim women during the reign of Sultan Abdülhamid II. In this chapter, I aimed to show how an ideal and modern, Ottoman Muslim woman from upper and middle classes of the Hamidian society should be according to the articles in the *Hanımlara Mahsûs Gazete*. In this sense, it is not wrong to assume that the idea of the creation of an "ideal" Ottoman Muslim women from the upper and middle classes of the Hamidian society brought up the questions of the self-care, health, fashion and leisure of Ottoman women in mind, and the characteristics of an ideal everyday life of the Ottoman Muslim women were also promoted to the readers of the *Hanımlara Mahsûs Gazete*, via its pages. Therefore, as a companion to her husband and an efficient manager of the household (*âile reisesi*), the "ideal" Ottoman Muslim women were also expected to adapt their everyday lives according to the Ottoman perception of the "ideal" in the issues of personal care, health, fashion, and leisure time.

In the conclusion, I presented an overview of all of the above and ask questions for future researches. At the end of the thesis, I added a complete index of *Hanımlara Mahsûs Gazete* in order to indicate the full content of the newspaper. Briefly, considering all which was mentioned above, the main argument of this thesis to show the characteristics of an "ideal Ottoman Muslim woman or womanhood" and her "attributed" everyday life during the reign of Sultan Abdülhamid II according to the articles in *Hanımlara Mahsûs Gazete.*

CHAPTER 2

LITERATURE REVIEW

Historical Process

What Eric Jan Zürcher terms as "the birth of modern Turkey"[21] in the nineteenth century is a period when the Ottoman Empire went through fundamental social changes. During *Tanzîmât* when the state power made itself felt on society, the new reforms brought westernization and modernization; and the Ottoman society tried to form a "new identity" between "tradition" and "novelty." "The new remedies" that sought to save "the sick man of Europe" from backwardness led to a raise in the value of women who had up until then been pushed back. Moreover, the 0-12 age group started to be defined as "individuals" with the westernization and modernization process; and kids were seen as the "future" of the Ottoman Empire. Therefore, investments in children were perceived as investments in the future of the empire by the Ottoman statesmen and intelligentsia.[22] Up until then, the neglected concepts of "children" and "women" came forward, and became the desperately sought remedies to save "the sick man." In a period when the society was shaped, and individuals adopted new identities, children were assigned with the duty of becoming the "intelligent, agile and moral" individuals of the future, whereas

[21] Eric Jan Zürcher. *Modernleşen Türkiye'nin Tarihi* (İstanbul: İletişim Yayınları, 2006), p. 12.

[22] Philippe Ariés, *Centuries of Childhood: A Social History of Family Life*, trans. Robert Baldick (New York: Vintage Books, 1962), especially pp. 125-130; Mehmet İnanç Özekmekçi, The Formation of Children in the Late Ottoman Empire: An Analysis Through Periodicals For Children (1869-1914) (M.A thesis, Boğaziçi University, 2005), p. 1.

women were trusted with the duties of raising these "intelligent, agile and moral" generations and safeguarding the "home" and the "family," which was the cradle of Ottoman modernization.

Who created this "new identity" for the nineteenth century woman? What takes for the woman to perform these duties to the best of her ability? The fact that the Ottoman statesmen and intelligentsia adopted this remedy to cure the "sick man" made them focus on the "woman question" much more, which led to new and modern approaches to women's issues. At the top of these approaches, we can count a modern education for women which constituted the basis for the Ottoman modernization. In this context, newly opened western style, modern schools for girls made a deep impact on the daily lives of women, and also made them more visible in social life.[23] As women became more effective in social life, they demanded more presence in economic, cultural and political arenas. Their efforts and work as well as hardships they encountered in this direction continued "the woman question" from *Tanzîmât* to the beginning of the Republic, or perhaps even to our day.

From *Tanzîmât* to *the Republican Era: "the Woman Question"*

Ottoman Muslim women started to become aware of their status as individuals and women towards the end of the nineteenth century.[24] Abolition of slavery and the right to inherit granted to girls are some of the most important changes that affected the daily life of women with the *Tanzîmât* period. Besides these changes, even though women gained a few new legal rights, the real change happened in the area of

[23] Elçin Özkal. Feminine Actuality During the Occupational Period: İnci (1919-1923) (M.A thesis, Boğaziçi University, 2007), p. 1.

[24]Aynur İlyasoğlu and Deniz İnsel. "Kadın Dergilerinin Evrimi," *Türkiye'de Dergiler ve Ansiklopediler (1849-1984)* (İstanbul: Gelişim Yayınları, 1984), p. 163.

education.[25] Up until the *Tanzîmât*, girls had been sent to traditional *sıbyân mektebi* which was financed by the residents, and where they learnt to read and write as well as the basic rules of religion. The daughters of upper class families, on the other hand, received home schooling by private tutors.[26] However, together with *Tanzîmât*, the Ottoman state assumed the responsibility of educating girls and started opening modern schools.[27]

Accordingly, in 1842 a school of midwifery in *Tıbbiye Mektebi* was opened. In 1858, a middle school for girls started operating for the first time. In 1869, with the efforts of governor of Danube, Midhat Paşa, the first school of industry for girls opened in İstanbul.[28] Additionally, primary education became compulsory for 6-year-old-girls; and the number of new schools for girls increased in cities.[29] *Dârü'l-muallîmât* was established in 1870 in order to provide women teachers for these schools.[30] So, the number of *ibtidâî* schools in İstanbul by 1876 was 10; the number of students in these schools was 574; the number of graduates was 62. At the same time, the number of *sıbyân mektebi* all over the country was 290.[31] There is not any definite data about the ratio of male to female students in these schools. However, according to Şefika Kurnaz, in 1299 (1881-1882) in İstanbul, there were 5.718 male

[25] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 37.

[26] İlber Ortaylı. *İmparatorluğun En Uzun Yüzyılı* (İstanbul: Hil Yayınları, 2002), p. 235.

[27] Ayşe Bozkurt. "The Issue of Education in Ottoman Women's Periodicals (1869-1895)," p. 20.

[28] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın,* p. 37.

[29] Selçuk Akşin Somel, "Osmânlı Modernleşme Döneminde Kız Eğitimi" *Kebikeç*, No. 10, (2000), pp. 223-238; Ayşe Bozkurt. "The Issue of Education in Ottoman Women's Periodicals (1869-1895)," p. 20.

[30] Tezer Taşkıran. *Cumhuriyet'in 50. Yılında Türk Kadın Hakları* (Ankara: Türkiye Cumhuriyeti Başbakanlık Kültür Müsteşarlığı Yayınları, 1973), p. 27.

[31] Devlet Salnâmesi 1294; Mentioned in: Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1993), pp. 19-21. According to Bayram Kodaman, the number of the *ibtidâî*s in İstanbul at that time was six. See: Bayram Kodaman. *Abdülhamid Devri Eğitim Sistemi* (İstanbul: Ötüken Yayınları, 1980), p. 122.

students in 122 male *sıbyân mektebi* whereas there were 3.819 female students in 95 female *sıbyân mektebi.* In 1906-1907, both as private and state schools, there was a total of 4.659 male *ibtidâî* schools whereas there were only 349 female *ibtidâî* schools.[32] We can conclude that even though until 1908 very important steps were taken to spread modern primary schools, especially the number of schools for girls was still comparatively rather low.

Concerning the middle schools or *rüştîyye,* in 1877 in İstanbul, there were 1.795 students in a total of 21 male *rüştîyye* schools with 95 graduates that year.[33] On the other hand, in İstanbul, that same year, there were 309 students in 9 female *rüştîyye* schools with 35 graduates that year.[34] By 1906-1907, in and around İstanbul, there were 382 male *rüştîyye* and only 79 female *rüştîyye* schools with just one co-education *rüştîyye*.[35] The first high school, *idâdî* for girls opened during the reign of Sultan Abdülhamid II was in 1880.[36] Even though education was in accord with European standards there, this *idâdî* had to shut down in two years due to lack of interest.[37] When we look at the yearly statistics of Ministry of Education for 1906-1907 (1323-1324), we can see that there were no official *idâdî* schools for girls in the country at the time. Privately, there was only one co-education *idâdî* in Manastır and three in İstanbul.[38] Also, during *Tanzîmât*, teaching and nursing schools were opened

[32] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923*), p. 21.

[33] ibid., p. 27.

[34] ibid., p. 28.

[35] The number of minority schools and foreign schools were not included in these numbers. ibid., pp. 33-34.

[36] ibid., pp. 35-36. Also Mentioned in: Faik Reşat Unat. *Türkiye Eğitim Sisteminin Gelişmesine Tarihi Bir Bakış* (Ankara: Milli Eğitim Bakanlığı Yayınları, 1964), p. 46; and Hasan Ali Koçer. *Türkiye'de Modern Eğitimin Doğuşu ve Gelişimi (1773-1923)* (İstanbul: Milli Eğitim Basımevi, 1974), p. 131.

[37] ibid., p. 36; ibid., p. 46; ibid., p. 131.

for girls to receive a vocational education. During the reign of Sultan Abdülhamid II, industrial vocational education was added and with the declaration of the Second Constitutional Period, more vocational schools opened in order to increase the productivity of girls.[39]

In sum, the number of modern schools for girls compared to those of boys and considering the entire Ottoman Empire was rather low, but the efforts to open these schools were important steps. However, we should not forget that these few schools did not all work at full capacity to produce graduates, which was partly due to early marriages and lack of social awareness about the "education of girls." Also, especially the curricula of *ibtidâî* and *rüştîyye* schools apparently did not provide a scientific (*fennî)* education to girls, but rather just taught them how to read and write religious doctrines and how to be an efficient housewife.

The girls' curriculum in *idâdî* schools also included Turkish and general knowledge, French, German, English, music and handworks. However, these schools either closed down due to lack of interest or they were never more than three or four anyways.[40] Still, from *Tanzîmât* to the end of the reign of Sultan Abdülhamid II girl graduates from these schools became the first Ottoman women intellectuals who were not traditionally educated in the mansions. Some of these few women intellectuals started their work before the declaration of the Second Constitution, but most actively contributed to the modernization process of the Ottoman women.[41]

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[38] In the same years, twelve female *idâdî*s (girl high school) belonged to non-Muslims, seventeen female *idâdî*s belonged to foreigners. ibid., p. 36.

[39] Şefika Kurnaz. *II. Meşrutiyet Döneminde Türk Kadını* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996), p. 85.

[40] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 36.

[41] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 37.

Ottoman intelligentsia started to think about "the woman question" and write about various subjects from the women's social roles to arranged marriages and polygamy. However, when intellectuals of the *Tanzîmât* period discussed women's roles and duties in society, they mostly had urban upper and middle class women in mind; and they aimed to increase their efficiency for the society.[42] These intellectuals tried to express and disseminate their opinions and ideas on "the woman question" according to their perspective on modernization and westernization, firstly through literature, and then through periodicals trying to create a public awareness.

Among these *Tanzîmât* intellectuals, we can list Namık Kemal, Ahmet Mithat Efendi and Şemseddin Sami, who seriously dwelt on the "woman question." For example, Namık Kemal, in his article titled "Terbiye-i Nisvân Hakkında Bir Lâyiha" (A Statement About Moral Education of Women) stated that women had to get a modern education and a social status appropriate to their skills and socio-economic status.[43] Also, he opposed arranged marriages and wife beating.[44]

Şemseddin Sami argued that, there were no differences between men and women regarding mental capacity and that women could succeed in many professions after having received the necessary education. According to Şemseddin Sami, the first lesson civilization taught was to educate women. If the education level of women was raised, the education level of the whole society would be raised. Well-educated women could raise children better and thus contribute to important social

[42] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)*, p. 58.

[43] Elizabeth B. Frierson. "Unimagined Communities: Women and Education in the Late Ottoman Empire, 1876-1909," p. 66.

[44] Quoted from: *İbret*, No. 56, (18 Ramazân 1289 \ 7 *Teşrîsânî* 1288 \ 20 November 1872), Mentioned in: Mehmet Kaplan, İnci Enginün, Birol Emil, *Yeni Türk Edebiyatı Antolojisi (1865-1876)* II. (İstanbul: İstanbul Üniversitesi Edebiyat Fakültesi Yayınları, 1978), pp. 246-247; Ziyaeddin Fahri Fındıkoğlu. "Tanzimat'ta İçtimâi Hayat," *Tanzimat –I*, (İstanbul: 1999), p. 652. Mentioned in: Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)*, p. 59.

progress. This would also contribute to the happiness of men and provide a healthier home environment. Moreover, Şemseddin Sami emphasized the importance of teaching women not just how to read and write and household efficiency, but also arts and science. He thought that with the proper education and opportunities, women could succeed in medicine, teaching or dressmaking.[45] According to Şemseddin Sami, Islam does not deprive women of any rights and treats men and women equally. Also, Islam grants women more rights than in Europe.[46]

Ahmet Mithat Efendi also dealt with the social role of women in his works. Even though he did not defend equality between men and women, Ahmet Mithat Efendi did not agree to ostracizing women from public life, either. According to Ahmet Mithat Efendi, women should be granted the social status they deserved. He stated that he was against polygamy, arranged and forced marriages. Also, he emphasized that young people needed to see each other before getting married, which he said was allowed in Islam. Additionally, he admitted that Islamic law allows polygamy, but underscored that monogamy is more valid.[47]

New approaches despite the hardships the country faced and the blossoming women's liberation movements urged Ottoman women to reevaluate their own positions in the society and family.[48] Therefore, women intellectuals as well as men started to join the discussions on the "woman question" with their writings. Among

[45] Şemseddin Sami. *Kadınlar.* ed. İsmail Doğan (Ankara: Gündoğan Yayınları, 1996). Mentioned in: Ayşe Bozkurt. "The Issue of Education in Ottoman Women's Periodicals (1869-1895)," p. 21. For the first edition of the *Kadınlar* of Şemseddin Sami: Şemseddin Sâmi. *Kadınlar.* (İstanbul: Mihran Matbaası, Cep Kütüphanesi, 1296). For more information about Şemseddin Sami, see: Agah Sırrı Levend. *Şemseddin Sami.* (Ankara: Türk Dil Kurumu Yayınları, 1969), pp. 9-35.

[46] Şemseddin Sâmi. *Kadınlar* (İstanbul: 1311), pp. 8-9, 52. Mentioned in: Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 61.

[47] Orhan Okay. *Batı Medeniyeti Karşısında Ahmet Mithat Efendi.* (Ankara: Baylan Matbaası, 1975), pp. 41-42; 160-162; 227-228; 195-234; 333-334; Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 63.

[48] Aynur İlyasoğlu, Deniz İnsel. "Kadın Dergilerinin Evrimi," p. 163.

these women, Fatma Aliye Hanım, the daughter of Ahmet Cevdet Paşa, was one of the leading figures who received an excellent *konâk* education. In her work *Nisvân-ı İslâm* (Muslim Women),[49] she presented herself as a knowledgeable, conservative intellectual who speaks a foreign language.[50] Fatma Aliye mostly dealt with divorce, head covering and polygamy in her writings.[51] She stated that there were not any religious sanctions for social gatherings of men and women as long as women covered their hair and dressed appropriately. Even though she said it would be alright for women to follow the fashion, she also advised them to observe religious rules, be thrifty and use domestic products.[52] Besides, Fatma Aliye was vehemently opposed to polygamy and argued with Mahmut Esat Efendi, who was a supporter, through the press.[53] Fatma Aliye Hanım's ideas will be examined in detail in the second part as she was an important writer in *Hanımlara Mahsûs Gazete*.

In conclusion, as *Tanzîmât* made a deep impact on the Ottoman society, it also brought many changes to the lives of women who made up half of it. Thanks to these changes, women started to be more visible especially in social life and compelled the Ottoman statesmen and intellectuals to consider the "woman question."

Increasing the visibility of women in the Ottoman social life, making them more efficient individuals and giving them a modern education so that they can raise healthy generations and manage their house more effectively were all seen as a

[49] Fatma Aliye, *Nisvân-ı İslâm,* (İstanbul: 1309).

[50] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)*, p. 63.

[51] Cevdet Paşa, *Tezâkir* IV, prepared by Cavid Baysun, (Ankara: Türk Tarih Kurumu Basımevi, 1967), p. 275; Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)*, p. 63.

[52] Fatma Aliye, *Nisvân-ı İslâm,* pp. 7-8, 9, 23-26, 116-117, 180, 185-186; Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)*, p. 63.

[53] Bernard Caporal. *Kemalizmde ve Kemalizm Sonrasında Türk Kadını (1919-1970)* (Ankara: Türkiye İş Bankası Kültür Yayınları, 1982), pp. 73-74.

remedy to the backwardness of the Ottoman Empire. Also, male and female Ottoman intellectuals tired to contribute to this process of modernization by defining and discussing the problems in the "woman question." They aimed to enlighten the public by publishing new books, novels, newspapers and magazine articles. Women's education, divorce, arranged or forced marriages, and polygamy are among the most favorite topics of the period. *Tanzîmât* intellectuals aimed to create "the ideal woman and the ideal kid" for the continuity of the state. Their modernization and westernization efforts during the reign of Sultan Abdülhamid II in the name of the "woman question" started to blossom with the declaration of the Second Constitution in accordance with the state ideology that came to fruition.

The Effects of the Press and the Ottoman Women's Magazines & Newspapers

The concept of public sphere and the importance of creating public opinion were two important topics of the Ottoman statesmen and intellectuals in the nineteenth century. As Elizabeth Thompson said, thanks to capitalism of the press, public sphere, state schools and new shopping zones, the state can use its resources efficiently, grow financially and open up arenas conducive to social intervention creating and expanding its own public sphere of influence.[54] Together with *Tanzîmât*, Ottoman statesmen created various spheres to increase their influence and manipulative power over the public. For this reason, the influence of the press that can provide the flow of information and communication and thus influence the public opinion became gradually more important. This new public sphere created with the help of the press enabled individuals to form, question and adopt "new identities" in the Ottoman

[54] Elizabeth Thompson, "Public and Private in Middle Eastern Women's History," *Journal of Women's History* 15, No. 1, (Spring 2003), p. 62.

society which underwent especially a political, social, economic and cultural transformation.

The very first official Ottoman newspaper was *Takvîm-i Vekâyi*[55] published in 1831, during the reign of Sultan Mahmud II. Actually, considering the idiosyncratic standards of the modern press, it is rather difficult to define *Takvîm-i Vekâyi* as a newspaper. It is more of an official newspaper.[56]According to Eric Jan Zürcher, the first Ottoman Turkish newspaper was *Cerîde-i Havâdis*, which was bought and published by an Englishman named Churchill in 1840. Although *Cerîde-i Havâdis* generally reflected the official polities, it covered international news more than the state newspaper. Therefore, Zürcher marks the real starting point of the Ottoman press as 1860's when İbrahim Şinasi was the chief writer of *Tercümân-ı Âhvâl*.[57]

In the press of the period, men were not the only ones to voice their opinions. Aynur İlyasoğlu and Deniz İnsel's joint article titled "Kadın Dergilerinin Evrimi" states that the upper class women with ample financial opportunities and coming from families of Ottoman dignitaries and intellectuals pioneered in the press with their education and knowledge of foreign languages.[58] This paved the way for women's questioning their social and familial roles as well as feminism in the Ottoman Empire.

According to Yaprak Zihnioğlu's periodization of approaches to feminism in the Ottoman Empire and early Republican era, from 1868 on when anonymous women's letters were published in newspapers till May 1935 when *Türk Kadınlar Birliği* annulled itself is denominated as "the first wave of feminism" (1868-1935),

[55] *Hayat Ansiklopedisi* 3. (İstanbul: Hayat Yayınları, 1963), p. 1301.

[56] Eric Jan Zürcher. *Modernleşen Türkiye'nin Tarihi,* p. 103.

[57] Eric Jan Zürcher. *Turkey: A Modern History,* (London: I. B. Tauris, 1993), pp. 70-71.

[58] Aynur İlyasoğlu, Deniz İnsel. "Kadın Dergilerinin Evrimi," p. 163.

and post-1980 feminism is called "the second wave of feminism."[59] Yaprak Zihnioğlu marks the first phase of feminism that includes the period of this thesis in three different historic categories: "Early Period Ottoman Women's Movement (1868-1908)" covers the period from 1868 when the "first" woman's letter was published till the declaration of the Second Constitution in 1908. "Second Constitutional Period Ottoman Feminism (1908-1922)" covers the feminist activities during the Second Constitutional and National Struggle periods. "First Wave Republican Feminism (1923-1935)" covers the first years of the Republic with its intellectual activities.[60]

It is certain that periodization of history facilitates access to details. However, when choosing breaking points in the periodization, it is important to focus on events or facts that caused periodical differences. It is essential that we stay aware of continuity or breaks between periods for the cohesion of the study. Therefore, while listing the general characteristics of historic periods, we must keep in mind the exceptional details. Taking all that into account, Yaprak Zihnioğlu's periodization states that "Early Period Ottoman Women's Movement" started in 1868 with anonymous women's letters in the press. However, it is necessary to stress that the intellectual conversations and correspondence among the upper class women themselves or with their foreign friends before 1868 contributed to that process. According to Yaprak Zihnioğlu, "Early Period Ottoman Women's Movement" is a phase that requires a thorough investigation as it indicates the initial steps in the formation of the women's identity and helps us decide which subjects were discussed

[59] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği,* (İstanbul: Metis Yayınları, 2003), p. 20.

[60] ibid., p. 21.

related to "the woman question" in other periods as well. This way, we can penetrate the roots of feminism in the Ottoman Empire as well as the Republican period.

The upper class Ottoman women closely followed the European press with the help of the foreign languages they learned during their *konâk* education, and then started to appear in the press themselves which led to an early period Ottoman style feminism. These women primarily started to question their social role, and they especially wrote about polygamy, from which women of their social class suffered. Also, arranged and forced marriages were discussed together with general problems in the empire. Women of this period stressed the importance of being "a good mother, a good wife and a good housewife" based the Ottoman modernization on the "house" and designated women as the keepers of the house as well as trainers of future generations. So, women argued that in order to be an ideal mother, ideal wife and ideal housewife, a good education was necessary and that education for women needed to be given priority for the continuity of the state and out of the dire straits the Ottoman Empire was going through. In this period, together with the new girls' schools, educating women at home was also aimed by these women.[61] They stated that marriage was not necessarily an obstacle to women's education, and women's newspapers and magazines underscored the fact that women could go on with their education after marriage.

Thus, in this period and later, women's magazines became "popular teachers"[62] to women at home.[63] Of course, it would not be correct to claim that the

[61] Zehra Toska ve Aslı Davaz Mardin. "Kadın Dergileri," p. 344.

[62] İlber Ortaylı. "Tanzimat Devri Basını Üzerine Notlar," *Cahit Talas'a Armağan* (Ayrı Basım) (Ankara: Mülkiyeliler Birliği Vakfı Yayınları, 2007), p. 490. Mentioned in: Ayşe Bozkurt. "The Issue of Education in Ottoman Women's Periodicals (1869-1895)," p. 23.

[63] Esra Çon. A Decolite Journal for Frappante Ottoman Turkish Women: Süs (1923-1924), (M.A thesis, Boğaziçi University, 2007), p. 2.

women writers in the early period women's magazines agreed about everything or defended the same points. However, when we look into the writings in the women's magazines of this period, we can say that they usually dwelt on similar topics. When all taken into account, as Yaprak Zihnioğlu stressed, "the early period Ottoman women's movement" was a phase when sufficient ideological background accrued for women's modernization and liberation as well as their presence,[64] in the public sphere and the press.[65]

Until 1923, about 40 Ottoman women's periodicals were published. Most of those were bought and published by men, but some of them were brought out by women. Besides, some were bought and published by women.[66] These new women writers in time became mediatic tools voicing and organizing women's demands and rights.[67] Some of the women's magazines published before 1923 are these: *Terakkî-i Muhâdderât* (Progress of the Virtuous Women) (1869-1870), *Vakit yahud Mürebbî-i Muhâdderât* (Time or Tutor of Virtuous Women) (1875), *Âyine* (Mirror) (1875), *Âile* (Family) (1880), *İnsâniyet* (Humanity) (1882-1883), *Şükûfezâr* (Flower Garden) (1883-1884), *Hanımlara Mahsûs Gazete* (Newspaper For Ladies) (1895-1909), *Demet* (Bouquet) (1908-1909), *Mehâsin* (Beauties) (1908-1909), *Kadın* (Woman) (Selanik) (1908-1909), *Kadın* (Woman) (İstanbul) (1911), *Musavver Kadın* (Enlightened Woman) (1911), *Kadınlar Dünyası* (Women's World) (1913-1921), *Kadınlık* (Womanhood) (1914), *Hanımlar Âlemi* (Ladies' World) (1914), *Osmânlı Hanımlar Âlemi* (World of Ottoman Ladies) (1914), *Erkekler Dünyâsı*, (Men's

[64] Yaprak Zihnioğlu. "Fatma Aliye ve Emine Semiye: Erken Dönem Osmânlı Hareket-i Nisvânının İki Büyük Düşünürü," *Tarih ve Toplum* XXXI, No. 186, pp. 4-11.

[65] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 22.

[66] Vuslat Devrim Altinöz. The Ottoman Women's Movement: Women's Press, Journals, Magazines and Newspapers from 1875 to 1923 (M.A thesis, Miami University, 2003), p. 7.

[67] Zehra Toska ve Aslı Davaz Mardin. "Kadın Dergileri," p. 344.

World) (1914), *Seyyâle* (Stream) (1914), *Siyânet* (Protection) (1914), *Kadınlık Hayâtı* (Life of Womanhood) (1915) *Bilgi Yurdu Işığı* (Homeland of the light of Knowledge) (1917), *Genç Kadın Dergisi* (Journal for Young Women) (1918), *Türk Kadını* (Turkish Woman) (1918-1919), *İnci* (Pearl) (1918-1922) and *Süs* (Ornament) (1923-1923).[68]

From *Tanzîmât* to the *Second Constitutional Period*: Ottoman Women's Newspapers and Magazines

When we look at the Ottoman women's newspapers and magazines, the first one was the supplement of *Terakkî* (Progress) newspaper, *Terakkî-i Muhâdderât* (Progress of the Virtuous Women) (1869-1870). However, here the word "first" should be used with caution as Serpil Çakır also stated, since usually most of the Ottoman women's newspaper and magazines tended to introduce themselves as the first one even though they came out in different time periods.[69] When we look at the names of women's newspapers and magazines, what strikes us at first is that the words "*hanım*" (lady) or "*kadın*" (woman) were used very often. Besides, other magazine names mostly included words related to women such as "pearl," "mirror," "bouquet" or "ornament." According to *İstanbul Kütüphanelerindeki Eski Harfli Türkçe Kadın Dergileri Bibliyografyası*, thirteen women's magazines were published before the

[68] In order to see the bibliographies of women magazines and newspapers which were published in Ottoman Turkish: *İstanbul Kütüphanelerindeki Eski Harfli Türkçe Kadın Dergileri Bibliyografyası* (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Vakfı, Metis Yayınları, 1993).

[69] Serpil Çakır, *Osmânlı Kadın Hareketi* (İstanbul: Metis Yayınları, 1994), p. 23.

declaration of the Second Constitution and most of those except *Hanımlara Mahsûs Gazete* were closed down before the year was out.[70]

Terakkî newspaper started to be published by Ali Raşit and Filip Efendi about eight years before the declaration of the Second Constitution.[71] Although it had articles on women's rights and freedoms, it also brought out a sunday supplement called *Terakkî-i Muhâdderât* for women readers.[72] *Terakkî-i Muhâdderât* made comparisons between the Ottoman and European societies of the period and criticized the social backwardness of women in the Ottoman society. Also, the newspaper printed news about the western feminist movements quoted in British newspapers.[73] Education and job opportunities for women, polygamy and equality between men and women are among the popular topics in *Terakkî-i Muhâdderât*.[74]

The magazine *Âyine* (Mirror), published in Selanik between 1874 and 1876, targeted women and children as its audience.[75] Marital affairs, spousal attitudes and duties, child training and health are some of the topics found in *Âyine*.[76] As Ayşe Bozkurt wrote in her article titled "93 Harbi Eşiğinde Selanik'te Bir Kadın Dergisi:

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[70] For general information about Ottoman women magazines and newspapers: Aynur İlyasoğlu and Deniz İnsel. "Kadın Dergilerinin Evrimi," *Türkiye'de Dergiler ve Ansiklopediler (1849-1984)* (İstanbul: Gelişim Yayınları, 1984); Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990)*, (İstanbul: 1994); Zehra Toska ve Aslı Davaz Mardin. "Kadın Dergileri," *Dünden Bugüne İstanbul Ansiklopedisi* IV, (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı Yayınları, 1994), pp. 344-347; Şefika Kurnaz. "Kadın Dergileri," *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1993), pp. 58-71; Şefika Kurnaz. "Kadın Dergileri," *II. Meşrutiyet Dönemi'nde Türk Kadını*, (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996), pp. 139-193.

[71] For more information about the newspaper *Terakkî*: Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* pp. 65-66.

[72]Aynur İlyasoğlu and Deniz İnsel. "Kadın Dergilerinin Evrimi," p. 164; Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990),* p.15.

[73] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990),* p. 16.

[74] Aynur İlyasoğlu, Deniz İnsel. "Kadın Dergilerinin Evrimi," p. 165.

[75] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990),* p. 17.

[76] Serpil Çakır, *Osmânlı Kadın Hareketi,* p. 25.

Âyine (1875-1876),"[77] this magazine, published in Selanik between 14 November 1875 and 15 October 1876, dealt with a lot of novelties and changes that the Muslim women and children went through. It called itself a newspaper and was sold for 20 *para* every Sunday.[78] According to Ayşe Bozkurt, only three names appeared in each issue of the magazine, which had to disrupt its publication on some weeks. Although we do not have enough information about these people (Mustafa, Mahmud and Hamdi Bey), it is stated that they pioneered in printing local newspapers in Selanik.[79] The magazine articles stressed the importance of early education on the personality formation and held mothers responsible for this training. They especially underscored the importance of women's education for their readers.[80] However, Ayşe Bozkurt wrote that the theme of education in these articles was handled as "a process to teach people basic religious and practical information as well as good moral principles." Also, the way to reach this high morality was through carrying out one's duties to oneself, one's family, social circle, nation, country and religion.

Actually, we see that this topic of education in the magazine *Âyine* overlaps with the educational reforms in the *Tanzîmât* period and Sultan Abdülhamid II's reign, and that the school curricula as well as the textbooks were oriented accordingly.[81] As Ayşe Bozkurt writes, on the first issue of *Âyine,* the insufficiency of education in the Ottoman Empire was stressed and the fact that the recently opened girls' schools could be considered a serious effort in this regard was stated.[82]

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[77] Ayşe Bozkurt. "93 Harbi Eşiğinde Selanik'te Bir Kadın Dergisi: *Âyine* (1875-1876)," *Kekibeç,* No. 19, (2005), pp. 73-97.

[78] ibid., pp. 73-74.

[79] ibid., p. 74.

[80] ibid., p. 75.

[81] ibid., p. 77-78.

In one of the reader letters (even though they cannot be ascertained that they were really written by readers), there was a demand for "simplicity of language in the articles," which gives us an insight into the possible education level of the readers.[83] Also, in another letter, there was a complaint that the number of girls going to the newly opened girls' school was rather low and this was attributed to the attitude of parents.[84]

Furthermore, education and house management, marital relations were also among the topics of articles. The magazine assigned men the responsibility of earning the livelihood of the family whereas women were primarily supposed to keep their spouses pleased, take care of the housework and raise well-mannered kids who would become conformed citizens. It is advised in the articles to stay away from fortune-telling, early marriage, extravagance and frivolity.[85] In Ayşe Bozkurt's article, one of the most commonly criticized topics in the magazine was birth control or induced or assisted miscarriages. The article states that the magazine printed writings about the moral wrongness of such practices as well as frequently mentioning state regulations and punishments.[86] Finally, Ayşe Bozkurt mentions the aid campaign of the magazine. She states that it is underscored in the magazine that women should participate in the campaign just like men; and that they should be encouraged to send gifts "in the name of the homeland" during 1875 Hersek uprising and 1875-1876 Serbian and Karadağ-Ottoman wars.[87]

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[82] ibid., pp. 75-76.

[83] ibid., p. 82.

[84] ibid., p. 83.

[85] ibid., pp. 78-80.

[86] ibid., pp. 81-82.

[87] ibid., pp. 84-85.

Besides *Âyine*, the magazine *Âile* (Family) came out on 27 May 1880[88] for the first time and targeted kids, women and housekeeping.[89] As Şefika Kurnaz says, the magazine *Âile* which started to be published in 1880 was owned by Mihran; and Şemseddin Sami was its author.[90] Şemseddin Sami wrote about the aim of the magazine as follows: "this is a magazine related to family matters, that is to say, women, children and housework; and it contains diverse topics." Emel Aşa states the aim of the *Âile* magazine as "giving information necessary for the family and providing an educational publication for women to develop intellectually, morally and to learn efficient house management."[91]

The magazine *Hanımlar* (Ladies) came out in 1883, and dwelt on topics similar to other women's magazines. Serpil Çakır says the number of women writers increased in this magazine.[92] However, according to Emel Aşa, it is not correct to claim that these writers were really women even though they used female names such as "*Bir Kocakarı* (A Harridan), *İhtiyâr Bir Kadın* (An Old Woman), Mevhîbe Hanım, Sa'ide, *Yeni* Leylâ Hanım, *Yeni* (New) Fitnat Hanım." Emel Aşa thinks that considering the circumstances of the period, it is unlikely for so many women writers to be writing for a newspaper or a magazine. Also, it is wrong to determine sex in a period when using pen names, especially male writers assuming female names, was so popular.[93] However, Emel Aşa, like Serpil Çakır, points out the fact that so many writers with a "female identity" wrote in *Hanımlar,* considering only the signatures,

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[88] Emel Aşa. "1928'e kadar Türk Kadın Mecmuaları," p. 87.

[89] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990)*, p.17.

[90]Hasan Duman, *İstanbul Kütüphaneleri Arap Harfli Süreli Yayınlar Toplu Kataloğu (1828-1928)* (İstanbul: İslâm Tarih, Sanat ve Kültür Araştırma Merkezi, İslâm Konferansı Teşkilâtı, 1986), p. 9.

[91] Emel Aşa. "1928'e kadar Türk Kadın Mecmuaları," pp. 37-38.

[92] Serpil Çakır, *Osmânlı Kadın Hareketi*, p. 26.

[93] Emel Aşa. "1928'e kadar Türk Kadın Mecmuaları," pp. 57-58.

which distinguished it from previous newspaper or magazines.[94] Şefika Kurnaz says Cafer was the real author of the magazine,[95] whereas Emel Aşa stresses that it was not mentioned in *Hanımlar* that the magazine had a "license holder" (*imtiyâz sâhibi*) therefore, she says that Cafer was the "*muhârrir*" (writer) or chief author.[96] Also, Emel Aşa designated the aim of the magazine as "to serve the progress of women through culture and publish all kinds of topics related to women's world."[97]

Another women's magazine was *Şükûfezâr* (Flower Garden). Serpil Çakır claims *Şükûfezâr* was the first women's magazine that was owned and written totally by women.[98] Şefika Kurnaz also states that the license holder of the magazine was Arife Hanım[99] and repeats that the magazine was the first to be published by women.[100] However, both issues always raise question marks in minds. Hatice Özen, in her book titled *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990),* says that the price of *Şükûfezâr* printed by Arife Hanım in 1886 was 50 *para*.[101] Arife Hanım claimed "civilization could only be achieved by education," and said in the preface to the first issue:

> We are ridiculed by men for our long hair and supposedly limited minds. We will try to disprove that. We will not trade womanhood for manhood or vice versa. We will take steps towards working. They

[94] ibid., p. 58.

[95] Hasan Duman, *İstanbul Kütüphaneleri Arap Harfli Süreli Yayılar Toplu Kataloğu (1828-1928),* p. 143.

[96] Emel Aşa. "1928'e kadar Türk Kadın Mecmuaları," p. 55.

[97] ibid., p. 57.

[98] Serpil Çakır, *Osmânlı Kadın Hareketi*, p. 26.

[99] Hasan Duman, *İstanbul Kütüphaneleri Arap Harfli Süreli Yayılar Toplu Kataloğu (1828-1928),* p. 380.

[100] Aynur İlyasoğlu and Deniz İnsel. "Kadın Dergilerinin Evrimi," p. 164; Şefika Kurnaz. "Kadın Dergileri," *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 67.

[101] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990),* p. 18.

> say they will object to whatever we write about. We do not care. We can respond to fair and unfair objections. We do not worry about it.[102]

When talking about Ottoman women, Arife Hanım uses the pronoun "we," which is quite striking. I will not discuss who is meant by the "we" here. However, it is important to note that although "we" may refer to a unity among women against men, actually "we" generally designated a group of upper class women.

To continue with women's journals in this period, *Mürüvvet* (Joy) started to be published in 1888, and according to Serpil Çakır, it was sponsored by Sultan Abdülhamid II.[103] Şefika Kurnaz says that the magazine had a supplement for women, and that it was a weekly printed in İstanbul.[104] Emel Aşa admits that the magazine was promoted and sponsored by Sultan Abdülhamid II; and says its aim was "to train women as good wives to protect the family and social order and raise their cultural awareness." Also, she underscores the fact that the magazine was supported by the Ministers of Education of the period, Münif Paşa and Ahmet Vefik Paşa.[105] When Emel Aşa examined the signatures in the issues she could get hold of, she found sixteen signatures, four of which belonged to women, and the rest belonged to male authors and their readers.[106] Nevertheless, here it needs to be questioned how real the readers were. *Parça Bohçası* (Rag Bag) was printed by Hatice Semiha Hanım and Rabia Kâmile Hanım in 1889 covering such topics as

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[102] Münir Süleyman Çapanoğlu. *Basın Tarihine Dair Bilgiler ve Hatıralar* (İstanbul: 1962), p. 31; Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990),* pp. 18-19.

[103] Serpil Çakır, *Osmânlı Kadın Hareketi*, p. 27.

[104] Hasan Duman, *İstanbul Kütüphaneleri Arap Harfli Süreli Yayınlar Toplu Kataloğu (1828-1928),* p. 298.

[105] "Gazete" *Mürüvvet*, No. 1, (15 Cemâziyyelahir 1305 \ 15 Şubat 1303 \ 28 February 1887), pp. 1-6; Emel Aşa. "1928'e Kadar Türk Kadın Mecmuaları," p. 64.

[106] Emel Aşa. "1928'e kadar Türk Kadın Mecmuaları," p. 66.

housekeeping, household order, and child care.[107] Şefika Kurnaz states that it was a fortnightly family magazine.[108]

By 1895, *Hanımlara Mahsûs Gazete* (Newspaper for Ladies) started to be published. It is considered to be a typical product of its period from *Tanzîmât* to the declaration of the Second Constitution. *Hanımlara Mahsûs Gazete* survived for thirteen years despite the heavy censorship of Sultan Abdülhamid II. Yaprak Zihnioğlu calls the period "Early Ottoman Period women's movement," and points out the role of the women as trainers of future generations and the importance of their education in this period. She describes the magazine as one which belonged to "white, free, intellectual, upper class women close to the dynasty."[109] *Hanımlara Mahsûs Gazete* is a very important source to grasp the perception of "ideal Ottoman Muslim woman" of the period. Thanks to *Hanımlara Mahsûs Gazete*, it is possible to study the lifestyles, ideas of pre-Second Constitution period upper class women and the social roles and duties assigned to them.

It is interesting to see that even though *Hanımlara Mahsûs Gazete* is a significant source for researchers who want to examine the lives of Ottoman Muslim women from upper and middle classes, a comprehensive and exhaustive study on this newspaper has not been made so far. It is a fact that there is a lot of research on *Hanımlara Mahsûs Gazete* which examine the newspaper under some particular topics, or which study only its certain issues. Before starting my master's thesis, I thought that to read and to criticize these previous works could help me a lot to decide on what else could be studied from this precious historical source, and to be

[107] Serpil Çakır, *Osmânlı Kadın Hareketi*, p. 27.

[108] Hasan Duman, *İstanbul Kütüphaneleri Arap Harfli Süreli Yayılar Toplu Kataloğu (1828-1928),* p. 316; Tezer Taşkıran. *Cumhuriyet'in 50. Yılında Türk Kadın Hakları*, p. 33; Şefika Kurnaz. "Kadın Dergileri," *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 67.

[109] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 53.

careful about what I should or should not do in my thesis. With this aim, I searched for the previous theses on *Hanımlara Mahsûs Gazete* in the theses database of the Republic of Turkey, The Council of Higher Education (YÖK). As a result of this inquiry, I found four master theses on *Hanımlara Mahsûs Gazete*, which were written in Turkey.[110] One of them was made for the Institute for Social Sciences of Dicle University in Diyarbakır in Turkish Language and Literature department. It examined approximately two hundred issues of *Hanımlara Mahsûs Gazete* published in different years, which could be mostly found in the National Library in Ankara.[111] The other three of these works were written for the Institute for Social Sciences of Atatürk University in Erzurum; the two of these three works were prepared with the same advisor and in the same department. The other one was prepared under a different advisor and a different department. However, these works were written in a sequence and the latter thesis writer knows the former. These three theses examine *Hanımlara Mahsûs Gazete* partially. For example, the first one looks at the first hundred (1-100) issues of the newspaper; the second one studies the second hundred (101-200) issues of the newspaper; and the third one examines the third hundred (201-300) issues of the same newspaper. In a general view, these three theses were composed of an introduction, which gives very brief information about the newspaper; then they continue with an index of the issues, which were included in each thesis. Afterwards, the transcriptions of the sample texts were presented, and lastly, the theses end up with a concise conclusion. However, it is a fact that each

[110] M. Fetih Yanardağ, *Hanımlara Mahsûs Gazete* Üzerine Bir Araştırma (M.A thesis, Dicle University, 1995); Hale Gürbüz, *Hanımlara Mahsûs Gazete* (M.A thesis, Erzurum Atatürk University, 2001); Arzu Şeyda, *Hanımlara Mahsûs Gazete* (101-200) (Tahlili Fihrist, İnceleme, Seçilmiş Metinler) (M.A thesis, Erzurum Atatürk University, 2003); Aybala Arı, *Hanımlara Mahsûs Gazete* (201-300) (Tahlili Fihrist, İnceleme, Seçilmiş Metinler) (M.A thesis, Erzurum Atatürk University, 2004).

[111] M. Fetih Yanardağ, *Hanımlara Mahsûs Gazete* Üzerine Bir Araştırma (M.A thesis, Dicle University, 1995).

thesis should be examined and criticized according to its contents; because they are separate works by different researchers, and their perspectives and styles of examining the sources differ from each other. In this sense, I decided to evaluate and criticize these theses separately.

In his master thesis, M. Fetih Yanardağ worked on approximately two hundred issues of *Hanımlara Mahsûs Gazete* published in different years, which could be found in the National Library in Ankara.[112] In the preface of his thesis, Fethi Yanardağ mentioned that *Hanımlara Mahsûs Gazete* was proof that Turkish family and literature were affected by the west.[113] He also mentioned that before he started his thesis about *Hanımlara Mahsûs Gazete*, he was afraid of not finding all the issues of the newspaper. However, after his visit to the National Library in Ankara, he said that he "found most of the issues" of *Hanımlara Mahsûs Gazete*. He found approximately two hundred issues of the newspaper, and worked on these issues in order to write his thesis. Moreover, he also stated that even though he asked for other issues of *Hanımlara Mahsûs Gazete,* he was informed that these issues could have been lost, or could have disappeared by tear-ups.[114] In his thesis, he firstly wrote an introduction in order to present *Hanımlara Mahsûs Gazete,* then he tried to examine the newspaper under different headings, such as "Woman," "Marriage," "Children," and "Literature and Music." At the end of his thesis, he wrote a conclusion about his work, and added an index of the issues of he used in his thesis, and presented the photocopies of some of the pages of *Hanımlara Mahsûs Gazete.*

[112] ibid.

[113] ibid., p. v.

[114] ibid., p. vi.

In his thesis, Fethi Yanardağ pointed out the name of the newspaper just to indicate that this newspaper "only" belonged to women. However, he did not approach the name of the newspaper from a "class" point of view.[115] Yet, even though he quietly stated the class of the people around the newspaper by stating that contribution of the five percent of its revenue to the orphan girls for their dowries, *Hanımlara Mahsûs Gazete* made a reconciliation between the public and the intellectuals or middle class people (*mutavasitîn*),[116] he did not make an explicit analysis on this issue. But, he also concluded his thesis with the argument that *mutavassıtîn* was a community that cared about the issues of women for the progress of the society, which spread to the community.[117] So, according to Fetih Yanardağ, *Hanımlara Mahsûs Gazete* shed some light on this aspect.[118]

In her master thesis, Hale Gürbüz worked on the first hundred (1-100) issues of *Hanımlara Mahsûs Gazete.*[119] In the preface of her thesis, while she was working on her research on this newspaper, Hale Gürbüz says that at the beginning she thought that the women in *Hanımlara Mahsûs Gazete* were the ones who fought for women's rights. But then, she saw that these women were good mothers who were interested in literature, who also loved reading and writing.[120] In addition, she announced the newspaper as the first women's newspaper,[121] and gave the date of 21 September 1322 (4 September 1906) as the last day of the publication of the

[115] ibid., p. 134.

[116] ibid., p. 3.

[117] ibid., p. 135.

[118] ibid., p. 135.

[119] Hale Gürbüz, *Hanımlara Mahsûs Gazete* (M.A thesis, Erzurum Atatürk University, 2001).

[120] ibid., p. v.

[121] ibid., p. 176.

newspaper.[122] She gave the number of the pages of the newspaper as eight,[123] and she did not make much of an analysis on the newspaper's content, context, readers or authors.

In the first part of her thesis, there is an index of the first hundred issues of the newspaper, starting with their dates of publication, continuing with an index of the names of the authors in alphabetical order, and ending with a subject index. In the first part, the publication days and dates of the first hundred issues were given according to the Rumi calendar. In the second part, the names of the authors were given with the names of the articles they presented together with the page and the issue numbers. In the last part, the articles were categorized under several topics according to their contents. In the second chapter of the thesis, Hale Gürbüz presents various transliterated articles from the newspaper in order to give an idea about the contents of the first hundred issues of *Hanımlara Mahsûs Gazete*. She categorizes her selective texts under nine topics called "Woman and Education," "Children," "Science," "Beauty - Fashion - Clothes," "Literature," "Marriage - Family Life," "Health," "Morality" and "Nature." Even though Hale Gürbüz made some technical mistakes about the page numbers and the publication dates of the newspaper it is also an obvious fact that *Hanımlara Mahsûs Gazete* was not the first women's newspaper in the Ottoman history her index for the first hundred issues of the newspaper could be very beneficial to see the articles under specific topics, and to observe the frequency of the authors who wrote in the first hundred issues of the newspaper. Moreover, the transliterated articles could be helpful to researchers who could not read Ottoman Turkish well, or to have pre-transliterated articles saves more time for

[122] ibid., p. 1.

[123] ibid., p. 4.

the researchers; therefore, they could spend their efforts on other Ottoman texts in order to transliterate them.

The other researcher who also worked on *Hanımlara Mahsûs Gazete* is Arzu Şeyda, who examined the second hundred (101-200) issues of the newspaper in her thesis.[124] In her thesis, she aimed to figure out the perspective of the Ottoman society towards Ottoman women, her position in the family and in the Ottoman society, and the issue of women's education.[125] After giving brief information about the newspaper in her first chapter, Arzu Şeyda takes into account the issues of women and their education in the Ottoman Empire in the nineteenth century. Under this broad topic, she examines the articles on women and their education of *Hanımlara Mahsûs Gazete.* In this context, she tries to identify "woman in the family," "woman as a teenager," "woman as a wife," "woman as a mother," woman as a grandmother," "woman in the household management," "woman in the society," "woman as a job-owner," and "woman as a writer." In the thesis, these topics were questioned according to some of the related articles in the second hundred issues of *Hanımlara Mahsûs Gazete.* The second chapter of the thesis includes the index of the second hundred issues of the newspaper, as I mentioned in the previous thesis. However, in this thesis, the first part of the index includes the publication dates of the second hundred issues of the newspaper according to the Hicri and the Miladi calendars, but it lacks publication days. The second part of the index includes the alphabetical index of the authors with the name of their articles as in the previous thesis that I mentioned. Yet, for the last part, Arzu Şeyda categorized the articles that she works on under the subjects of "woman," "education," "child," "marriage and family life,"

[124] Arzu Şeyda, *Hanımlara Mahsûs Gazete* (101-200) (Tahlili Fihrist, İnceleme, Seçilmiş Metinler) (M.A thesis, Erzurum Atatürk University, 2003).

[125] ibid., p. vi.

"literature," "fantasy-essay," "beauty," "fashion-embroidery," "nature," "science," "health," "faith," "newspaper," "fine arts," "human beings," and other "assorted topics." In the last chapter, as in the previous thesis, Arzu Şeyda presents her transliterated selective articles from the second hundred issues of *Hanımlara Mahsûs Gazete*. The benefits of the last two chapters for future-researchers are also valid here, as I mentioned for the thesis of Hale Gürbüz.

Aybala Arı also prepared her master's thesis on *Hanımlara Mahsûs Gazete*, and particularly she studied the third hundred (201-300) issues of the newspaper.[126] This thesis also starts with brief information about the newspaper, and then looks at the Ottoman women in the family as a human-being, as a wife, as a mother and as head of the household; in the society with her relations with jobs, education, and fine arts. Interestingly, Aybala Arı also examines women as rulers and the ruled, and their position between tradition and modernity.[127] However, the contents of each topic are not dealt with sufficiently. They consisted of ideas taken from the articles of the third hundred issues of the newspaper, and such a collection of different ideas in a casual manner gave birth to some awkward conclusions about the newspaper as well. Like the previous theses, the following chapter shows the index of the third hundred issues of the newspaper. In the first part, the publication dates of the articles were given according to the Rumi and the Miladi calendars, and the publication day of each article was also shown. Then, the alphabetical index of the names of the authors was given together with the names of their articles. For the last part, again, the articles were categorized under several topics such as "woman and education," "family and family life," "marriage," "children," "beauty," "fashion," "health," "literature,"

[126] Aybala Arı, *Hanımlara Mahsûs Gazete* (201-300) (Tahlili Fihrist, İnceleme, Seçilmiş Metinler) (M.A thesis, Erzurum Atatürk University, 2004).

[127] ibid., p. 5.

"language," "religion: Islamic philosophy; western philosophy; faith," "philosophy," "morality," "nature," "promenades of İstanbul," "newspaper," "assorted topics," "description," "sewing and sewing machine." In the last chapter of her thesis, Aybala Arı also gives transliterated selective articles from the third hundred issues of *Hanımlara Mahsûs Gazete.*

It is a fact that in these theses on *Hanımlara Mahsûs Gazete*, it is not primarily aimed to make a historical analysis of the era, or even of the newspaper. In fact, one of these theses was prepared for the Turkish Language and Literature Department, and the others were written for the Department of Secondary School Social Sciences Education. In this sense, to expect a historical analysis in these theses is not very realistic. However, especially as it was seen in Aybala Arı's thesis, to make a collage from the statements taken from various articles and to present this mixture of ideas as a reality of the era as well as the newspaper could distort historical facts and lead to false conclusions. On the other hand, the transliterations in the theses can save additional time for researchers to use their time on other Ottoman articles in order to transliterate them.

I neither used and even nor checked the transliterated texts in these theses, however, for my point of view, if a researcher wants to use these pre-transliterated texts in his or her thesis, he or she should be careful about their correctness. Lastly, at first glance, the indexes in each thesis can be seen as trivial, especially considering the detailed index of the *İstanbul Kütüphaneleri'ndeki Eski Harfli Türkçe Kadın Dergileri Bibliografyası*, which was published by Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı.[128] However, in my opinion, to see the frequency of the names of the authors in each hundred issues can also ease the burden of researchers when

128 *Yeni Harflerle Hanımlara Mahsûs Gazete (1895-1908) Seçki,* prepared by Mustafa Çiçekler & Fatih Andı (İstanbul: Kadın Eserleri Kütüphanesi ve Bilgi Merkezi Vakfı, 2009).

they are dealing with the authors of the newspaper. To group the articles under certain related topics can be beneficial to researchers as well. Briefly, as these three researchers said in their conclusions, these works can be helpful for further research on *Hanımlara Mahsûs Gazete*.

Furthermore, in her Ph.D. dissertation called "Unimagined Communities: State, Press and Gender in the Hamidian Era," Elizabeth Brown Frierson used *Hanımlara Mahsûs Gazete* as a historical source.[129] Elizabeth Frierson also published several articles on the same newspaper, but they are generally the compact versions of the chapters of her dissertation.[130] Because Elizabeth Frierson used *Hanımlara Mahsûs Gazete* as a historical source for her dissertation, for the sake of my research, it is obligatory for me to examine her work on *Hanımlara Mahsûs Gazete*, and to check her arguments in order to show what had been done on this newspaper so far, and what can be studied for further research by using the same source.

In her dissertation as well as in her articles, Elizabeth Frierson deals with the issues of "morality and modernism," "tradition and progress," "production and consumption," which were discussed in the articles in the Ottoman women's magazines in the late nineteenth century in the Ottoman Empire, and she tries to point out the effects of the Ottoman women's press of the Hamidian era on the well-secured field of the society and the fundamental and private sphere of modernization:

[129] Elizabeth Brown Frierson, Unimagined Communities: State, Press and Gender in the Hamidian Era (Ph. D dissertation, Princeton University, 1996).

[130] For the articles, see: Elizabeth Brown Frierson. "Unimagined Communities: Women and Education in the Late Ottoman Empire, 1876-1909," *Critical Matrix: The Princeton Journal of Women, Gender, and Culture* IX, No. 2, (1995), pp. 55-90; Elizabeth Brown Frierson. "Mirrors Out, Mirrors, in: Domestication and Rejection of the Foreign in Late Ottoman Women's Magazines (1875-1908)," in: D. Fairchild Ruggles (ed.). *Women, Patronage, and Self-Representation in Islamic Societies,* (New York: State University of New York Pres, 2000), pp. 177-204; Elizabeth Brown Frierson. "Women in Ottoman Intellectual History," *Late Ottoman Society: The Intellectual Heritage.* Elisabeth Ozdalga, ed. (London: Routledge Curzon, 2005), pp. 135–161.

"the household."[131] She claims that in the late nineteenth century of the Ottoman Empire, the level of the impact of "the Ottoman popular women's press" on the Ottoman society significantly increased due to the three reasons. The first reason was that the number of various level public schools augmented in the reign of Sultan Abdülhamid II; therefore, it increased the literacy rate in the society. The second reason was that the Ottoman state started to use inexpensive popular press as a tool of propaganda for its new legislations, market regulations, promotions and reforms in order to make them accepted by the society. The last reason was that day by day, the Ottoman Empire was getting more integrated with the world beyond its borders with the help of the new telegraph lines, railways and sea transportation. According to Elizabeth Frierson, thanks to these three reasons, there was an increase in the number of low-cost publications for the Ottoman women, and these "guides" carried "the winds of change" in the Ottoman Empire within their pages for the women. Therefore, these inexpensive publications became a "meeting point" between the state and the society.[132]

Moreover, Elizabeth Frierson says that in the Ottoman Empire, illustrated scientific and literary newspapers were generally sold for low prices, in fact for one or two *kuruş*; therefore, she calls these publications as "*kuruş* press" by comparing this concept to its counterpart in the western jargon, "penny press." According to Elizabeth Frierson, the survival of these inexpensive newspapers initially depended on the support of the state; however, in the 1890's, the readers of these newspapers contributed to the continuation of these publications by sending letters to the editors of the newspapers, or by actively responding to the advertisements in the

[131] Elizabeth Brown Frierson, "Mirrors Out, Mirrors In: Domestication and Rejection of the Foreign in Late Ottoman Women's Magazines (1875-1908)," p. 180.

[132] ibid., p. 179.

newspapers. By emphasizing the significance of the Ottoman women's press in the Hamidian era in the creation of a political public sphere, Elizabeth Frierson juxtaposes the reasons of this situation as follows: the flexibility of censorship implementations on the press; the selling of several women's newspapers for a very low price; the high number of illustrations in the newspapers for the sake of the people with a low level of literacy; and the participation of a great number of people in the process of the production of these popular publications and the topics discussed in these publications.[133] In this sense, Elizabeth Frierson claims that Sultan Abdülhamid II aimed to use the popular press in order to control every segment of the society and to manipulate them according to his will. Therefore, according to her, as a inexpensive, illustrated and popular women's newspaper, *Hanımlara Mahsûs Gazete* aimed to bring up the typical "ideal women" of the state's ideology: being a "good mother, good wife and good Muslim" under the patronage of Sultan Abdülhamid II.[134]

Furthermore, accepting the fact that the first authors of *Hanımlara Mahsûs Gazete* were women from the upper class, Elizabeth Frierson argues that thanks to the increasing numbers of the newly-opened public schools in the following years, a lot of "ordinary women" took their places among the newspaper's authors; therefore, she advocates that in a short period of time, *Hanımlara Mahsûs Gazete* started to reach women from "every segment of the society."[135] According to Elizabeth Frierson, some of the readers' letters by women who graduated from newly-

[133] ibid., pp. 179-180.

[134] Elizabeth Brown Frierson, Unimagined Communities: State, Press and Gender in the Hamidian Era, p. 18.

[135] ibid., pp. 78-81.

established public schools,[136] the low price of the newspaper, a good grasp of the writings in the newspaper by women who had a low level of reading thanks to abundance of visual materials in *Hanımlara Mahsûs Gazete*, as well as the availability of the newspaper in various cities in and out of the Ottoman Empire were proof enough that *Hanımlara Mahsûs Gazete* addressed and was read by women from different parts of the society. In this sense, Elizabeth Frierson claims that the reform efforts of the state tried to reach Ottoman women from various social backgrounds via *Hanımlara Mahsûs Gazete*.[137]

It is a fact that the work of Elizabeth Brown Frierson on *Hanımlara Mahsûs Gazete* is very significant for the benefit of research on Ottoman women's history. By drawing the attention of researchers to "the issue of Ottoman women" in the Hamidian era, she introduced the links between the Ottoman state, popular women's press and the Ottoman women, according to her point of view. In this sense, her work on the Ottoman women and the popular women's press in the reign of Sultan Abdülhamid II is a good-starting point to look more deeply at the issue of the Ottoman women during the Hamidian era.

One may think why I wrote a master's thesis on the *Hanımlara Mahsûs Gazete*, while Elizabeth Frierson has written a Ph.D. dissertation on the very topic and published some chapters of her dissertation as several articles. In my opinion, some of the arguments of Elizabeth Frierson included several pitfalls, and they were full of generalizations about the Ottoman women, the Ottoman women's press and the Hamidian era itself. Elizabeth Frierson firstly aims to approach the Hamidian

[136] Elizabeth Frierson gave the examples of readers' letters as "Üsküdar *Rüştîyyesi*'nden mezun Fatime Hanım" (Fatime Hanım, graduated from Üsküdar Middle School) or "Ebe okulu mezunu Fatime Hanım" (Fatime Hanım, graduated from Midwifery School).
Elizabeth Brown Frierson. "Late Ottoman Society-The Intellectual Legacy: Women in Late Ottoman Intellectual History," p. 142.

[137] ibid., pp . 142-143.

state and society from the perspective of the Ottoman women's press;[138] due to "the high numbers of female participants in the production of inexpensive popular press."[139] In this sense, she adds that "while the first writers for the magazine were indeed daughters of high civic officials and the occasional princess," "within a year of its founding, the journal (*Hanımlara Mahsûs Gazete*) had been taken over almost entirely by 'professional journalists and schoolteachers'."[140] I think that Elizabeth Frierson wants to refer to the ones who wrote regularly in the journals as "professional journalists," because there was not a distinctive factor that could determine whether a woman writer was a "professional journalist" or not. Moreover, the signatures of the "schoolteachers" in the letters sent to *Hanımlara Mahsûs Gazete*[141] could not be a reliable reference to construct an argument on, because even the frequent writers and poets of *Hanımlara Mahsûs Gazete* used nicknames and different signatures while they published their works. In addition, the argument of Elizabeth Frierson, namely that "one of the distinguishing features of *Hanımlara Mahsûs Gazete* was that its managing editors and staff writers were almost all women"[142] is too generalized, over-simplified and false, because especially after 1904, signatures of female writers were very few in number compared to their male counterparts. I will deal with this issue in my section for the "authors of *Hanımlara Mahsûs Gazete"* in more detail.

[138] Elizabeth Brown Frierson, "Unimagined Communities: State, Press and Gender in the Hamidian Era," p. 14.

[139] ibid., p. 13.

[140] ibid., p. 17.

[141] Elizabeth Brown Frierson, "Late Ottoman Society-The Intellectual Legacy: Women in Late Ottoman Intellectual History," pp. 142-143.

[142] Elizabeth Brown Frierson. "Unimagined Communities: State, Press and Gender in the Hamidian Era," p. 74.

Moreover, Elizabeth Frierson also argues that "the new professional women of İstanbul and the provinces" participated in this trend of writing.[143] I see the eagerness of Elizabeth Frierson to claim that the seeds of modernity, especially in women's education spread over every part of the Ottoman Empire during the reign of Sultan Abdülhamid II; therefore, the "new professional" Ottoman women rapidly joined this new writing trend in high numbers. However, even though during the reign of Sultan Abdülhamid II several public female schools were opened for girls, a comparative analysis ofthe number of male and female schools in the Ottoman Empire at that time as well as the ratio of male graduates to that of female graduates shows a huge discrepancy between them, in favor of males. In addition, considering the vast terrains of the Ottoman Empire, number of female schools and their graduates was very few.[144] Moreover, the number of newly opened vocational schools for girls and the number of their students and graduates indicated that, especially in this period, it was early to expect a radical change in terms of professions for the Ottoman women and their literacy rate.[145] Yet, even though these newly opened public schools and their female graduates contributed to the extension of the impact of the press, numbers are not that important. In the third chapter of my

[143] ibid., p. 80.

[144] In order to look at the schools which were opened during the reign of Sultan II. Abdülhamid: Hasan Ali Koçer. *Türkiye'de Modern Eğitimin Doğuşu ve Gelişimi (1773-1923)* (İstanbul: Milli Eğitim Basımevi, 1974); Bayram Kodaman. *Abdülhamid Devri Eğitim Sistemi* (İstanbul: Ötüken Yayınları, 1980); Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1993); Şefika Kurnaz. *II. Meşrutiyet Dönemi'nde Türk Kadını* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996); Selçuk Akşin Somel, *The Modernization of Public Education in the Ottoman Empire (1839-1908). Islamization, Autocracy and Discipline*, (Leiden: E. J. Brill Academic Publishers, 2001); Benjamin Fortna, *Imperial Classroom. Islam, Education and the State in Late Ottoman Empire* (Oxford: Oxford University Press, 2002).

[145] Elizabeth Frierson gives the quantitative data of the number of the newly opened public schools by claiming, "despite continuing staff shortages, the educational ministry under Abdülhamid II oversaw the opening of "approximately 9.147 primary schools, 219 middle schools, 104 secondary schools, and 18 higher or professional schools." However, it is a fact that these numbers include both male and females schools." Elizabeth Brown Frierson. "Unimagined Communities: State, Press and Gender in the Hamidian Era," p. 80. In the third chapter of my thesis, in the Ottoman women's education part, I will give better quantitative data about this issue.

thesis, I will argue about this issue under the section of the modernization of the education of the women's and girls during this time in more detail, supporting my arguments with certain quantitative data. Particularly, it is a fact that the main and frequent female authors and poets of *Hanımlara Mahsûs Gazete* had a very good level of education as a result of their *konâk eğitimi* (home-schooling) or attendance to the private schools, rather than public schools which were opened during the Hamidian era. In addition, their numbers were few compared to the number of all Ottoman Muslim women in the Ottoman Empire. I will also discuss this issue in my section of "the authors of *Hanımlara Mahsûs Gazete*" in more detail. It is a fact that the level of education of the Ottoman Muslim women, generally speaking, was not high during the reign of Sultan Abdülhamid II as Elizabeth Frierson supposed, however, to reach that level of education was only the "ideal" aim or target of the *Hanımlara Mahsus Gazete* as well as the Ottoman state. Yet, the reality was contrary to expectations.

Moreover, I am opposed to the terms Elizabeth Frierson used in her dissertation; for example "the Ottoman women," "the Ottoman reader" and "the Ottoman women's press." In my point of view, these two titles were too generalized, and the scope of their study exceeds that of the dissertation of Elizabeth Frierson. For example, Elizabeth Frierson claims that, not at the beginning, but within a year, the popular women's press reached the Ottoman women from "all of the segments of the society" during the reign of Sultan Abdülhamid II. However, what did "the popular women's press" mean, according to Elizabeth Frierson? Did it cover all Ottoman women's press of the Hamidian era regardless of religious, ethnic and class differentiations among them, or was *Hanımlara Mahsûs Gazete* enough by itself to make generalizations about the popular women's press of the Hamidian regime and

its relationship with the Ottoman state and the Ottoman women, according to Elizabeth Frierson? What did the Ottoman women refer to in of Elizabeth Frierson's argument? And what did she mean by saying that the popular press reached the Ottoman women from "all of the segments of the society"? In this sense, who was "the Ottoman reader," according to Elizabeth Frierson? What were the specific characteristics of her or him? It is obvious that the concepts in her arguments are too broad and the examples are insufficient and confusing.

For instance, even though Elizabeth Frierson used very few examples from other women's publications of the era, she generally used *Hanımlara Mahsûs Gazete* as a reference to the Ottoman women's press in the reign of Sultan Abdülhamid II. Moreover, the examples she chose from *Hanımlara Mahsûs Gazete* were not enough to make generalizations about the realities of the era. Furthermore, she does not make a definition of what kind of an Ottoman woman she studied. If she really claims that the wind of reforms and legislations was carried within the pages of *Hanımlara Mahsûs Gazete* to all segments of the society of the Ottoman Empire, it means that she totally ignores Ottoman women from lower classes of the Ottoman society. Because, on the one hand, Ottoman women from lower classes of the Ottoman society could not afford to buy a weekly women's newspaper, which was designed for the benefit of the upper and the middle class Ottoman Muslim women; on the other hand, they did not have a sufficient level of education to read the articles in the newspaper, which were also written with a heavy language. Therefore, Elizabeth Frierson says that because *Hanımlara Mahsûs Gazete* was full of illustrations, women who did not have a good level of education could also understand what was written in the newspaper. However, from my point of view, in order to make this claim, one must never have seen the issues of *Hanımlara Mahsûs Gazete*. Because,

firstly, there were not many illustrations in *Hanımlara Mahsûs Gazete,* except for the advertisements section and fashion; secondly, if there was an illustration or a photo next to an article or news, it was generally taken from a European journal and put there as an ornament, so it was usually irrelevant to that article or news. In other words, it was impossible to correctly understand the contents of the article or news just by looking at the illustrations on the same page of *Hanımlara Mahsûs Gazete.*

Served as an educative and an informative guide, a fashion advisor and an entertaining supplementary to amuse Ottoman Muslim women from the upper and middle classes of the Ottoman society during the reign of Sultan Abdülhamid II, contrary to Elizabeth Frierson's argument, the *Hanımlara Mahsûs Gazete* did not reach to the all segments of the Ottoman society. Actually, in a general sense, Ottoman women's magazines and newspapers had a tendency to reach all Ottoman women from different segments of the Ottoman society.[146] As Yavuz Selim Karakışla mentions in his article, "Kadın Dergilerinde (1869-1927) Osmanlı Hanımları ve Hizmetçi Kadınlar," every Ottoman woman magazine, which was published between the years of 1869-1927 claimed to address to all Ottoman women regardless of their classes and sects.[147] However, to hear the voices of the female slaves, concubines or "other" women coming from lower classes was almost impossible in the lines of the articles in these journals. Generally, the relationship between the master and her housemaid was narrated in the eye of the master not in the eye of the housemaid. This class relation between the *hanım* (lady) and *kadın* (woman) will be underlined throughout the thesis.

[146] Yavuz Selim Karakışla. "Osmanlı Hanımları ve Hizmetçi Kadınlar (1869-1927)," *Toplumsal Tarih* XI, No. 63, (March 1999), p. 15.

[147] ibid., p. 15.

Moreover, in her dissertation, Elizabeth Frierson also frequently emphasized the inexpensiveness of *Hanımlara Mahsus Gazete*; therefore, she claimed that every woman could easily afford this publication. Among the characteristics of the *Hanımlara Mahsus Gazete,* I will show all price fluctuations of the *Hanımlara Mahsus Gazete,* and it is a fact that a woman from the lower classes of the Ottoman society could not on earth prefer to buy *Hanımlara Mahsus Gazete* instead of compensating her basic needs for her household. In fact, she probably did not have a good level of education and leisure time to read a newspaper, which was full of articles that mostly related to topics for upper and middle classes of the Ottoman Muslim women. Moreover, there was no information in the newspaper that showed how many *Hanımlara Mahsûs Gazete* were printed and were sold, exactly. The fluctuations in price of the newspaper showed that the newspaper did not have a constant selling strategy; therefore, it is not easy to claim whether *Hanımlara Mahsûs Gazete* reached the all the segments of the "upper and middle class Ottoman Muslim women," as well. Briefly, considering the price of the newspaper and the topics that were discussed in the articles, as well, it is obvious to see that *Hanımlara Mahsûs Gazete* was a woman magazine like today's tabloid women's magazines such as *Elele, Cosmo, Marie Claire,* especially addressing to Ottoman Muslim women from the upper and middle classes, and it aimed to entertain and educate them in their well-secured households.[148]

Consequently, even though *Hanımlara Mahsûs Gazete* had been partly used as a source in some research, there are still a lot to do with this valuable source in order to learn more about the Ottoman Muslim women from the upper and the middle classes of the Ottoman society during the reign of Sultan Abdülhamid II.

[148] Yavuz Selim Karakışla. "Arşivden Bir Belge (12): *Hanımlara Mahsûs Gazete'*ye İmtiyaz Verilmesi (1895)," *Toplumsal Tarih* XIII, No. 75, (March 2000), p. 42.

In sum, women whose visibility increased in the social and cultural milieu and who got accepted as individuals with the *Tanzîmât* period started to question their social roles. To this end, they primarily published literary works and then women's newspapers and magazines. They attracted attention in their writings usually with their distant approach to the west[149] and focused on "Ottomanism" and "female morality."[150] In this period, the writings of "white, free, intellectual, upper class women close to the dynasty"[151] about womanhood set the ground for a new discourse to elevate the social and familial position of women in later periods.

Ottoman Women in the Second Constitutional Period

Together with the declaration of the Second Constitutional period, new social and political transformations once again led to discussions about the traditional roles of women.[152] Together with the Declaration of Freedom period, factors precipitating women's participation in social life caused discussions to focus on work life and higher education for women.[153] In other words, post-Second Constitutional period women's newspapers and magazines differed in their contents from those in previous periods, and in these publications, economic and political writings also appeared along with the usual topics of housekeeping, child care, fashion, sports, health and literature.[154]

[149] ibid., p. 46.

[150] ibid., p. 47.

[151] ibid., p. 53.

[152] Aynur İlyasoğlu, Deniz İnsel. "Kadın Dergilerinin Evrimi," p. 165.

[153] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990)*, p. 24.

[154] Esra Çon. "A Decolite Journal for Frappante Ottoman Turkish Women: *Süs* (1923-1924)," pp. 3-4.

The number of women's newspapers and magazines also increased in comparison to previous periods. It can be argued that the newly opened state schools, increasing awareness about the importance of girls' education and literacy were all rather influential in this. Also, the atmosphere of freedom in the press that accompanied the first years of the Second Constitutional period after the heavy censorship of Sultan Abdülhamid II cannot be ignored. For instance, the same wave of freedom swept İstanbul press during Armistice, and generally in this period there was a huge publication boom.[155] Lastly, the increase in the number of women's newspapers and magazines during Armistice can be interpreted as a better appreciation of women's journals by the Ottoman society.[156]

Women's Associations

Various women's associations were set up along with women's publications. Especially with the Association Law that came out in 1909, associations gradually became more functional as they gained experience in responding to organizational problems and cooperating in the fight for rights.[157] As a cooperation project, the first Ottoman Muslim women's group to form is assumed to be the one established by Mithat Paşa's wife in 1876.[158] Nicole A.N.M. van Os stresses that the number of

[155] For information about press in the armistice period, see: İzzet Öztoprak, *Kurtuluş Savaşında Türk Basını: Türkiye İle İlgili Dış Haberler ve Bunların İç Basındaki Tepkileri, Mayıs 1919-Temmuz 1921* (Ankara: Türkiye İş Bankası Kültür Yayınları, [1. Baskı], 1981); İhsan Ilgar, *Mütarekede Yerli ve Yabancı Basın* (İstanbul: Kervan Yayınları, 1973); Namık Ambarcıoğlu (ed.), *Mütareke Yıllarından Vesikalar: Ahmet Emin Yalman'ın Mütareke Devrinde Yazdıkları* (İstanbul: Vakit Kitapevi, 1946).

[156] Vuslat Devrim Altınöz. "The Ottoman Women's Movement: Women's Press, Journals, Magazines and Newspapers from 1875 to 1923," p. 14.

[157] Serpil Çakır, "Osmânlı Türk Kadınları Esirgeme Derneği," *Toplum ve Bilim*, No. 45, (Spring 1989), p. 91.

[158] Nicole A.N.M. van Os. "Osmânlı Kadın Dernekleri: Geçmişten Gelen Kaynaklar, Gelecek İçin Kaynaklar," *Toplumsal Tarih* XVII, No. 99, (March 2002), p. 8. In addition, for brief information

associations in which Muslim women were dominant was rather limited until 1908, and that after the 1908 Young Turk Revolution, it was actually possible to officially found civil societies for women.[159] There were many societies especially aiming to improve the living conditions of soldiers and their families, martyrs' families as well as poor women and kids; create educational opportunities for them; and enlighten women during war years.[160]

According to Fatma Kılıç Denman, the most important feature of women's societies in the Second Constitutional period was the fact that they modelled themselves after their western counterparts. A few of those were these:[161] *Osmânlı Kadınları Şefkât Cemiyet-i Hayriyesi* (Charitable Association of Ottoman Women) (1908), *Teâli-i Nisvân Cemiyeti* (Society for the Elevation of Women) (1908),[162] *Osmânlı Cemiyet-i Hayriye-i Nisvâniyesi* (Women's Charitable Association) (1909), *Esirgeme Cemiyeti* (Society for the Protection of Women) (1909),[163] *Teâli-i Vatân Osmânlı Hanımlar Cemiyeti* (Association of Ottoman Women for the Elevation of Country) (1910), and *Osmânlı Müdâfa'a-i Hukûk-ı Nisvân Cemiyeti* (Society for Defense of Women Rights) (1913).[164] For example, one of these societies, *Osmânlı*

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about Ottoman women's associations, see: Serpil Çakır. "Osmânlı Kadın Örgütleri," in: *Dünden Bugüne İstanbul Ansiklopedisi* IV, (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı Yayınları, 1994), pp. 354-358.

[159] Nicole A.N.M. Van Os. "Osmânlı Kadın Dernekleri: Geçmişten Gelen Kaynaklar, Gelecek İçin Kaynaklar," p. 8.

[160] ibid., p. 8. See also: Serpil Çakır. "Osmânlı Kadın Örgütleri," in: *Dünden Bugüne İstanbul Ansiklopedisi* IV (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı Yayınları, 1994), pp. 354-358; Serpil Çakır. "Osmânlı Kadın Dernekleri," *Toplum ve Bilim*, No. 53, (Spring 1991), pp. 139-157; Serpil Çakır. "Yüzyılın Başında Kadın ve Aile Dernekleri ve Nizamnameleri," *Sosyo-Kültürel Değişme Sürecinde Türk Ailesi* III, (Ankara: Başbakanlık Aile Araştırma Kurumu, 1992), pp. 988-1012.

[161] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 44.

[162] Esra Çon. "Meşrutiyet Dönemi Kadın Derneklerine Bir Örnek: Teâlî-i Nisvân Cemiyeti," *Naftalin*, Year. 1, No. 1, (Fall 2003), pp. 45-47.

[163] Serpil Çakır. "Osmânlı Türk Kadınları Esirgeme Derneği," pp. 91-97.

Cemiyet-i Hayriye-i Nisvâniyesi (1909) was contemporaneous with the magazine *Kadın* (Woman)*;* and had an important place in it. Zekiye Hanım was one of the literary figures of Selanik, and one of the writers of *Kadın.* She led the establishment of the society. The objectives of the society are listed as "serving schools, trying to disseminate knowledge and helping the needy" by Fatma Kılıç Denman.[165] Another one of these societies was *Teâli-i Vatân Osmânlı Hanımlar Cemiyeti,* and it was based in Selanik *İttihâd ve Terakkî Cemiyeti* (Committee of Union and Progress). It was founded on 17 November 1909, and it aimed to help anyone in need regardless of gender or religious denomination.[166] The societies of the period with strong ties to the political power continued charity work on the one hand, while working towards a "proper" training of the young generations, on the other.[167] Also, societies working for women's rights and liberties carried out important activities in that respect. This buzz helped women participate in work and social life more.[168]

Serpil Çakır categorized women's organizations into such groups as those seeking solutions to the country's problems, charities, education and culture-oriented ones, feminists, political ones, women branches of political parties and defense-oriented ones.[169] For instance, *Şefkât-i Nisvân* (Women's Compession), set up by Emine Semiye Hanım in 1898 in Selanik, and *Osmânlı Kadınları Şefkât Cemiyet-i Hayriyesi*, set up in 1908, are examples of charities. As Serpil Çakır states, *Osmânlı*

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[164] Serpil Çakır. "Bir Osmânlı Kadın Örgütü: *Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti*," *Tarih ve Toplum* XI, No. 66, (June 1989), pp. 16-21.

[165] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 124.

[166] For additional information, see: Zafer Toprak. "İkinci Meşrutiyet'de Kadın Dernekleri: İttihâd ve Terakkî ve Teâlî-i Vatân Osmânlı Hanımlar Cemiyeti," *Toplum ve Bilim,* No. 43-44, (Fall 1988–Winter 1989), pp. 183-190; Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın,* p. 123.

[167] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın,* pp. 44-45.

[168] ibid., p. 45.

[169] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 43.

Kadınları Şefkât Cemiyet-i Hayriyesi helped all Ottoman women regardless of their religious affiliations, but they especially assisted single women with kids.[170] The society gathered its revenues either from membership fees from its upper and middle class educated members or from the sales of goods in "compassion markets."[171] It also functioned as the women's branch of the Committee of Union and Progress, and tried not to limit its activities to only Selanik.[172] *Şefkât-i Nisvân*, on the other hand, was the first women's organization set up by Emine Semiye Hanım, who was the chair of the Union and Progress Women's Revolution (*İhtilâl*) Committee, in 1898 in Selanik."[173]

Another charity about which we do not know much in Ottoman women's history studies is *Şişli Cemiyet-i Hayriye-i Nisvâniyesi* (Şişli Philanthropic Women's Society).[174] It does not even get a mention in important women's history studies[175] or is only briefly referred to,[176] but Şefika Kurnaz sums up their activities as follows: "We do not know enough about this society which was established in 1914. The president was Leyla Hanım, daughter of *Serdâr-ı Ekrem* (Army Commander)

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[170] ibid., p. 43.

[171] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 127.

[172] ibid., pp. 127-128.

[173] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 43.

[174] Yavuz Selim Karakışla, "Şişli Cemiyet-i Hayriye-i Nisvâniyesi (1915), *Tarih ve Toplum* XXXV, No. 210, (June 2001), pp. 5-12.

[175] Serpil Çakır. *Osmânlı Kadın Hareketi,* (İstanbul: Metis Yayınları, 1994); Serpil Çakır, "Osmânlı Kadın Dernekleri," *Toplum ve Bilim*, No. 53, (Spring 1991), pp. 139-157; Serpil Çakır, "Osmânlı Dönemi Kadın Örgütleri," *Dünden Bugüne İstanbul Ansiklopedisi* IV, (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı, 1994), pp. 354-355; Yavuz Selim Karakışla, "Şişli Cemiyet-i Hayriye-i Nisvâniyesi (1915)," p. 5, footnote 3.

[176] Tezer Taşkıran. *Cumhuriyet'in 50. Yılında Türk Kadın Hakları,* p. 39; Bernard Caporal. *Kemalizmde ve Kemalizm Sonrasında Türk Kadını* (Ankara: İş Bankası Kültür Yayınları, 1982), pp. 149-150, footnote 479; Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923)* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1992), p. 122; Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996), pp. 211-212; Yavuz Selim Karakışla, "Şişli Cemiyet-i Hayriye-i Nisvâniyesi (1915), p. 5.

Abdülkerim Paşa; the members were Talât, Süreyya, Edibe, Mu'tia, Ranâ, İclâl, Kerime and Fatma *Hanım*s. Leyla *Hanım* received a silver Red Crescent medal, while the members got bronze for their useful contributions."[177]

Yavuz Selim Karakışla stresses that, based on their activity reports from 1918, it was set up in 1915 (1331), and their activities were not just limited to help given to *Hilâl-i Ahmer* (Red Crescent) *Cemiyeti*.[178] Yavuz Selim Karakışla also says *Şişli Cemiyet-i Hayriye-i Nisvâniyesi* could be the continuation of *Cemiyet-i Hayriye-i Nisvâniye*. The latter was set up by Zekiye Hanım, another daughter of *Serdâr-ı Ekrem* Abdülkerîm Paşa, in Selanik in 1908. The former was founded in Şişli, İstanbul right after Selanik was occupied by the Greeks.[179] Yavuz Selim Karakışla groups the activities of the charity society *Cemiyet-i Hayriye-i Nisvâniyesi* in four main categories: Especially "during the First World War, supplies were distributed to the poor in İstanbul."[180] Poor women received meager financial support for fares, rents and capitals if they were unemployed.[181] "Educational support was given to poor kids to go to a boarding school so that they could learn a vocation and support their family."[182] Also for wounded Ottoman soldiers in Feriköy Hospital, they provided food, medicine and paid the utility bills of the hospital.[183] Besides all these,

[177] Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923)*, p. 122; Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını*, pp. 211-212.

[178] Yavuz Selim Karakışla, "Şişli Cemiyet-i Hayriye-i Nisvâniyesi (1915)," p. 5.

[179] Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1992) p. 122; Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını,* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996), pp. 205-206, 211-212.

[180] Yavuz Selim Karakışla, "Şişli Cemiyet-i Hayriye-i Nisvâniyesi (1915)," p. 6.

[181] ibid., p. 8.

[182] ibid., p. 8.

[183] ibid., pp. 6-9.

Yavuz Selim Karakışla stresses that the society was on very good terms with the government of Committee of Union and Progress.[184]

Apart from these, there were other charities by the name of *Hizmet-i Nisvân* (Service of Women)*, Topkapı Fukarâperver Cemiyet-i Hayriyesi* (Topkapı Committee for Poor Relief)*, Himâye-i Etfâl Cemiyeti Kadınlar Kolu* (Society for Protection of Children, Women's Branch), *Asker Ailelerine Yardımcı Hanımlar Cemiyeti* (Society of Ladies for the Support of Soldiers' Families)[185] and *Müslüman Kadın Birliği* (Muslim Woman Unity).[186] For example, *Hizmet-i Nisvân Cemiyeti* was established and led by Emine Semiye Hanım, and aimed to supply winter provisions for the "lion-hearted soldier brothers" as well as other charitable work.[187] Şefika Kurnaz says *Topkapı Fukarâperver Cemiyet-i Hayriyesi* could have been set up to help the needy in Topkapı, and stresses that there is not enough information to confirm whether it was a women's organization or not. Şefika Kurnaz says that Serpil Çakır sees it as a women's organization based on her footnotes on organizations,[188] while the reference point for that information is Aziz Haydar's article in *Kadınlar Dünyâsı* (Women's World).[189] However, she says there is no information there about it.[190] As Rahmi Çiçek states, one of these organizations, *Asker Ailelerine Yardımcı Hanımlar Cemiyeti,* which was founded on 24 December

[184] ibid., p. 10.

[185] Rahmi Çiçek, "Asker Ailelerine Yardımcı Hanımlar Cemiyeti'nin Faaliyetleriyle İlgili Bir Belge," *Tarih ve Toplum* XX, No. 116, (August 1993), pp. 14-15.

[186] Serpil Çakır. *Osmânlı Kadın Hareketi,* pp. 45-46.

[187] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 123.

[188] Serpil Çakır, *Osmânlı Kadın Hareketi,* p. 45.

[189] Aziz Haydar, "Topkapı Fukarâperver Cemiyet-i Hayriyesi," *Kadınlar Dünyâsı*, No. 129, (18 Rebîyyülevvel 1331 \ 1 Şubat 1329 \ 14 February 1914), p. 3.

[190] Şefika Kurnaz. *II. Meşrutiyet Dönemi'nde Türk Kadını,* p. 214.

1914,[191] especially helped soldier families who were hungry and miserable because of continuous wars:

> 49,116 Muslim, and 16,375 non-Muslim, for a total of 65,491 people in 22,600 soldier families regularly received nine items of food for a total of approximately 11,892,221 kg. Needy primary school students were served lunch. Survivors of Fatih fire received food supplies such as 4.500 kg of olives, grapes and figs. Soldier families who survived the same fire got 5.000 liras through the fire (*harîk*) commission. Also, the School of Industry (*dârü's-sına'a*) of the Center for the Ladies of Red Cresent (*Hilâl-i Ahmer Hanımlar Merkezi*) got 5.000 liras to employ soldier families. Children of veterans and martyrs were placed in schools. Soldier daughters got supplies; patients and new mothers got financial aid.[192]

In her article called "Aiding the Poor Soldiers' Families: Asker Ailelerine Yardımcı Hanımlar Cemiyeti,"[193] Nicole A.N.M. van Os also studied *Asker Ailelerine Yardımcı Hanımlar Cemiyeti* or *Heyeti,* or *Muhtâç Asker Âilelerine Muâvenet Cemiyeti* (Society for the Support of Needy Soldiers' Families)[194] or *Bîkes Asker Âilelerine Muâvenet Cemiyeti* (Society for the Support of Indigent Soldiers' Families),[195] which was established by "the wives and daughters of prominent

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[191] Rahmi Çiçek, "Asker Ailelerine Yardımcı Hanımlar Cemiyeti'nin Faaliyetleriyle İlgili Bir Belge," p. 14. Tarık Zafer Tunaya states that this society was established in 1915. Tarık Zafer Tunaya, *Türkiye'de Siyasi Partiler* I, (İstanbul: Hürriyet Vakfı Yayınları, 1984), p. 476; Rahmi Çiçek, "Asker Ailelerine Yardımcı Hanımlar Cemiyeti'nin Faaliyetleriyle İlgili Bir Belge," p. 15, footnote 2.

[192] Rahmi Çiçek, "Asker Ailelerine Yardımcı Hanımlar Cemiyeti'nin Faaliyetleriyle İlgili Bir Belge," p. 15.

[193] Nicole A.N.M. Van Os, "Aiding the Poor Soldiers' Families: The Asker Âilelerine Yardımcı Hanımlar Cemiyeti," *Türkiyat Mecmuası* 21, (Fall 2011), pp. 255-289.

[194] Lebib Selim, "Türk Kadınlığın harb-i umûmîdeki faâliyeti," *Türk Yurdu* IX, 3, 22 Teşrînievvel 1331 (4 November 1915) pp. 2797-2799. Lebîb Selîm calls the organization *Muhtâç Asker Âilelerine Muâvenet Cemiyeti* (Organization for the Support of Indigent Soldiers' Families). However, from the text it is clear she refers to the *Asker Âilelerine Yardımcı Hanımlar Cemiyeti.* Mentioned in: Nicole A.N.M. Van Os, "Aiding the Poor Soldiers' Families: The Asker Âilelerine Yardımcı Hanımlar Cemiyeti," p. 262.

[195] According to Şefika Kurnaz, an organization with this name was founded in 1916. A document in the Red Crescent archives referring to the organization under this name, however, is dated 15 February 1915 (and not 2 Şubat \ February 1914 as is jotted down on the document with pencil). Türk Kızılayı Arşivi, 12/202, 1 Şubat 1330. Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk kadını*, p. 214. Mentioned in: Nicole A.N.M. Van Os, "Aiding the Poor Soldiers' Families: The Asker Âilelerine Yardımcı Hanımlar Cemiyeti," p. 262.

German and Ottoman men on the initiative of the daughter of Field Marshal Liman von Sanders, probably in December 1914."[196] However, Nicole A.N.M. van Os states that there were no German members from 1918 onwards. According to Nicole A.N.M. van Os, the main aim of the organization was as follows:

> The main aim of the organization was, as the name indicates, to help families of soldiers and especially those families who were left behind without a breadwinner (*muînsiz*), because "[i]t is true that the government provides support to a certain degree, but the remainder is the duty of private initiatives." Initially, the organization wanted to help the *muînsiz* families by providing them with a bowl of soup every morning. However, finding it difficult to distribute soup, it decided to distribute (uncooked) food and goods instead. For this aim, it needed money.[197]

Nicole A.N.M. van Os added that in order to fund this need, the organization accepted money from other organizations, such as *Topkapı Fukarâperver Heyeti* (Topkapı Committee for Poor Relief) and the *Hilâl-i Ahmer* (Red Crescent).[198] Besides, the organization planned activities in order to raise funds, such as organization of concerts, or selling rosettes.[199] The sultan and women in the Imperial Harem donated to this organization as well as the wives and daughters of the German generals.[200] Moreover, it took donations from various women's organizations, and their leaders and members such as "*Şişli Cemiyet-i Hayriye-i Nisvâniyesi* (Şişli

[196] Rahmi Çiçek, "Asker Ailelerine Yardımcı Hanımlar Cemiyeti'nin Faaliyetleriyle İlgili Bir Belge," p. 13. According to Nicole A.N.M. Van Os, the first announcement of its being established was published in the newspapers in January 1915. "Asker Âilelerine Yardımcı Heyeti," *Tasvîr-i Efkâr*, 29 Kânûnievvel 1330 (11 January 1915), p. 3. However, she informed that, based on articles in *Tanîn* and *İçtihat,* Şefika Kurnaz gives a different date. Yet, she stated that "both sources just mention the foundation of the organization without giving an exact date." Şefika Kurnaz, II. *Meşrutiyet Döneminde Türk Kadını*, p. 212 footnote. Mentioned in: Nicole A.N.M. Van Os, "Aiding the Poor Soldiers' Families: The Asker Âilelerine Yardımcı Hanımlar Cemiyeti," p. 262.

[197] Nicole A.N.M. Van Os, "Aiding the Poor Soldiers' Families: The Asker Âilelerine Yardımcı Hanımlar Cemiyeti," p. 264.

[198] ibid., p. 265.

[199] ibid., p. 265.

[200] ibid., pp. 265-266.

Philanthropic Women's Organization), *Asker Âilelerine Yardımcı Hanımlar Cemiyeti* itself, *Kadıköy Fukarâperver Cemiyeti Hanımlar Şubesi* (Women's Branch of the Kadıköy Charitable Organization), trainees of Turkish Women (*Türk Kadınları*) *Biçki Yurdu* (School of Sewing) and presidents of *Yeniköy ve İstinye Müdâfa'a-i Milliye* (*Cemiyeti*) (Yeniköy and İstinye, Society for the National Protection), Seraste Hanım, and of *İstihlâk-i Millî (Kadınlar) Cemiyeti*, Melek Hanım.*"*[201] In her article, Nicole A.N.M. van Os also explained how people in need could obtain assistance from the organizations:

> Through advertisements in the newspapers the indigent families of soldiers were invited to apply for additional assistance. Families who wanted to apply needed to obtain a 'certificate of poverty' stating that their breadwinner was called in arms from the local *imâm* and *muhtâr* (headman). This certificate had to be presented to the local police station. After a further investigation into their situation, the police would provide them with a *vesîka* (official document) attesting to their poverty. This document together with the booklet showing their income as soldiers' families had to be handed to the organization in order to obtain goods. The organization did not distribute any money. The assistance to these families was thus need-based, that is, only those who needed the assistance and could testify to it had a right to assistance. Moreover, the women were not just poor women as such, but very explicitly the wife of soldiers.[202]

Since applications were too many, the organization could not help every family in need. Therefore, sometimes they had to stop taking applications or cut the food supplies.[203] Even though especially providing food was difficult taking the conditions of the period into consideration, it still did its best to help soldier families in a modest way.[204]

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[201] ibid., pp. 270-271.

[202] ibid., pp. 272-273.

[203] ibid., p. 277.

[204] ibid., p. 280.

There were also women's organizations that supported the development of education. For example, even though *Cemiyet-i Hayriye-i Nisvâniyesi* was a charity, it also tried to improve education. For this purpose, they opened schools or repaired the existing ones, especially those for girls; they also helped orphaned poor girl students.[205] After the Balkan War, *Osmânlı Türk Hanımları Esirgeme Derneği*[206] was set up in 1913 and took care of problems of poor women and orphaned kids. They especially tried to provide a vocational education for girls.[207] Nezihe Muhiddin, in her book titled *Türk Kadını,*[208] writes about the mission statement of *Esirgeme Derneği*:

> (…) As I attended these conferences in various districts of İstanbul, some ideas began to slowly take root in my mind. There was the opportunity to benefit from the help of the ladies around me to establish the Union and Progress Art School for Girls and to work as a society. The topic at hand was interesting enough: protecting domestic products, modernize and improve old handcrafts… The need for such a society screamed at us. Orphaned immigrant daughters of the Balkan wars… Needs, duties, memberships, they all came together and the society started to work easily. In fact my proposal was happily accepted by my friends, and we set to work immediately. Now the Society for the Protection of Women, (*Esirgeme Derneği*) was real…[209]

In the context of these aims, *Osmânlı Türk Hanımları Esirgeme Derneği* was set up; and in the first article of its by-laws, it stated their aim as financial and educational aid to the "Union and Progress Girls Industrial" school; teaching in the *dârü's-sına'a* that would be built for orphaned daughters of martyrs or immigrants and work for the

[205] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 46.

[206] Serpil Çakır, "Osmânlı Türk Kadınları Esirgeme Derneği," pp. 91-97; Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 115.

[207] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 48.

[208] Ayşegül Baykan and Belma Ötüş-Baskett. *Nezihe Muhittin ve Türk Kadını (1931)* (İstanbul: İletişim Yayınları, 2009).

[209] Ayşegül Baykan ve Belma Ötüş-Baskett. *Nezihe Muhittin ve Türk Kadını (1931),* pp. 103-105.

progress of the Ottoman economic life.[210] In the second article of the by-laws, it was written that if necessary, the organization would hold conferences only for women for a fee or free of charge to this end; create appropriate works to revive an interest in the arts; keep Turkish morality and customs alive; and open new branches in various places for women.[211]

Serpil Çakır stresses that just because the organization helped the Union and Progress School does not necessarily mean they had a loyalty to them. She refers to both the third article of the by-laws of the organization, which states "the organization will not have any affiliations with any other party or organization on matters related to school or *dârü's-sına'a* or in any financial matters," and also to Nezihe Muhiddin Hanım's ideas on the issue.[212] In this regard, Nezihe Muhiddin Hanım, who was one of the founders and the secretary of the organization, stressed the difficulty of a new organization to open a school right away and chose to improve the conditions of an already opened one.[213] Also, according to the seventh article of their by-laws, politics was outside the purview of their activities.[214] However, considering the circumstances of the period, it would not be correct to say these kinds of organizations were "totally independent of the political power" or "completely dependent on the government." Still, these organizations that supported vocational education and participation of women in the work life opened not just

[210] Serpil Çakır, "Osmânlı Türk Kadınları Esirgeme Derneği," pp. 92-93.

[211] ibid., p. 93.

[212] ibid., pp. 92-93.

[213] Nezihe Muhlis, "Kadınlar Dünyası Ceride-i Muhteremesine," *Kadınlar Dünyâsı*, No. 6, (15 Cemâziyyelevvel 1331 \ 9 Nisan 1329 \ 22 April 1913), pp. 2-3; Serpil Çakır, "Osmânlı Türk Kadınları Esirgeme Derneği," p. 93.

[214] Serpil Çakır, "Osmânlı Türk Kadınları Esirgeme Derneği," p. 94. Serpil Çakır says that the information about *Osmânlı Türk Kadınları Esirgeme Derneği* was taken from the two issues of women magazine called *Kadınlar Dünyâsı.* See: *Kadınlar Dünyâsı,* No. 2, (11 Cemâziyyelevvel 1331 \ 5 Nisan 1329 \ 18 April 1913); No. 3, (10 Cemâziyyelevvel 1331 \ 6 Nisan 1329 \ 19 April 1913).

vocational schools but also tailoring houses and factories. For example, *Çerkez Kadınları Teavün Cemiyeti* (Circassian Women's Support Association) was one of these women's organizations. The headquarters of the *Çerkez Kadınları Teavün Cemiyeti* was in İstanbul, Akaretler hill, at Circassian Girls' School; and it was established by five Circassian women: Seza Pooh Hanım, Makbûle Berzek, Emine Reşit Zalique, Faika Hanım and Hayriye Melek Hunç, who actively worked for *Çerkez Kadınları Teavün Cemiyeti* before.[215] *Çerkez Kadınları Teavün Cemiyeti* planned various workshops for women so that they could earn their own living and thought of "teaching Circassian women how to sew, weave, and become a silversmith." For this purpose, they opened a tailor's shop in their Beşiktaş Akaretler building.[216]

However, we cannot say that these organizations were only set up and run by women. For example, according to Zafer Toprak, when we look at the by-laws of *Teâli-i Vatân Osmânlı Hanımlar Cemiyeti* (the Association of Ottoman Women for the Elevation of Country), which was founded with the help of the Committee of Union and Progress in Selanik, we can see that the founders were men from Selanik.[217] With "35 % of the donations collected in the name of the organization, maternity hospitals would be opened where necessary; poor orphaned girls would be trained for a vocation; and factories or workshops would be set up to promote production in the country."[218]

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[215] Elmas Zeynep Aksoy Arslan, Circassion Organizations in the Ottoman Empire (1908-1923) (M.A thesis, Boğaziçi University, 2008), p. 167.

[216] Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," *Toplumsal Tarih* XV, No. 88, (April 2001), p. 40.

[217] Zafer Toprak. "İkinci Meşrutiyet'de Kadın Dernekleri: İttihâd ve Terakkî ve Teâlî-i Vatân Osmânlı Hanımlar Cemiyeti," p. 184.

[218] ibid., p. 184.

Additionally, *Kadınları Çalıştırma Cemiyet-i İslamiyesi* (the Society for Employment of the Ottoman Muslim Women) was founded under the leadership of Enver Paşa, Vice Chief of Staff and Minister of War, and his wife Naciye Sultan's patronage in the summer of 1916. It made very important contributions to the Ottoman Muslim women in order to join the work force.[219] As can be gathered from its name, *Kadınları Çalıştırma Cemiyeti-i İslamiyesi* aimed to help Ottoman Muslim women find work and earn their own living.[220] This "women's organization" founded by men organized such activities as "providing employment for 14,000 Ottoman Muslim women, create a women workers battalion in the Ottoman army,[221] taking care of orphans of war,[222] and marrying off women workers."[223] *Kadınları Çalıştırma Cemiyet-i İslamiyesi* was not the only organization set up to employ women. *İslâm Kadınları Çalıştırma Cemiyeti* (Muslim Women's Employment Society), founded in 1918, and *Harp Malûlleri ve Şehîd Kadın ve Çocukları Çalıştırma Cemiyeti*,[224] founded in 1926, also had the same objective. According to Yavuz Selim Karakışla, *İslâm Kadınları Çalıştırma Cemiyeti* (1918) and *Kadınları Çalıştırma Cemiyet-i İslamiyesi* (1916) were mistaken to be one and the same

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[219] Yavuz Selim Karakışla, "Kadınları Çalıştırma Cemiyeti'nin Kadın İşçileri Evlendirme Kampanyası," *Tarih ve Toplum* XXXVII, No, 219, (March 2002), p. 27

[220] For more information about "Kadınları Çalıştırma Cemiyeti," see: Yavuz Selim Karakışla, "Kadınları Çalıştırma Cemiyeti Himayesinde Savaş Yetimleri ve Kimsesiz Çocuklar: 'Ermeni' mi, 'Türk mü?' *Toplumsal Tarih* XII, No. 70, (September 1999), pp. 14-25; Yavuz Selim Karakışla, "Kadınları Çalıştırma Cemiyeti'nin Kadın İşçileri Evlendirme Kampanyası," *Tarih ve Toplum* XXXVII, No, 219, (March 2002), pp. 27-40.

[221] Yavuz Selim Karakışla, "Enver Paşa'nın Kurdurduğu Kadın Birinci İşçi Taburu: Osmânlı Ordusunda Kadın Askerler (1917-1919)," *Toplumsal Tarih* XI, No, 66, (June 1999), pp. 14-24.

[222] Yavuz Selim Karakışla, "Kadınları Çalıştırma Cemiyeti Himayesinde Savaş Yetimleri ve Kimsesiz Çocuklar: 'Ermeni' mi, 'Türk mü?' pp. 14-25.

[223] Yavuz Selim Karakışla, "Konak Hanımlığından Askeri Dikimevi İşçiliğine Şevkiye: Bir Müslüman Osmânlı Kadınının Hikâyesi (1893-1940)," *Tarih ve Toplum* XXXIX, No. 231, (March 2003), p. 4.

[224] Yavuz Selim Karakışla, "Harp Malûlleri ve Şehit Kadın ve Çocukları Çalıştırma Cemiyeti," *Toplumsal Tarih* XVII, No. 99, (March 2002), pp. 20-23.

organization because of their similar names.[225] Some researchers mentioned *İslâm Kadınları Çalıştırma Cemiyeti* but confused the activities of both organizations.[226] Yavuz Selim Karakışla says *İslâm Kadınları Çalıştırma Cemiyeti* attended the National Congress, which convened in order to defend the territorial unity of the Ottoman Empire on 29 November 1918 right after Mondros Armistice was signed, together with, but independent of *Kadınları Çalıştırma Cemiyet-i İslamiyesi*.[227] *Harp Malûlleri ve Şehîd Kadın ve Çocukları Çalıştırma Cemiyeti,* set up in 1926, on the other hand, consisted entirely of retired veterans; and the organization tried to "employ officers forced into retirement due to war along with soldiers under their protection as well as orphans and widows of martyrs who could work and provide support for those who cannot."[228]

It is also stated that the organization would never engage in politics.[229] However, Yavuz Selim Karakışla says that there were no women members in the organization although they aimed to help women; and that even among the members,

[225] For example: Serpil Çakır, "Osmânlı Kadın Dernekleri," *Toplum ve Bilim,* No. 55, (Spring 1991), pp. 139-157; Serpil Çakır, "XIX. Yüzyılın Başında Kadın ve Aile Dernekleri ve Nizamnameleri," *Sosyo-Kültürel Değişme Sürecinde Türk Ailesi* III (Ankara: Başbakanlık Aile Araştırma Kurumu, 1992), pp. 988- 1012; Serpil Çakır, *Osmânlı Kadın Hareketi* (İstanbul: Metis Yayınları, 1994), pp. 43-78; Serpil Çakır, "Osmânlı Kadın Örgütleri," *Dünden Bugüne İstanbul Ansiklopedisi* IV (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı Yayınları, 1994), pp. 354-355. Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1992), pp. 112-125; Şefika Kurnaz. *II. Meşrutiyet Döneminde Türk Kadını* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996), pp. 193-235.

[226] For example: Bernard Caporal. *Kemalizmde ve Kemalizm Sonrasında Türk Kadını* (Ankara: Türkiye İş Bankası Kültür Yayınları, 1982), pp. 150; and, Leyla Kaplan. *Cemiyetlerde ve Siyasi Teşkilatlarda Türk Kadını (1908-1960)* (Ankara: Atatürk Araştırma Merkezi Yayınları, 1998), p. 61. Mentioned in: Yavuz Selim Karakışla, "Harp Malûlleri ve Şehit Kadın ve Çocukları Çalıştırma Cemiyeti," pp. 20, 23, footnote 5.

[227] *Milli Kongre: Beyannâme ve Program*, (Dersaâdet: 1335), Mentioned in: Tarık Zafer Tunaya, *Türkiye'de Siyasal Partiler, II: Mütareke Dönemi* (İstanbul: Hürriyet Vakfı Yayınları, 1986), p. 156.

[228] Yavuz Selim Karakışla, "Harp Malûlleri ve Şehit Kadın ve Çocukları Çalıştırma Cemiyeti," p. 21.

[229] ibid., p. 21.

there was not any equality since the members were valued according to their rank rather than their contributions.[230]

Some of the women's organizations that aimed to culturally improve women were as follows:[231] *Asrî Kadın Cemiyeti* (Society for Modern Women)*, Tefeyyüz Cemiyeti* (Society for Progres)*, Musiki Muhibbi Hanımlar Cemiyeti* (Society for Music-Lover Ladies),[232] *Osmânlı Kadınlar Cemiyeti* (Society for Ottoman Women), *Nisvân-ı Hey'et-i Edebiyesi* (Literature Committee of Women)*, Osmânlı İttihâd-ı Nisvân Cemiyeti* (Society for Ottoman Women's Union)*, Teâli-i Nisvân Cemiyeti* (Society for Women's Progres),[233] and *Kırmızı Beyaz Kulübü* (Red-White Club).[234]

Teâli-i Nisvân Cemiyeti (Society for Women's Progress)[235] among them deserves special attention. Halide Edip and her friends founded the organization and they aimed to increase the level of knowledge and culture among women "without compromising national traditions."[236] İpek Çalışlar writes in her book titled *Biyografisine Sığmayan Kadın: Halide Edib* that Jenkins, Halide Edip Hanım's

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[230] ibid., p. 23.

[231] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 52.

[232] Şefika Kurnaz states that the aim of *Mûsiki Muhibbi Hanımlar Cemiyeti* (1918) established in Nişantaşı was "organize music contests and introduce the life and works of music masters. In 1918, there were about 80 women members of the society under Zeki Bey's management." *Türk Kadını* I, No. 3, (11 Ramazân 1336 \ 20 Haziran 1334 \ 20 June 1918), p. 47; Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 121.

[233] Esra Çon. "Meşrutiyet Dönemi Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," pp. 45-47.

[234] This literary club took the colors of the Young Turks as their name and it consisted of upper class ladies in Selanik. It aimed to increase the general information of women, especially focusing on foreign language education and translation of western works. It also frequently organized conferences for this purpose. Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın,* p. 131.

[235] Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," pp. 45-47.

[236] Cemile Burcu Kartal. "II. Meşrutiyet'in Cumhuriyet'e Mirası: Makbul Kadınlar," *İstanbul Üniversitesi Siyasal Bilgiler Fakültesi Dergisi,* No. 38 (March 2008), p. 225; Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 53; Esra Çon. "Meşrutiyet Dönemi Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," pp. 45-47.

teacher from the American College, says that the new government demanded Halide Edip organize a women's society.[237] As also Esra Çon wrote in her article "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," the society was founded in 1909 by Halide Edip Hanım, and her teacher colleagues, Nezihe Muhiddin Hanım, Nakiye Hanım and Rana Sami Yaver Hanım from the Union and Progress Girls Art School.[238] Esra Çon states that they took some American associations as role models in forming the society, and even included some Americans among the founders.[239] Esra Çon writes that they aimed to work in the same direction as *Türk Kadınları Muhibbi Cemiyeti*, which was established in England.[240] Among the most important activities of *Teâli-i Nisvân Cemiyeti,* we can list these: "teaching French, English, Turkish courses;[241] handworks, accounting, underwear manufacture, child care, housekeeping courses; organizing conferences to enlighten women; and translating some social texts on women into Turkish."[242] Çon argues that the society had feminist inclinations, and they gathered men and women

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[237] Hester Donaldson Jenkins: *Robert Kolej'in Kızları. Misyonerlik Feminizm. Yabancı Okullar*. Trans. by. Ayşe Aksu (İstanbul: Dergâh Yayınları, 2008), p. 152; İpek Çalışlar, *Biyografisine Sığmayan Kadın: Halide Edib* (İstanbul: Everest Yayınları, 2010), p. 88.

[238] Zeki Ruşen, *Bizde Hareket-i Nisvân* (İstanbul: Nevsal-i Milli, 1930), p. 345; İpek Çalışlar, *Biyografisine Sığmayan Kadın: Halide Edib,* p. 46.

[239] İnci Enginün, *Halide Edib Adıvar'ın Eserlerinde Doğu ve Batı Meselesi* (İstanbul: İstanbul Üniversitesi Edebiyat Fakültesi Yayınları, 1978), p. 408; İpek Çalışlar, *Biyografisine Sığmayan Kadın: Halide Edib,* p. 46.

[240] Şefika Kurnaz, *Osmânlı Kadın Cemiyetleri (1908-1918),* p. 68; İpek Çalışlar, *Biyografisine Sığmayan Kadın: Halide Edib,* p. 46.

[241] "Şefika Kurnaz states in her book titled *II. Meşrutiyet Döneminde Türk Kadını* that knowledge of English was a prerequisite for membership to this club. (p. 224); Serpil Çakır, in her book titled *Osmânlı Kadın Hareketi,* states that participation in English courses was mandatory. (p. 53)." See: Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını*, p. 224; Serpil Çakır, *Osmânlı Kadın Hareketi*, p. 53; Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," p. 47, footnote 16.

[242] *Tanîn*, No. 195, (15 Şubat 1909); *Tanîn,* No. 1341, (4 Temmuz 1912); *Mektep Müzesi,* No. 3, (1 Haziran 1329 \ 17 June 1913), p. 79; İnci Enginün, *Halide Edip Adıvar* (Ankara: Kültür Bakanlığı Yayınları, 1989), p. 6; Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," p. 46.

in the same hall for the first time for conferences,[243] which was especially significant.[244] Yaprak Zihnioğlu also stresses that *Teâli-i Nisvân Cemiyeti* made a strong impact on intellectuals during the Second Constitutional period, and that it was the first feminist society.[245] One of the society's members, Nezihe Muhiddin Hanım, in her book *Türk Kadını*, writes these about *Teâli-i Nisvân Cemiyeti*:

> Halide Hanım established a society by the name of 'Taalii Nisvân Kulübü' and invited all of us. This was a brand new period in women's life. This women's society aimed to socialize women more than anything else. The most elegant and fashionable ladies of the time met in a nice and genteel lounge; had long tea talks in the American way; organized talks and conferences for a limited audience; and worked for other endeavors without tiring themselves excessively.[246]

The conferences Nezihe Muhiddin Hanım mentioned aimed to "enlighten women." However, it is necessary to emphasize which women the society sought to enlighten. Almost all their members came from elite families, and only those who could properly read and write and attended the English lessons were allowed to become full members.[247] In that regard, we can say that the society opened its doors to not just any women, but rather to upper class ladies. They adopted an "elitist and American style" "without giving up national traditions." As Yaprak Zihnioğlu points out, they played an important role in "raising the social level of women, training new generations and procuring acceptance of women's rights among intellectuals."[248] İpek Çalışlar states that "the participants of the society's activities were upper class

[243] Nezihe Muhiddin, *Türk Kadını* (İstanbul: Numune Matbaası, 1931), p. 79; Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," p. 46.

[244] Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," p. 46.

[245] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 58.

[246] Ayşegül Baykan ve Belma Ötüş-Baskett. *Nezihe Muhittin ve Türk Kadını (1931),* p. 95.

[247] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 58.

[248] ibid., p. 58.

women who did not care about criticism from conservatives or tauntings of young writers."[249] However, *Teâli-i Nisvân Cemiyeti* started to work like any other charity with the advent of the war; cooperated with other charities; held conferences during the Balkan Wars for immigrants who got adversely affected by the cholera epidemic as well as the soldiers;[250] helped open a soldiers' hospital[251] and a child care center. [252] Also, during Ramadan, they organized various activities to provide clothing for the needy, and help with their expenses, and made many orphans of martyrs happy during the bayram of 1914.[253] Their activities ended with the start of World War I.[254]

Besides these, *Ma'mulât-ı Dahiliyye İstihlâkı Kadınlar Cemiyet-i Hayriyyesi* encouraged domestic production and its use by emphasizing the economic dependency on foreign products from 1913 onwards as well as women's duties in helping the Empire out of this economic crisis.[255] They also opened a tailorhouse and displayed local products in their shop on Bab-ı Ali Street following their deal with the Hereke Factory.[256] They also had underwear sewn for soldiers in tailorhouses

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[249] Halide Edib Adıvar. *Türkiye'de Şark-Garp ve Amerikan Tesirleri*, p. 184; İpek Çalışlar, *Biyografisine Sığmayan Kadın: Halide Edib,* p. 89.

[250] In the second of these conferences in the Dârülfünûn hall, Şair Nigâr and Fatma Aliye Hanım gave speeches, as well. İnci Enginün, *Halide Edip Adıvar'ın Eserlerinde Doğu ve Batı Meselesi,* p. 37; Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," p. 47, footnote 23.

[251] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını*, p. 25; İnci Enginün, *Halide Edip Adıvar*, p. 10; Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," p. 47.

[252] Halide Edip Adıvar, *Türkiye'de Şark, Garb ve Amerikan Tesirleri,* p. 184; Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," p. 47.

[253] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını*, p. 225; Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," pp. 46-47.

[254] Nezihe Muhiddin, *Türk Kadını,* p. 10; Esra Çon, "Meşrutiyet Dönemi Osmânlı Kadın Derneklerine Bir Örnek: *Teâli-i Nisvân Cemiyeti*," p. 47.

[255] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 54-55.

[256] ibid., p. 55.

during war years (1916).[257]Additionally, according to Şefika Kurnaz, they taught "young girls with a poor education who frequented the workshop 'women-related subjects'."[258]

Serpil Çakır writes the Committee of Union and Progress opened women's branches and societies in line with its ideology; and held various conferences. We can list among the most important ones *İttihâd ve Terakkî Kadınlar Şubesi*[259] and *Teâli-i Vatân Osmânlı Hanımlar Cemiyeti.*[260] Also, as mentioned before, *Şefkât-i Nisvân (Cemiyeti)* and *Osmânlı Kadınları Şefkât Cemiyet-i Hayriyesi* (the Charitable Association of Ottoman Women, 1908), set up in 1908 in Selanik, had affiliations with the Committee of Union and Progress. According to Fatma Kılıç Denman, their power comes from their connections to the ruling elite.[261]

Besides these societies, some women's associations aimed to help defend the country:[262] *Hilâl-i Ahmer Cemiyeti Hanımlar Heyeti (Merkeziyesi), Anadolu Kadınları Müdâfaa-i Vatân Cemiyeti, Kırmızı Ay, Donanma Cemiyeti* (the Society for the Navy),[263] and *Müdâfaa-i Milliye (Osmânlı Hanımlar) Cemiyeti* are some of

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[257] ibid., p. 55.

[258] Edhem Nejat, "Türkiye'de Kız Mektebleri ve Terbiyesi," *Türk Kadını* I, No. 11, (17 Teşrinîevvel 1335), p. 164; Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 114.

[259] Şefika Kurnaz says there is not enough informtion about this society, but states that "it was understood that such a branch was opened in 1908 from the Declaration of Soldiers' Aid. Tarık Zafer Tunaya quoted from *Tanîn,* (9 Zilkade 1326 \ 20 Teşrînisânî 1324 \ 3 December 1908), p. 4. Tarık Zafer Tunaya, *Türkiye'de Siyasal Partiler* I, (İstanbul: 1984), p. 480; Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 112.

[260] Zafer Toprak. "İkinci Meşrutiyet'de Kadın Dernekleri: İttihâd ve Terakkî ve Teâlî-i Vatân Osmânlı Hanımlar Cemiyeti," pp. 183-190.

[261] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 132.

[262] For information about Ottoman Women's Associations: Serpil Çakır, "Osmânlı Kadın Dernekleri," *Toplum ve Bilim*, No. 53, (Spring 1991), pp. 139-157.

[263] Its real name was *Donanma-yı Osmânî Muâvenet-i Milliye Cemiyeti.* It aimed to strengthen the Ottoman Navy in 1909 and was organized with the support of Sultan Mehmet Reşat.
Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, pp. 277-278, footnote 41.

them.[264] For example, *Hilâl-i Ahmer Cemiyeti Hanımlar Heyeti (Merkeziyesi)* was established in 1912 during the Balkan War with the support of Besim Ömer Paşa. Nimet Muhtar Hanım, wife of Ahmet Muhtar Paşa led the society; the member ladies "went door to door collecting money and goods in the name of *Hilâl-i Ahmer,* and took care of wounded soldiers and patients in hospitals." In the *Dârü's-sına'a* (School of Industry) for ladies opened by the society, they "took care of and educated Balkan immigrants." Also the society regularly brought out a calendar every year from 1914 onwards with "social and economic subjects, women-related issues, practical tips and rules of etiquette."[265]

Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti [266] was set up on 28 May 1913. They were described as "feminists" by Serpil Çakır, and aimed to defend women's rights. We will go over this society in detail, when we deal with *Kadınlar Dünyâsı*.[267] Serpil Çakır, in her article titled "An Ottoman Women's Society: *Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti,*" writes about their aim through *Kadınlar Dünyâsı* as follows:

> It aims to organize and revive Ottoman women's social life, train knowledgeable women to raise intellectual generations, first improve the clothing style of women, then open new workplaces to employ

[264] *Müdâfaa-i Milliye Osmânlı Hanımlar Cemiyeti* was established in 1913 during the Balkan War as a charity. "In 26 Kanûnisânî (February 8) and 2 Şubat (15 February) 1328 (1913), they had many meetings in Dârülfünûn which helped Ottoman women express their opinions." Tarık Zafer Tunaya, *Türkiye'de Siyasal Partiler,* p. 481. "After the talks, Halide Edip Hanım's three proposals were accepted: to send telegrams to the army in the name of all Ottoman women; to send telegrams to Muslim women in India, Turkistan and Russia protesting the murders in Rumeli and ask them to help *Müdâfaa-i Milliye;* to send telegrams to the European queens to ask for help with protesting Rumeli incidents." *Kadınlarımızın İçtimâları* [İstanbul: Tanîn Matbaası, 1329], pp. 46-47; Tarık Zafer Tunaya, *Türkiye'de Siyasal Partiler,* p. 45. After this meeting, a lot of "gold, jewelry, fur and the like were collected and submitted to the headquarters of Müdâfaa-i Milliye." *Kadınlarımızın İçtimâları*, p. 50; Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* pp. 117-118.

[265] Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 116.

[266] For an article on *Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti*: Serpil Çakır, "Bir Osmânlı Kadın Örgütü: Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti," *Tarih ve Toplum* XI, No. 66, (June 1989**)**, pp. 16-21.

[267] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 57.

> girls and women, and promote science and knowledge among women. [268]

In other words, they aim to "integrate women to the society, and help them join the work force."[269] They identified lack of education as the biggest problem. They encouraged women to work and helped several workplaces to open for this purpose.[270] For example, the magazine *Kadınlar Dünyâsı* was their publication, and in 1913 they opened a tailorhouse, but it closed down due to lack of interest.[271] The society also promoted schools for girls as well as the right to higher education for girls. Also, in 1921 they brought up suffrage for women.[272] They expressed this desire in their magazine *Kadınlar Dünyâsı*.[273] Serpil Çakır perceives the real achievement of the society as the appointment of Bedra Osman Hanım and her friends to İstanbul Telephone Administration as a result of the efforts of the society.[274] Also one of the members of the society, Belkıs Şevket Hanım flew with Fethi Bey from the *Tayyare Okulu* (Airplane School) on 18 November 1913 after getting the necessary permit from the authorities.[275] Due to the strong relation

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[268] "*Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti* Programı," *Kadınlar Dünyâsı,* No. 55, (5 Recep 1331 \ 28 Mayıs 1329 \ 10 June 1913), pp. 1-2; Serpil Çakır, "Bir Osmânlı Kadın Örgütü: Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti," p. 17.

[269] ibid., p. 17.

[270] Semra Gökçimen. "Ülkemizde Kadınların Siyasal Hayata Katılım Mücadelesi," *Yasama Dergisi*, No. 10 (September-October-November-December 2008), p. 15.

[271] Yavuz Selim Karakışla, "Osmânlı Hanımları ve Kadın Terziler (1869-1923)-III," *Tarih ve Toplum* XXXIX, No: 234, (June 2003), p. 39. For other articles of the series: Yavuz Selim Karakışla, "Osmânlı Hanımları ve Kadın Terziler (1869-1923)-I," *Tarih ve Toplum* XXXIX, No: 232, (April 2003), pp. 11-20; Yavuz Selim Karakışla, "Osmânlı Hanımları ve Kadın Terziler (1869-1923)-II," *Tarih ve Toplum* XXXIX, No: 233, (May 2003), pp. 52-60.

[272] Semra Gökçimen. "Ülkemizde Kadınların Siyasal Hayata Katılım Mücadelesi," p. 15.

[273] "Bir İki Söz," *Kadınlar Dünyâsı*, No. 194\1, (1 Kanûnisânî 1921), p. 2.

[274] For this issue, for example see the 23rd issue of *Kadınlar Dünyâsı:* Kadınlar Dünyâsı, "Telefon İdâresi," *Kadınlar Dünyâsı,* No. 23, (2 Cemâziyyelâhir 1331 \ 26 Nisan 1329 \ 9 May 1913), p. 1; Serpil Çakır, "Bir Osmânlı Kadın Örgütü: *Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti*," p. 19.

between the *Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti* and *Kadınlar Dünyâsı*, this society will be re-examine in detail with *Kadınlar Dünyâsı* in further pages.

As Rohat Alakom said, another women's association which "does not get much mention"[276] and which was set up in 1919 was *Kürt Kadınları Teâli Cemiyeti.* Rohat Alakom, in an article titled "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," states that thanks to Dr. İbrahim Etem Gürsel[277] and Tarık Zafer Tunaya[278] he heard about such an association for the first time.[279] However, Rohat Alakom stresses that Tarık Zafer Tunaya, in his comprehensive work titled *Türkiye'de Siyasal Partiler,* only mentions the society by name and gives no explanation about it.[280] Yavuz Selim Karakışla also says that in particular *Kürt Kadınları Teâli Cemiyeti,* which worked under *Kürt Teâli Cemiyeti* and Kurdish nationalists in general did not get any mention anywhere including Sina Akşin's well-known book *İstanbul Hükümetleri ve Millî Mücadele*.[281] Yavuz Selim Karakışla also says "the name was not mentioned in novels of the occupation period or in those published later about that period."[282] However, Yavuz Selim Karakışla writes that

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[275] Belkıs Şevket, "Uçarken," *Kadınlar Dünyâsı,* No. 120, (14 Muharrem 1331 \ 30 Teşrinîsâni 1329 \ 24 December 1912), pp. 3-4; Serpil Çakır, "Bir Osmânlı Kadın Örgütü: *Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti,*" p. 20.

[276] Rohat Alakom. "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," *Tarih ve Toplum* XXIX, No. 171, (March 1998), pp. 36-40.

[277] İbrahim Ethem Gürsel, *Kürtçülüğün Gerçeği* (Ankara: 1977), p. 46. Mentioned in: Rohat Alakom. "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," p. 36.

[278]Tarık Zafer Tunaya, *Türkiye'de Siyasi Partiler* II., (İstanbul, 1982), p. 188; Rohat Alakom, "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," pp. 36.

[279] Rohat Alakom. "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," p. 36.

[280] ibid., p. 36.

[281] Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," *Toplumsal Tarih* XIX, No. 111, (March 2003), p. 16, 22, footnote 24: Sina Akşin, *İstanbul Hükümetleri ve Milli Mücadele* (İstanbul: Cem Yayınevi, 1983); Nur Bilge Criss, *İşgal Altında İstanbul (1918-1923)* (İstanbul: İletişim Yayınları, 1993); Vera Dumensil, *İşgal İstanbul'u* (İstanbul: İletişim Yayınları, 1993).

Naci Kutlay, in his book *İttihâd Terakkî ve Kürtler,* mentions *Kürt Kadınları Teâli Cemiyeti*.[283] Rohat Alakom pointed out some researchers working on Ottoman women's movement did not mention this women's association either.[284] Yavuz Selim Karakışla says in an article that we learn about the establishment of *Kürt Kadınları Teâli Cemiyeti* from the magazine *Jin* on the issue 20 published on 2 June 1919 "from the article of Vanlı Memduh Selim Beki Bey titled, "İki eser-i Mebrûr."[285] Based on society by-laws, Rohat Alakom says it was set up in İstanbul in 1919.[286] We learn about the society's activities thanks to its by-laws. The aims of the society, which was founded as a meeting place in İstanbul, were as follows:

> To promote Kurdish women's progress and civilization; make institutional and social changes in the Kurdish family; help Kurdish orphans and widows that suffered 'miserably' because of the Armenian forced emigration and others like it by finding them jobs or making donations to alleviate their misery. For this purpose, they aimed to publish newspapers, magazines, books and pamphlets; open branches, libraries and debate halls in different parts of the Empire; organize conferences and lectures for women.[287]

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[282] Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," p. 16, 22, footnote 25: Mehmet Törenek, *Türk Romanında İşgal İstanbul'u* (İstanbul: Kitabevi, 2002); Osman Gündüz, *Meşrutiyet Romanında Yapı ve Tema* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1997); Bahriye Çeri, *Türk Romanında Kadın, 1923-1938 Dönemi* (İstanbul: Simurg Yayınları, 1996).

[283] Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," p. 18, 23, footnote 51; Naci Kutlay, *İttihâd Terakkî ve Kürtler* (İstanbul: Koral Yayınları, 1991), p. 120.

[284] Rohat Alakom refers here to Serpil Çakır's book titled *Osmânlı'da Kadın Hareketi* and his study titled *Osmânlı Kadın Dernekleri* as well as Aynur Demirdirek's work titled *Osmânlı Kadınlarının Hayat Hakkı Arayışının Bir Hikâyesi*. He says some other researchers also do not mention this society. Also, especially in Serpil Çakır's *Osmânlı Kadın Dernekleri* Greek, Armenian and Circassian women's activities were briefly mentioned, but not those of Kurdish women. Rohat Alakom. "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," pp. 36-37; Serpil Çakır, "Osmânlı Kadın Dernekleri," pp. 139-159; Aynur Demirdirek, *Osmânlı Kadınlarının Hayat Hakkı Arayışının Bir Hikâyesi* (Ankara, 1993).

[285] Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," p. 18.

[286] Rohat Alakom. "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," p. 37.

[287] Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," p. 19.

Rohat Alakom talks about reader letters in the magazine *Jin*.[288] Also, based on a piece of news in the *İstiklâl* newspaper, he says that the Paris ambassador Şerif Paşa's wife was the president of the society. In the news, it was said that Şerif Paşa's wife's name was "Leyla Hanım." However, Rohat Alakom writes that Şerif Paşa's wife was the granddaughter of the governor of Egypt, Kavalalı Mehmet Ali Paşa, and Halim Paşa's daughter Emine Hanım. Halim Paşa was also the father of Sadrazam Said Halim Paşa.[289] Yavuz Selim Karakışla refers to the fourth article of "Kürt Kadınları Teâli Cemiyeti Nizamnamesi,"[290] which was published in 1919 in Divanyolu *Kadınlar Dünyâsı* printing press; and stressed that in order to reach their goals members of the society should make use of every opportunity and do propaganda on behalf of the society. Also, it was stated that such propaganda actually aimed for Kurdish national awakening.[291] In other words, he says that different from the activities of another Muslim minority, namely Circassian women and their society *Çerkez Kadınları Teavün Cemiyeti,*[292] set up in 1919, *Kürt Kadınları Teâli Cemiyeti* had "separatist ethnic elements."[293] Again, according to Yavuz Selim Karakışla, "honorable Kurdish women with a good reputation as well

[288] Rohat Alakom. "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," pp. 37-38.

[289] ibid., p. 38.

[290] Rohat Alakom, in his article, argues that in addition to printing the by-laws of the society in the *Kadınlar Dünyâsı* press, there are articles mentioning that the magazine was published by Ulviye Mevlan, the wife of a Kurdish intellectual Mevlânzâde Rıfat, and that the last issues were edited again by Mevlânzâde Rıfat Bey, and that they wrote on Kurdish people. He also claimed the society had links to other women's societies. ibid., p. 39.

[291] Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," p. 19.

[292] Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," *Toplumsal Tarih* XV, No. 88, (April 2001), pp. 39-43. For more information about the "Çerkez Kadınları Teâvün Cemiyeti" and the other Circassion organization in the Ottoman Empire, "Çerkez İttihâd ve Teavün Cemiyeti," see: Elmas Zeynep Aksoy Arslan, Circassion Organizations in the Ottoman Empire (1908-1923) (M.A thesis, Boğaziçi University, 2008).

[293] *Kürt Kadınları Teâli Cemiyeti Nizamnamesi* (İstanbul: Kadınlar Dünyâsı Matbaası, 1919), pp. 4-5. Mentioned in: Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," pp. 19.

as "pro-Kurdish" with the same qualifications can become members.[294] Also, member women were charged membership dues according to their socio-economic status. The entrance fees were at least 20 *kuruş*; and monthly fees were at least 70 *kuruş*.[295] The society organized a *Mevlîd-i Şerîf* ceremony on 21 June 1919 in Sultanahmet. Afterwards, Encam Yalmuki Hanım delivered an improvised speech. Yavuz Selim Karakışla stresses that *Kürt Kadınları Teâli Cemiyeti* was set up with nationalist intentions:

> Ladies, we Kurdish people, for centuries since Islam made various tribes brothers, have been the strongest and joyous brother of the Turkish nation. Today, when destinies of all nations assume different shapes and when everyone is granted rights, we want to claim our own, since there are millions of Kurds and a great Kurdistan out there. We are all thankful to those who wish to work for sacred goals and who demonstrate their patriotism by their sacrifices. Our respectable ladies and sisters came running to our ceremony and declared they will always help us and do their best for the progress of Kurdish nation without any hesitation. There is an old saying that 'Kurds keep their promises.' I personally believe that a Kurd does not promise just anything, but once he or she does, he or she never recants.[296]

However, he also states that not all their activities were so political after all. He says six wardfuls of Kurdish kids were circumcised by the society free of charge on the second day of *Kurban Bayramı* (festival of sacrifices) in 1919 in *Şişli Etfâl* (Children) Hospital.[297] Finally, Rohat Alakom assumes that some of the information mentioned about *Kürt Kadınları İlerleme Komitesi* in a newspaper called *Zarya Vastoka* in Tbilisi, the capital of Georgia titled "Kurdish Women's Committee" had

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[294] Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," p. 23.

[295] ibid., p. 20.

[296] Elcam Yalmuki, "Bir Hitabe," *Jîn,* No. 22, (3 Şevval 1337 \ 2 Haziran 1335 \ 2 July 1919), pp. 4-6; Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," pp. 20-21.

[297] Aziz Yalmuki, "Kürd Kadınları Teâli Cemiyeti Müsâmeresi Münâsebetiyle," *Jîn,* No. 25, (7 Muharrem 1338 \ 2 Teşrînievvel 1335 \ 2 October 1919), pp. 14-15; Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919)," p. 21.

to be found in the by-laws of *Kürt Kadınları Teâli Cemiyeti* to a certain extent; and that this committee and this society were one and the same. According to the mentioned news, the activities of this committee did not last long. "Because of the deceitfulness and investigations of Constantinople nationalists, the society was closed down with all its branches."[298]

As Yavuz Selim Karakışla writes in an article by the same name, *Çerkez Kadınları Teavün Cemiyeti* was founded in 18 May 1919,[299] in association with *Çerkez İttihâd ve Teâvün Cemiyeti,*[300] which was set up in 1908.[301] He says the first reference to *Çerkez Kadınları Teâvün Cemiyeti* was made in Sefer Bozdağ's book titled, *Gurbetteki Kafkasyadan Belgeler* from 1985,[302] and according to the by-laws of the society, their aim was "to help the needy Circassian people, open schools and workshops for girls and boys and educate them and "give them the national Circassian manners."[303] Apart from Circassian and Turkish, they aimed to teach European languages in these new schools and asked people who wanted to learn Circassian and how to play the piano to apply to the *Çerkez Kız Numune Mektebi*.[304] When we look at the activities of the society, we see that they aimed to teach needy

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[298] "Kürt Kadınları Komitesi" (in Russian), *Zara Vastoka*, No. 297, (Tiflis: 1928); Rohat Alakom. "Araştırmalarda Fazla Adı Geçmeyen Bir Kuruluş: *Kürt Kadınları Teâli Cemiyeti*," p. 40.

[299] *Çerkez Kadınları Teâvün Cemiyeti Nizâmnâme-i Esâsîsi* (İstanbul: Ahmed İhsân ve Şirekâsı, 1335), p. 7. Mentioned in: Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," p. 40.

[300] *Çerkez İttihâd ve Teâvün Cemiyeti Ta'lîmatnâmesi* (Dersaâdet: Matbaa-i Osmâniye, 1324), p. 7; *Çerkez Teâvün Cemiyeti Beyânnâmesi* (İstanbul: Arşak Garoyan Matbaası, t.y). Mentioned in: Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," p. 39.

[301] Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," p. 39.

[302] Sefer Bozdağ, *Gurbetteki Kafkasyadan Belgeler* (Ankara: Şafak Matbaası, 1985), pp. 29-31. Mentioned in: ibid., p. 39

[303] *Çerkez Kadınları Teâvün Cemiyeti Nizâmnâme-i Esâsîsi,* p. 5. Mentioned in: Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," p. 40.

[304] "İlânât," *Diyâne,* No. 1, (23 Şaban 1338 \ 12 Mayıs 1336 \ 12 May 1920), p. 12. Mentioned in: Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," p. 40.

Çerkez people a vocation so that they could make a living rather than just giving them money. Yavuz Selim Karakışla states that they planned to "teach in these workshops how to weave, sew, embroider and be a silversmith." Additionally, he says "the society opened a tailorhouse in their Beşiktaş Akaretler building."[305] Besides, among the other activities of the society "organizing concerts, conferences, plays, trips, lotteries, courses and exhibitions, publishing newspapers, books and pamphlets, and forming a public library" can be listed. The revenues generated from these activities, plus the membership dues made up the budget of the society as "anybody who agreed to pay 20 *kuruş* every month could become a member."[306] The publication of the society, which meant "national mother" in Circassian, was also the name of the "council of elders," was the magazine *Diyâne*.[307] There is only one known issue of the magazine, and it contains writings both in Ottoman Turkish and Circassian.[308]

Even though the number of studies on the history of the Ottoman women and their societies increase, there are still many women's associations waiting to be examined. Nicole A.N.M. van Os states that after more than a decade of studies, she found about a hundred women's associations operational until 1935 when *Türk Kadın Birliği* was closed down by the government. She says there were societies that included non-Muslims, Muslims, or foreigners operating in the last period of the Ottoman Empire and early Republican era.[309] For instance, *Domens Kadınlar Kulübü*

[305] Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," p. 40.

[306] *Çerkez Kadınları Teâvün Cemiyeti Nizâmnâme-i Esâsîsi*, p. 4. Mentioned in: Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," p. 40

[307] Yavuz Selim Karakışla. "Çerkez Kadınları Teâvün Cemiyeti (1919)," pp. 40-41.

[308] ibid., pp. 41-43.

[309] Nicole A.N.M. Van Os. "Osmânlı Kadın Dernekleri: Geçmişten Gelen Kaynaklar, Gelecek İçin Kaynaklar," p. 8.

was one of the societies founded by foreign women in 1914.[310] Yavuz Selim Karakışla adds *Société des Abeilles* (Bumblebees Society, 1908) and *Ortaköy Kadın Cemiyeti* (Ortaköy Woman Society) (1919) to the societies founded by foreign women in the Ottoman Empire.[311] He states that *Société des Abeilles* was directly related to the Ottoman women's movement and that it has to be studied comprehensively together with Ortaköy Kadın Cemiyeti.[312] As we can gather from Yavuz Selim Karakışla's article published in *Toplumsal Tarih* titled "Domens Kadınlar Kulübü (1914)" and the document in that article, this society aimed to "promote sisterhood and research."[313] The president of the society was Madame Cants. They kept changing their address around Beyoğlu. According to Associations Law, they had to notify the police of these address changes, but when Madame Cants was asked to notify them in person, she declined; and said she would do so only if she received an order from the consulate.[314] This capitulationist attitude angered the authorities in Beyoğlu as they reiterated their jurisdiction over the society.[315] İstanbul Governor Cemil Paşa had to report it to the Minister of the Interior, Mehmet Talat Paşa in order to solve the problem. Mehmet Talat Paşa ordered the change of address to be registered without any further action just to end the tension.[316]

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[310] Yavuz Selim Karakışla. "Arşivden Bir Belge (39): *Domens Kadınlar Kulübü (1914),*" *Toplumsal Tarih* XVII, No. 102, (June 2002), pp. 20-22.

[311] ibid., p. 20.

[312] ibid., p. 20.

[313] ibid., p. 20.

[314] ibid., p. 20.

[315] ibid., p. 20-21.

[316] ibid., pp. 21-22.

There were also some "pseudo" women's societies with fraudulent purposes. For example, in the spring and summer of 1909, a mixed gender group of scoundrels collected donations in the name of *Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi* by using fake receipts. Actually, there was not a society by that name.[317] After an investigation, it was proven that "Ağacan Fikri and his friends Mari Ağacanyan and Katziyoni Kostantinidi collected a total of 2.868 *kuruş* 20 *para* from the public using fake receipts in the name of the fake women's society *Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi* in İzmit, Samsun and Geyve with the promise of giving it away to the needy in Adana."[318] Yavuz Selim Karakışla writes in his article that a tip started this whole investigation which was first sent to the newspaper *Tanîn,* and later to the Ministry of the Interior on 14 July 1909. The name on that tip appeared as *Osmânlı Kadınları Terakkîperver Cemiyeti*, however, Nicole A. N. M. van Os writes in her article titled "*Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi ve Hilâl-i Ahmer ve Fukarâperver Cemiyet-i Hayriye-i Nisvâniyesi*: the 'fake' Ottoman Women's Society of Scoundrels-2," in other documents about the subject, the name of the society appeared as *Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi* or even *Hilâl-i Ahmer Cemiyet-i Nisvâniyesi*. Besides, in the same article, Nicole A. N. M. van Os says she came across another society's name in the same folder about all these events: *Hilâl-i Ahmer ve Fukarâperver Cemiyet-i Hayriye-i Nisvâniyesi*. She tries to solve this confusion about names, and makes the following statements: even though there is not enough information about *Osmânlı Kadınları Terakkîperver Cemiyeti*, according to what she

[317] Yavuz Selim Karakışla, "Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi: Dolandırıcıların "Sahte" Osmânlı Kadın Örgütü," *Tarih ve Toplum* XXXVII, No. 220, (April 2002), p. 11.

[318] ibid., p. 11.

gathered from various newspapers and books, she thinks this society (although it is not certain) was the same as "*une union progressiste des femmes turques*" (*Türk Kadınları Terakkîperver Cemiyeti*) which was mentioned in an article on 10 January 1909 in the French section of the newspaper *Osmanischer Lyold-Lyold*.[319] Also, based on the letter published in *Tanîn* on 8 April 1909 with the signature "*Osmânlı Kadınları Terakkîperver Cemiyeti*," which was co-signed by the president of the society, Emine Semiye Hanım; and the similarities between the activities of the two societies, we can presume that these two societies were one and the same.[320]

Additionally, Nicole A. N. M. van Os associates the claim by Marcelle Tinayre, a French journalist and a close friend of Selma Rıza, about the March 31 Incident titled "Cercle Féminin de Stamboul" (*İstanbul Kadın Grubu*) with this same society. According to Derviş Vahdeti, the leader of *İttihâd-ı Muhammedî Cemiyeti,* who played an important role in the March 31 Incident; "Selma Rıza Hanım and Emiye Semiye Hanım established a society "to teach Muslim women and girls such heathen arts as dancing and playing the piano;" and "this society was plundered by rioters."[321] It is stated in the same book that the piano in the society was smashed by Derviş Vahdeti's men.[322] Nicole A. N. M. van Os compared the writings she found in

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[319] "Une union progressiste des femmes turques….," *Osmanischer Lyold \ Lyold Ottoman*, (10 January 1909), p. 3. Mentioned in: Nicole A. N. M. Van Os, "*Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi ve Hilâl-i Ahmer ve Fukaraperver Cemiyet-i Hayriye-i Nisvâniyesi*: Dolandırıcıların 'Sahte' Osmânlı Kadın Örgütü -2," *Tarih ve Toplum* 38, No. 226, (October 2002), pp. 22-23.

[320] "Sabah ceride-i muteberesi…," *Tanîn*, No. 247, (17 Rebîyyülevvel 1327 \ 26 Mart 1325 \ 8 April 1909), p. 3. Mentioned in: Nicole A. N. M. Van Os, "*Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi ve Hilâl-i Ahmer ve Fukaraperver Cemiyet-i Hayriye-i Nisvâniyesi*: Dolandırıcıların 'Sahte' Osmânlı Kadın Örgütü -2," p. 23.

[321] ibid., p. 23.

[322] Marcelle Tinayre, *Notes d'une voyageuse en Turquie* (Paris: Calmann-Lévy, [t.y.]), pp. 19-20. Mentioned in: Nicole A. N. M. Van Os, "*Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi ve Hilâl-i Ahmer ve Fukaraperver Cemiyet-i Hayriye-i Nisvâniyesi*: Dolandırıcıların 'Sahte' Osmânlı Kadın Örgütü -2," p. 23.

the archival documents with this information, and thought that this society could be *Osmânlı Kadınları Terakkîperver Cemiyeti*, because in the introduction to the notebook in Nicole A. N. M. van Os found in the archive, it is written that "the society by the same name had a locale right across gendarme precinct in İstanbul lokali, which was vandalized during March 31 Incident."[323] As Nicole A. N. M. van Os says, this society used the name *Hilâl-i Ahmer Cemiyet-i Nisvâniyesi* due to some of its activities, but in the French document, the two names got merged into "*Société du Croissant rouge et de progrès des femmes Ottomanes*" (*Osmânlı Kadınları Hilâl-i Ahmer ve Terakkîperver Cemiyeti*). So, in Nicole A. N. M. van Os' words, we learn that *Osmânlı Kadınları Terakkîperver Cemiyeti* gradually became *Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyeti*.[324] She also stresses that what was named as *Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi* in the documents she has was the same one mentioned in Yavuz Selim Karakışla's article.[325] Also according to the documents in her possession, Nicole A. N. M. van Os states that the society before the 'tip' Yavuz Selim Karakışla mentioned was sent, the president Mari Ağacanyan Fikri asked the Ministry of the Interior to help people in Adana through the committee called *Osmânlı Hilâl-i Ahmer Cemiyeti Heyeti* and that the Ministry sent word to the governorship of Adana to facilitate such help and received a reply. Even though we do not know the contents of the reply, in the introduction to the notebook Nicole A. N. M. van Os mentions, we learn that the society was officially accepted by the Ministry of the Interior; and this claim was repeated in the

[323] Nicole A. N. M. Van Os, "*Osmânlı Hilâl-i Ahmer ve Terakkîperver Cemiyet-i Nisvâniyesi ve Hilâl-i Ahmer ve Fukaraperver Cemiyet-i Hayriye-i Nisvâniyesi*: Dolandırıcıların 'Sahte' Osmânlı Kadın Örgütü -2," p. 23.

[324] ibid., p. 23.

[325] ibid., p. 23.

following correspondence.[326]Although there is no information in the official correspondence Nicole A. N. M. van Os has about whether this committee really went to Adana or not, there are copies and translations of praises about the activities of the society in Adana in that notebook. However, as Nicole A. N. M. van Os says, all we have is just copies in the notebook and not the originals, and therefore we have no way of knowing whether they are fake or not.[327] Nevertheless, Nicole A. N. M. van Os writes that in the correspondence dated after the incident Yavuz Selim Karakışla mentions took place, the name of the society was *Hilâl-i Ahmer ve Fukarâperver Cemiyet-i Hayriye-i Nisvâniyesi*.[328] In Nicole A. N. M. van Os' documents, the society was referred to for the first time as *Hilâl-i Ahmer ve Fukarâperver Cemiyet-i Hayriye-i Nisvâniyesi* on 25 August 1325 (7 September 1909) about their activities in Syria, but in those writings, Mari Ağacanyan was not mentioned. Still, most of the people on the list previously provided by Ağacanyan had important positions in that society.[329] However, when the society was about to become operational in Egypt, the authorities got suspicious. Hasan Fehmi, Egyptian deputy commissar, the Ministry of the Interior and governorship of İstanbul corresponded on this topic. As a result of these correspondences, the Ministry of the Interior wrote this brief reply to the Egyptian Superior Commissarship: "there is no information in the governorship of İstanbul regarding the legal entity of *Hilâl-i Ahmer ve Fukarâperver Cemiyet-i Hayriye-i Nisvâniyesi,* and also it is understood that Madame Peştemalciyan, Osman Nuri and Fuad Raif have no relations to the

[326] ibid., p. 24.

[327] ibid., p. 25.

[328] ibid., p. 25.

[329] ibid., p. 25.

aforementioned society."[330] Nicole A. N. M. van Os points out the peculiarity of such a response and says that according to the documents in her possession, the Ministry of the Interior first supported this society, and then denied their existence without due investigation. Also, in Nicole A. N. M. van Os' file, there is no mention of the earlier fraud written by Yavuz Selim Karakışla. Therefore, Nicole A. N. M. van Os points out that it is very difficult to determine whether such a society was really charitable or not in the absence of other sources.[331] This indicates that many more studies need to be conducted about the Ottoman women's organizations. Nicole A. N. M. van Os stresses that information related to the Ottoman women's organizations can probably be found in the governorship archives.[332]

Besides all this confusion about names, we also need to mention a society "that never existed:" *Sâde Giyinen Kadınlar Cemiyeti*.[333] In an article by Yavuz Selim Karakışla titled "Varolmamış Bir Osmânlı Kadın Örgütü: Sâde Giyinen Kadınlar Cemiyeti (1918)," published in *Tarih ve Toplum,* he mentions this society and says its existence was witnessed in various sources beforehand, and took its place among the Ottoman women's associations.[334] However, in Şefika Kurnaz' book titled *II. Meşrutiyet Döneminde Türk Kadını,* she points out that such a society was never set up.[335] Actually, according to Yavuz Selim Karakışla,[336] all this

[330] ibid., pp. 25-27.

[331] ibid., p. 27.

[332] ibid., p. 27.

[333] Yavuz Selim Karakışla, "Varolmamış Bir Osmânlı Kadın Örgütü: *Sâde Giyinen Kadınlar Cemiyeti* (1918)," *Tarih ve Toplum* XXXV, No. 27, (March 2001), pp. 30-35.

[334] For example: Serpil Çakır. "Osmânlı Kadın Dernekleri," *Toplum ve Bilim,* No. 53, (Spring 1991), p.148; Serpil Çakır. *Osmânlı Kadın Hareketi*, p. 59; Serpil Çakır, "Osmânlı Dönemi Kadın Örgütleri," pp. 354-355; Emel Aşa. "1928'e kadar Türk Kadın Mecmuaları," p. 732; Doğan Hızlan. "Kadınlar Üzerine," *Hürriyet*, No. 16590, (18 June 1994), p. 17.

[335] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını,* p. 234, footnotes 514.

confusion stemmed from the fact that "the proof of its existence was taken from "Kadınlık Şuûnu"[337] published in *Türk Kadını;* and it was not thought necessary to check the original article published in *Vakit* titled "Sâde Giyinen Kadınlar Cemiyeti."[338] Also, when the society was assumed to exist, it was referred to as "Sâde Giyinen Hanımlar Cemiyeti" instead of "Sâde Giyinen Kadınlar Cemiyeti." However, apart from these, the most important problem was that such a society was never established, and was only mentioned in an anonymous article in *Vakit* where the writer talked about an "imaginary society" that he or she wished to exist in a period when the material and spiritual losses of the war were heavily felt, the writer complained about the extravagance of ladies concerning fashion and hoped such a society would solve this problem.[339]

Women's Magazines & Newspapers in the Second Constitutional Period

When we look at some of the women's magazines in the Second Constitutional period, we notice three "sister" magazines: *Demet*, *Mehâsin* and *Kadın* (Selanik). Among these three magazines, *Demet* (30 September – 11 November 1908) was a "literary, scientific, and political weekly magazine" in İstanbul with seven issues; *Mehâsin* (September 1908 - November 1909) was "the first monthly illustrated

[336] Yavuz Selim Karakışla, "Varolmamış Bir Osmânlı Kadın Örgütü: *Sâde Giyinen Kadınlar Cemiyeti* (1918)," p. 35.

[337] "Kadınlık Şuûnu: Sâde Giyinen Kadınlar Cemiyeti," *Türk Kadını* I, No. 3, (11 Ramazân 1336 \ 20 Haziran 1334 \ 20 June 1918), pp. 44-45; Yavuz Selim Karakışla, "Varolmamış Bir Osmânlı Kadın Örgütü: *Sâde Giyinen Kadınlar Cemiyeti* (1918)," p. 32.

[338] "Sâde Giyinen Kadınlar Cemiyeti," *Vakit*, No. 236, (5 Ramazân 1336 \ 14 Haziran 1334 \ 14 June 1918), p. 3; Yavuz Selim Karakışla, "Varolmamış Bir Osmânlı Kadın Örgütü: *Sâde Giyinen Kadınlar Cemiyeti* (1918)," p. 33.

[339] ibid., p. 35.

magazine" with twelve issues; and *Kadın* (26 October 1908 – 7 June 1909) from Selanik was a weekly which went out of print early after thirty issues just like its sisters.[340] Fatma Kılıç Denman attributes the fact that they closed down to "financial difficulties."[341] According to Zekiye Hanım, one of the writers of *Kadın,* "what ailed *Demet*," destroyed *Mehâsin*, and killed *Kadın* was the suicide of ideas and intelligence, namely ignorance."[342] This caused discussions on the magazine pages and came to the conclusion that the three Unionist magazines all closed down due to "bigotry, ignorance and indifference."[343]

Moreover, *Demet* (Bouquet)[344] started to be published on 17 September 1324 (30 September 1908) by *Hilâl* printing press. In its headline, it described itself as a:

> Literary, scientific, political weekly illustrated magazine for women which comes out on Wednesdays. It cost two *kuruş* an issue; the owner was Hakkı Behiç, the chief writer was Celal Sahir (Erozan), the illustrator was Server İzzet. Subscription was 96 *kuruş* annually, 50 for six months for İstanbul; 120 *kuruş* annually, 65 for six months for the provinces. All kinds of correspondence about Ottoman women's general interests and fine arts is accepted and published. Unpublished works are not returned. The headquarters are around Babıali in a private apartment.[345]

As Emel Aşa stated, the very name "*Demet*" was suggested by Cenâb Şehâbeddin.[346] According to Hatice Özen, especially in the first issues, there were more male writers

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[340] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 64.

[341] ibid., p. 64.

[342] Zekiye, "Hakiki Bir Teessür; Celal Sahir Bey'in *Kadın* Gazetesi'nde Neşrolunan Makalesine Bir Cevap," *Mehâsin,* No. 8, (July 1325 \ [1909]), p. 553; Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın* (İstanbul: Libra Yayınları, 2009), p. 64.

[343] ibid., p. 66.

[344] For a research on *Demet:* Tülay Keskin. "Demet Dergisi'nde Kadın ve İlerleme Anlayışı," *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Tarih Bölümü Tarih Araştırmaları Dergisi* 24, No. 37, (2005), pp. 289-312.

[345] ibid., pp. 290-291.

[346] Celâl Sâhir, "Açık Arîza" *Bahçe*, No. 26, (4 Muharrem 1327 \ 13 Kanûnisânî 1324 \ 26 January 1909), pp. 4-6. Mentioned in: Emel Aşa."1928'e kadar Türk Kadın Mecmuaları," p. 251.

than female ones.[347] Among the writers, we notice "Cenap Şehâbeddin, Hüseyin Câhit, Ahmet Samim, Mustafa Nâmık, Server Cemâl, Celâl Sâhir, Fâzıl Ahmet, and Selim Sırrı."[348]

Another colored and illustrated magazine, *Demet* dealt with politics as well. Among the main topics of the magazine, we see women's education, child care, moral education for women, facial care and fashion.[349] Tülay Keskin studied the perception of women in the society and the triangle of women-nation-progress especially after 1908 Revolution in her article titled, "*Demet Dergisi*'nde Kadın ve İlerleme Anlayışı."[350] She described the aim of the magazine told in its second issue as "to protect the interests of women, convey their ideas, publish their writings, inform them about literature and science and promote Ottoman women and Ottoman civilization."[351] It is a very common idea to identify women with the motherland and associating women's progress with that of the motherland.[352] According to the magazine, the first prerequisite for women's progress was education.[353] As Keskin said, the magazine also included dissenting ideas or critical reader letters. According to Keskin, "the criticisms were geared towards the literary rather than political inclination, which would have been more beneficial to Ottoman women."[354] Also,

[347] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990)*, p. 25; Aynur İlyasoğlu, Deniz İnsel. "Kadın Dergilerinin Evrimi," p. 165.

[348] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını,* p. 124.

[349] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990)*, p. 25.

[350] Tülay Keskin. "Demet Dergisi'nde Kadın ve İlerleme Anlayışı," p. 292.

[351] ibid., p. 292.

[352] ibid., p. 295.

[353] ibid., p. 293.

[354] ibid., p. 303.

they responded to criticisms about the shortage of women writers in the magazine by defending themselves as follows:

> Concerning the female writers, is it our fault that - unlike some newspapers - we do not use fake women's names for male writers? We openly reiterate a request here: our newspaper is established to protect the interests of women and publish their writings. This is our professional objective and we believe a woman can appreciate women's needs better. Therefore, all our pages belong to them.[355]

Keskin emphasized that the target reader group was Muslim women. She quotes another critical response published in the magazine: Mahmut Sadık Bey's article titled, "Gücüme Gitti" (I Resented) about "his sorrow over the lack of protest letters and telegrams by Ottoman women related to the invasion of Bosnia-Herzegovina by the Austria-Hungarian Empire."[356] *Demet* could only be published for seven issues, and closed down on 11 November 1908. [357] Emel Aşa says that the magazine went out of print because of "lack of interest by women readers of the period;" and that she bases this opinion on a writing in *Bahçe* (Garden), a magazine published in Selanik by its chief writer Celâl Sâhir.[358] In that piece, it was stated that *Demet* closed down because women did not care about reading in general and did not show any interest in women's magazines in particular."[359]

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[355] Fazıl Ahmet ve Celal Sahir, "Kariatımıza," *Demet*, No. 2, (11 Ramazân 1326 \ 24 Eylül 1324 \ 7 October 1908), p. 17; Tülay Keskin. "Demet Dergisi'nde Kadın ve İlerleme Anlayışı," p. 304.

[356] Mahmud Sadık, "Şehirli Düşünceler: Gücüme Gitti," *Demet,* No. 7, (16 Şevval 1326 \ 29 Teşrinîevvel 1324 \ 11 November 1908), p. 103; and, Hakkı Behiç. "Siyasi: Ne Haldeyiz ve Nelere Muhtacız?" *Demet.* No. 5, (2 Şevval 1326 \ 15 Teşrinîevvel 1324 \ 28 October 1908), p. 80; Tülay Keskin. "Demet Dergisi'nde Kadın ve İlerleme Anlayışı," p. 305.

[357] Tülay Keskin. "Demet Dergisi'nde Kadın ve İlerleme Anlayışı," p. 291.

[358] Celâl Sâhir, "Açık Arîza" *Bahçe Dergisi*, No. 26, (1 Zilhicce 1326 \ 13 Kanûnisânî 1324 \ 14 January 1909), pp. 2-4; Emel Aşa."1928'e kadar Türk Kadın Mecmuaları," p. 250.

[359] Emel Aşa."1928'e kadar Türk Kadın Mecmuaları," p. 250.

Yıldız Akpolat Davud, in her article titled "II. Meşrutiyet'te Toplumda Kadına Başat Rol Vermeyen Kadın Dergisi: *Mahâsin* (Beauties),"[360] says that *Mehâsin* started to be published in September 1908 with high praises of the Second Constitutional period and as a women's magazine, it aimed to strengthen the social role of women through education.[361] Şefika Kurnaz states the owner as Âsaf Muammer, manager and chief writer as Mehmet Rauf,[362] but Aşa says "on the first and seventh issues, that is from September 1324 to March 1325 (1908-1909), the owner and manager was Âsaf Muammer, the chief writer was Mehmet Rauf; on the eighth issue, that is on July 1325 (1909), the owner was Âsaf Muammer, but the manager was Mehmet Rauf; and from the ninth issue to the twelfth, that is August 1325 - Teşrinievvel 1325 (1909), the owner and manager was cited as Mehmet Rauf."[363] As a reason for these changes, it was cited that "Âsaf Muammer Bey's previous trade engagement kept him too busy to properly take care of the general administration of the magazine."[364] However, Yıldız Akpolat Davud argues that we cannot classify *Mehâsin* as a light women's magazine with fashion, hair care, house decoration and medical information and illustrations, because it actually consisted of at least 60 or 70 pages of articles rather than illustrations.[365]

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[360] Yıldız Akpolat Davut. "II. Meşrutiyet'te Toplumda Kadına Başat Rol Vermeyen Kadın Dergisi: *Mahâsin*," *Tarih ve Toplum* XXVI, No. 156, (November 1996), p. 42.

[361] ibid., p. 42.

[362] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını,* p. 123.

[363] Emel Aşa."1928'e kadar Türk Kadın Mecmuaları," p. 295.

[364] "İlân-ı Mahsûs," *Mehâsin*, No. 9, (Ağustos 1325 [1909]), p. 1; Emel Aşa."1928'e kadar Türk Kadın Mecmuaları," p. 295.

[365] Yıldız Akpolat Davut. "II. Meşrutiyet'te Toplumda Kadına Başat Rol Vermeyen Kadın Dergisi: *Mahâsin*," p. 42.

Between September 1908 and November 1909,[366] *Mehâsin* came out in twelve issues[367] with its articles, conferences for women, pieces on famous women, stories about the life style of women around the world. In the conferences for women in the magazine, social roles of women and the concept of family were questioned. According to Yıldız Akpolat Davud, the main approach of the magazine was that women were not given the active social roles they deserved or even if they were, they were always expected to devote themselves to something.[368] As Şefika Kurnaz writes, in one of these conferences, Ahmet Hikmet said "women had been slaves not for thirty years but for 600 years." Celâl Sahir said "women's condition was not due to religion but to the ignorance and bigotry of the east."[369] However, Şefika Kurnaz says different views were presented in the magazine. As an example, she stresses that it was written in a piece by Zöhre "no matter what the feminists and other dissenters say, women who are as knowledgeable as a member of an institute would be considered a freak of nature" and that "doing operations was inappropriate or even shameful for a woman."[370] Besides, the magazine administration had an Ottomanist political tendency in parallel with the dominant ideology of the period.[371] *Mehâsin* claimed to be a magazine in which women could find answers to all their needs; and that women would not need European magazines anymore. The magazine thought there would be a "huge" interest in it, but on the eighth issue, they admitted the

[366] Şefika Kurnaz translated these dates as 1324-1325 (1908-1909). See: Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını,* p. 123.

[367] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 35.

[368] Yıldız Akpolat Davut. "II. Meşrutiyet'te Toplumda Kadına Başat Rol Vermeyen Kadın Dergisi: *Mahâsin*," p. 47.

[369] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını,* pp. 123-124.

[370] ibid., p. 124.

[371] Yıldız Akpolat Davut. "II. Meşrutiyet'de Toplumda Kadına Başat Rol Vermeyen Kadın Dergisi: *Mahâsin*," p. 47.

difficulty of publishing the magazine and complained of lack of interest. To make it more attractive, they offered various promotions; organized lotteries and gave away coupons.[372] Despite all efforts, it did not reach the desired circulation and closed down with the twelfth issue.[373] The conclusion to be drawn from this is that even after the declaration of the Second Constitutional Period, Ottoman women's magazines did not get enough attention.

Kadın (Woman) was the first Ottoman women's magazine to use the word "woman" in its name. Right after its sister publications *Mehâsin* and *Demet*, it started to be published on 26 October 1908 in Selanik.[374] As Şefika Kurnaz writes, the owner was Mustafa İbrahim Bey, and the manager was Enis Avni Bey.[375] The magazine was also recommended by *Tanîn* with the words: "It is the most serious and elegant of all Ottoman women's newspapers; we recommend it."[376] Şefika Kurnaz lists some of the writers as: "Mehmet Câvit, Seniha Hikmet, Ali Cânip, Manastırlı Rıfat, Bahâ Tevfik, Nigâr Bint-i Osman, Kâzım Nâmi, Fatma Seniye, Tahsin Nâhit, Ömer Seyfettin, Abdullah Cevdet, Emine Semiye, Mehmet Emin, Âkil Koyuncu, Evliyâzâde Naciye, and Fitnat Bint-i Hâşim."[377]

Ayfer Karakaya Stump tried to follow the first feminist and nationalist formations in the Ottoman Empire in her master's thesis, and by referring to *Kadın,* she wanted to shed light on the views of "nationalist woman or mother" image after

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[372] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 35.

[373] Yıldız Akpolat Davut. "II. Meşrutiyet'de Toplumda Kadına Başat Rol Vermeyen Kadın Dergisi: *Mahâsin*," p. 43.

[374] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 13.

[375] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını,* p. 124.

[376] Cengiz Yurdanur, "Kadın," *Türk Dili ve Edebiyatı Ansiklopedisi* V., (İstanbul: 1982), p. 77; Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını,* p. 125.

[377] ibid., p. 77; ibid., p. 125.

the 1908 Revolution and the perception of "feminism" around that image in that period.[378] Ayfer Karakaya Stump differentiated between western and non-western countries from which she sampled different perceptions of feminism. She especially looked into the Ottoman Empire after the 1908 Revolution and through *Kadın,* she studied the factors in creating the image of the new woman, social status and rights of women and different approaches to all these concepts. However, it should not be forgotten that behind the differentiation between "male" and "female" writers' names, there were men using women's names.

Kadın was published by "young" Unionist men.[379] Another name writing a master's thesis about the magazine was Fatma Kılıç (Denman). She read *Kadın* in for more detail, and she focused on "the place of the magazine in the Second Constitutional period, relations with the Committee of Union and Progress and its political aspects."[380] According to Fatma Kılıç Denman, just like women's branches of some parties today, *Kadın* writers aimed to support the Second Constitutional regime, convey the principles of the Committee of Union and Progress to women and their kids.[381] For example, both to increase the circulation of the magazine and also to train "the girls of the Second Constitutional period in ideologically correct ways," *Kadın* was sent free of charge to the girls' schools.[382] It tried to keep the image of a serious publication for women; and constituted one of the forums "in which the first seeds of Turkish nationalism were sown." The topics discussed in *Kadın* were

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[378]Ayfer Karakaya Stump, *The Emergence of a Feminist Nationalist Discourse in Pre-Republican Turkey: A Case Study of Kadın Magazine (1908-1909)* (M.A thesis, Ohio State University, 1996).

[379] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, pp. 13-14.

[380] Fatma Kılıç Denman, *Kadın*: A Young Turk Magazine in the Second Constitutional Period (1908-1909), (M.A thesis, Boğaziçi University, 2005), p. 20.

[381] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, p. 14.

[382] ibid., p. 53.

actually about the reinvention of the "Ottoman Muslim women's identity." Together with *Tanzîmât,* the importance of motherhood increased in the society which was even more consolidated with the Second Constitutional period, so the Unionists appreciated the significant role of women in raising a "constitution-lover" generation.[383] Therefore, discussions around this topic were published in the magazine.

Another very important magazine of the period is undoubtedly *Kadınlar Dünyâsı* (Women's World) (1913-1921). The perspective of *Kadınlar Dünyâsı* on women, objectives, style, contents and activities were all different from pre-1913 women's magazines.[384] Just like other women's magazines published in the old script between 1869 and 1927,[385] *Kadınlar Dünyâsı* started to be published on 17 April 1913 by Ulviye Mevlan[386] with the discourse of "we defend the rights and interests of women regardless of gender or religious sect."[387] It is the publication of *Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti,* which was directly founded to defend women's rights. The society stressed the education of women, and especially encouraged them to participate in the labor force; and opened several workplaces to this end.[388] This way, women traditionally identified with the 'home' was

[383] ibid., p. 240.

[384] Serpil Çakır, "Kadınlar Dünyâsı," p. 364.

[385] Yavuz Selim Karakışla, "Osmânlı Hanımları ve Hizmetçi Kadınlar (1869-1927)," *Toplumsal Tarih* XI, No. 63, (March 1999), p. 15.

[386] For Ulviye Mevlan, see: Serpil Çakır, "Kadın Tarihinden İki İsim: Ulviye Mevlân – Nezihe Muhittin", *Osmânlı'dan Cumhuriyet'e Problemler Araştırmalar Tartışmalar" [1st. International Histroy Congress, 24-26 May 1993: Ankara]* (İstanbul: Tarih Vakfı Yurt Yayınları, 1998); Güldane Çolak, Lâle Uçan, *II. Meşrutiyet'ten Cumhuriyet'e Basında Kadın Öncüler,* (İstanbul: Heyamola Yayınları, 2008).

[387] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını*, p. 145.

[388] Leyla Kaplan, *Cemiyetlerde ve Siyasi Teşkilatlarda Türk Kadını (1908-1960)* (Ankara: Atatürk Kültür, Dil ve Tarih Yüksek Kurumu, Atatürk Araştırmaları Merkezi, 1998), p. 41.

encouraged to step out of this "space" and join the public sphere.[389] *Kadınlar Dünyâsı* helped the society become known. Also, *Kadınlar Dünyâsı* was the first magazine to publish the photograph of a Muslim Turkish woman.[390]

Serpil Çakır, in her book titled *Osmânlı Kadın Hareketi,*[391] which she based on *Kadınlar Dünyâsı*, tries to prove that the Ottoman women's movement started long before the declaration of the Republic, contrary to the official ideology. Therefore, she says that she only wanted to tell about women and show "what women said, desired and did to fulfill those desires, which rights they demanded and how they resisted the roles imposed on them" in the Second Constitutional period.[392] *Kadınlar Dünyâsı* is considered to be the first Ottoman feminist women's magazine. Serpil Çakır tried to resist the thesis "women were passive individuals in the Ottoman Empire" imposed by the official ideology through this magazine. Obviously, this book is very valuable in rewriting "Ottoman women's history" or "Ottoman history" in general.

Most of the pre-1980 books about women's history were written with the thesis "Kemalist reforms brought changes to liberate women." Nicole A.N.M. van Os says, on the other hand, when we look at the pre-1980 history books about the Ottoman and early Republican women written by Tezer Taşkıran[393] and Afet İnan,[394]

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[389] Işık Özel. "Osmânlı Kadın Haraketi'nde Bir Öncü: *Kadınlar Dünyâsı*," *Toplumsal Tarih* 7, No. 39, (March 1997), p. 46.

[390] Serpil Çakır, "Kadınlar Dünyâsı," p. 364.

[391] Serpil Çakır. *Osmânlı Kadın Hareketi* (İstanbul: Metis Yayınları, 1994).

[392] ibid., p. 10.

[393] Tezer Taşkıran. *Cumhuriyet'in 50. Yılında Türk Kadın Hakları* (Ankara: T. C. Başbakanlık Kültür Müsteşarlığı Yayınları, 1973).

[394] Afet İnan. *Tarih Boyunca Türk Kadınının Hak ve Görevleri* (İstanbul: Milli Eğitim Bakanlığı Yayınları 1975); Afet İnan. *Kurtuluş Savaşında Türk Kadını* (Ankara: Türk Tarih Kurumu Basımevi, 1985).

we see that even though these writers talk about Ottoman women, their real aim is "to prove Kemalist reforms constituted an important stage in liberating Turkish women."[395] Both these writers drew attention to women's experiences before the early Republican reforms and the novelties brought by the Kemalist ideology in their books. For example, according to Büşra Ersanlı, Afet İnan's historiography was defined through "her appointment by Atatürk to write the National History." Büşra Ersanlı claims the "exaggerations in İnan's books about the Ancient Turkish History and the connections she finds between civilization and Turks are part of the effort to complete this mission."[396] According to Ayşe Durakbaşa, Afet İnan had a self-appointed mission to take notes of Atatürk's words and his guidance of what was going on around him in order to convey them "impartially" by documenting them. She stresses that İnan even apologized when she made a subjective comment in any of her writings saying that national history had to be written objectively without personal remarks.[397] During these discussions, if we mention Afet İnan's opinions especially about the rights Turkish women had, we need to stress that in her book titled *Tarih Boyunca Türk Kadınının Hak ve Görevleri,* she says "Atatürk's period" granted those rights to the Turkish women.[398] Şirin Tekeli, in her book titled *Kadınlar ve Siyasal Toplumsal Hayat*, writes that recognition of political rights in Turkey happened "in extraordinary circumstances, from the top down." However, she says "the process of getting these rights had its ups and downs over which

[395] Nicole A.N.M. Van Os. "Osmânlı Kadın Dernekleri: Geçmişten Gelen Kaynaklar, Gelecek İçin Kaynaklar," p. 8.

[396] Büşra Ersanlı, "Birinci Türk Tarih Kongresi 1932-Türklükten Yurttaşlığa," *Toplum ve Bilim,* 31-37, (1987), pp 81-104. Mentioned in: Ayşe Durakbaşa, *Halide Edip: Türk Modernleşmesi ve Feminizm.* (İstanbul: İletişim Yayınları, 2009 [4th Edition]), p. 146.

[397] Ayşe Durakbaşa, *Halide Edip: Türk Modernleşmesi ve Feminism*, p. 147.

[398] Afet İnan. *Tarih Boyunca Türk Kadınının Hak ve Görevleri.* p. 214.

women had no control or even supervision; and ultimately were granted not as a result of women's desires, but through the will power of a small revolutionary group and its leader who wanted to overthrow the old order."[399]

Also the same Şirin Tekeli, in her introduction to Yaprak Zihnioğlu's book titled *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği,* makes the following explanation about the generational differences between the tools of historiography and perceptions by pointing out her own study:

> Since feminists and social scientists of my generation do not know old Turkish, they learned women's history only superficially or wrongly. For example, when I was writing my thesis to become an associate professor, I used works of Tezer Taşkıran, Afet İnan, and Muhaddere Taşçıoğlu whose books were available in modern Turkish. But I never encountered the name of Nezihe Muhiddin. The same way, the above mentioned works did not take *Kadınlar Halk Fırkası* and *Türk Kadınlar Birliği* into consideration. Because of these important gaps, I thought it odd that I saw things I could not explain after examining other countries' history of women's movements and then looking back at our recent history from a critical angle during the writing of my thesis: Ottoman women tried very hard to get their rights and then suddenly disappeared and between 1930-1934, that is when political rights were granted, they were not considered to be influential at all. I was deprived of documents to base my thesis on the idea that women were 'instrumentalized.' In later years, thanks to the works of women historians like Serpil Çakır and Aynur Demirdirek and the documents published by Zafer Toprak, I figured out where the oddity stemmed from and why women were 'instrumentalized' during the one party period and why the women's movement was 'suppressed' by the government of that period.[400]

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[399] Şirin Tekeli, *Kadınlar ve Siyasal Toplumsal Hayat* (İstanbul: Birikim Yayınları, [First Edition] March 1982), p. 218.

[400] Şirin Tekeli, "Introduction" in: Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, pp. 10-11. In the footnote number 7 after Şirin Tekeli's sentences, Afet İnan Hanım's explanations are quoted like this: "I will dwell on Turkish women's history related to elecions… I have a personal interest in the matter as a witness of this period. Also, parliamentary records and laws will constitute our historical documents… Women's societies in Turkey, unlike in other countries, did not engage in political struggles for rights. However, on the positive side, these enterprises gathered our intellectual women together, enabled intellectual progress. But it did not provide opportunities for work as masses in charities like the Red Crescent. It did not create liaisons with international women's societies for political rights… Again, during the War of Independence, our women did not demand political rights." Afet İnan, *Atatürk ve Türk Kadın Haklarının Kazanılması, Tarih Boyunca Türk Kadınının Hak ve Görevleri* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1970), p. 163; Mentioned in: Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 267, footnote 7.

The reason I quoted this statement by Şirin Tekeli in its entirety is not because I want to prove a new thesis against the ones defended by such names as Tezer Taşkıran, Afet İnan, and Muhaddere Taşçıoğlu. On the contrary, my aim here is to show new interpretations can be made as primary sources are used and historic perspectives change in time. As Şirin Tekeli writes, especially after 1980, scholars of women's history assessed women of pre-Republican period according to the circumstances of their own period, and thought of Republican reforms as part of a process rather than a beginning. When making this assessment, they tried to reveal the unknown aspects of women's history by using primary sources rather than previously written secondary sources.[401]

In this context, what should be taken into account when studying or rewriting women's history? I think this question is very commonly asked by historians. When writing about women's history, should only women's activities be included, or should history be examined without any such discrimination? Today, historiography usually consists of "his story," or "what men did." It is a mistake to overlook or blatantly ignore women's activities in historiography. However, it is also not right to exclude men from a history of women. It may be thought that women-oriented historiography desires to bring a different perspective. As men-oriented historiography is one-sided, and therefore problematic, so is women-oriented historiography.[402]

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[401] Nicole A.N.M. Van Os. "Osmânlı Kadın Dernekleri: Geçmişten Gelen Kaynaklar, Gelecek İçin Kaynaklar," p. 8.

[402] Kadınsız "Tarih Yazımı" ve Kadın Tarihi üzerine önemli bir çalışma için, See: Fatmagül Berktay, "Kendine Ait Bir Tarih," *Tarih ve Toplum*, No. 183, (March 1999), pp. 47-55.

For example, Fatma Kılıç Denman, in her study titled *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın,*[403] states that assessing *Kadın* outside the politics of the Committee of Union and Progress would be incomplete. She says the women's movement in the Second Constitutional period has to be taken into account together with the Young Turk revolution and its consequences.[404] In that respect, even though Serpil Çakır's study on *Kadınlar Dünyâsı* is very important for women's studies and is among the firsts, it leads us to view the women of the period one-dimensionally. If *Kadınlar Dünyâsı* were to be examined through the political atmosphere of the period, together with the male dominant government and the magazine's relations with the government, perhaps we could get different interpretations about the period as well as about the magazine. This would definitely be beneficial for women's studies.

Also, there is the problem of pennames which afflicted the women's magazines mentioned in Fatma Kılıç Denman's own book. Yaprak Zihnioğlu tells us that even women used pennames; and that this practice developed against the heavy censorship of the reign of Sultan Abdülhamid II, which continued in later periods, and which should be studied as it is a very important issue in the women's movement.[405] Even though *Kadınlar Dünyâsı* says there were no male writers among its pages, we cannot assume this to be a hundred percent true since there has not been a comprehensive study about all the writers' identities. Fatma Kılıç Denman, who conducted such a study, exposed many male writers using fake women's names.[406]

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[403] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın* (İstanbul: Libra Yayınları, 2009).

[404] ibid., p. 15.

[405] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 24.

[406] Fatma Kılıç Denman. *İkinci Meşrutiyet Döneminde Bir Jön Türk Dergisi: Kadın*, pp. 105-108.

Yaprak Zihnioğlu also states that making an analysis on male writers who used pennames when writing about women would be very beneficial for understanding 'male feminism,' which is an important aspect of women's studies.[407]

Fatma Kılıç Denman examined not only *Kadın,* but also its contemporaries *Demet* and *Mehâsin* as well, for she tried to show their role in the Ottoman women's movement. Fatma Kılıç Denman tried to explain the relationship between this magazine and the Committee of Union and Progress. She demonstrates how Young Turks helped "male feminism" influence "female feminism" through their work "to create an ideal, nationalist mother-woman."[408] Unlike Fatma Kılıç Denman, Serpil Çakır, who tried to show the role of *Kadınlar Dünyâsı* in the formation of Ottoman women's movement, only focused on one magazine, and tried to tell about women through that. In that regard, the dominant "female feminism" in *Kadınlar Dünyâsı* discussed in Serpil Çakır's work should be compared to the influential "male feminism" in *Kadın.* This way, these two studies which came out in almost the same period can help us gain different perspectives in creating Ottoman women's history.

Generally speaking, when we look at Ottoman women's magazines, we see that these magazines had a general tendency to try to address Ottoman women from all walks of life.[409] Just as Yavuz Selim Karakışla writes in his article titled "Kadın Dergilerinde (1869-1927) Osmânlı Hanımları ve Hizmetçi Kadınlar," between 1869-1927, each of the magazines published in the old script[410] claimed to address all Ottoman women regardless of racial or religious denominations. However, these magazines actually addressed only Ottoman Muslim Turkish well-educated upper

[407] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 25.

[408] ibid., p. 14.

[409] Yavuz Selim Karakışla. "Osmânlı Hanımları ve Hizmetçi Kadınlar (1869-1927)," p. 15.

[410] ibid., p. 15.

class women. Therefore, when we look at the writers in women's magazines of the pre-Second Constitutional period, we see that the writers were also from upper and middle class families. The Second Constitutional period women who supposedly started the "Ottoman women's movement" also came from upper and middle class families; and their movement never got a wide social base. The most important proof for that is "the other" women, that is slaves or concubines who had no contact with upper classes, never found a voice in these magazines.

For example, in these magazines, the relationship between a maid and the lady of the house was always depicted through the eyes of the lady. How women viewed "the other women" among them can be read between the lines. The class differences between the words "lady" (*hanım*) and "woman" (*kadın*) are noticeable in the magazines of this period. For example, women writers in the Ottoman women's magazines usually address their readers as "Ottoman Ladies."[411] This shows that the readers targeted in that period were mostly Muslims, because non-Muslim women were never addressed as "*hanım*" or lady.[412] Also, especially working Muslim women from lower classes in the Ottoman society were addressed as "*kadın*" or women whereas non-working upper class women were referred to as "*hanım*."[413] It should not be forgotten that many of those women with the identity of "*kadın*" had to work for the "*hanım*"s or ladies to make a living in that period. Women writers in those magazines addressed mostly "*hanım*"s when talking about the rights and freedoms and ignored the "*kadın*" section. In short, many magazines calling their readers "Ottoman ladies," which actually meant "Muslim upper class Ottoman

[411] ibid., p. 16.

[412] ibid., p. 16.

[413] ibid., p. 16.

women." In that regard, it would not be wrong to say that the "Ottoman women's movement" in a way started as "Ottoman ladies' movement."

If we go back to the women's magazines in the Second Constitutional period, *Güzel Prenses* (Beautiful Princess), which cost 20 *para* per issue, is one of the longest living women's magazines that could be determined with a total of 153 issues.[414] This magazine was actually prepared as a cover for the serialized novel called *Saray Entrikaları* (Palace Intrigues), and with the completion of the serialization of the novel, it went out of print.[415] It started to be published in 1913; and just like all other women's magazines of the period, it printed useful and practical information for women. It also contained letters from readers, and according to Cüneyd Okay, *Güzel Prenses* had a circulation around 12.000 in the 1910's.[416]

Kadınlık Hayatı (Life of Womanhood) was published in 1913 with 16 pages and with a cover. The owner and chief editor was Emine Seher Ali Hanım. *Kadınlık Hayatı* was sold for 40 *para* and opened its doors to women writers who would promote women's issues. News about women, romantic stories, crossword puzzles and serialized novels constituted parts of the magazine.[417] Cüneyd Okay states that almost all writers in *Kadınlık Hayatı* had women's names.[418] However, writers with women's names do not necessarily indicate real women writers. It should not be forgotten that many writers using women's names were actually men.

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[414] Cüneyd Okay. "Nadir Bulunan Bir Kadın Dergisi: Güzel Prenses," *Toplumsal Tarih*, No. 18, (June 1995), pp. 56-57.

[415] ibid., pp. 56-57.

[416] ibid., p. 57.

[417] Cüneyd Okay. "Kadın Dergileri Bibliyoğrafyası'na Katkı: Kadınlık Hayatı," *Toplumsal Tarih*, No. 39, (March 1997), p. 50.

[418] ibid., pp. 49-51.

Mektep Müzesi (School Museum) started to be published on 14 May 1913. It was thought to be a children's magazine because of the word "school" in its title, but according to Cüneyd Okay, it should be regarded as a women's magazine based on the writings and advertisements published in it.[419] *Mektep Müzesi* printed literary and scientific writings way ahead of its time, but despite the efforts of its publishers, it went out of print after the twelfth issue.[420]

Yavuz Selim Karakışla introduces *Leylâk* (Lilac) as "Osmânlı Mizahında Bir Kadın Sedası," which is a humor magazine for women.[421] *Leylâk* was published between 28 May 1914 and 12 June 1914, "for women by women." It cost 20 *para* and had the motto "every week to present a bouquet of lightly scented lilacs."[422] On the cover, it had "modern and prosperous looking" young girls illustrated with cartoons signed by "Little Lady.[423] When we examine the cartoons, we see that they are of low quality and amateurishly drawn. Besides the cartoons, there were humor pieces, puzzles, announcements and ads for women in *Leylâk*. Even though it failed in humor with its three issues, it presents to us value judgments of the society of that period with a critical perspective through some typologies like "modern and prosperous," "little lady," "modern and fashionable," "Ottoman gentleman," "fool of fashion," "youth of the times," "fool of fortune," and "lady of the times." [424]

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[419] Cüneyd Okay. "Meşrutiyet Döneminde Kadınlara Yönelik Bir Dergi: Mektep Müzesi," *Tarih ve Toplum* XXXI, No. 181, (January 1999), p. 4.

[420] ibid., p. 6.

[421] Yavuz Selim Karakışla. "Osmânlı Mizahında Bir Kadın Sedası (1914): *Leylâk,*" *Toplumsal Tarih* XXVI, No. 151, (July 2006), p. 44.

[422] ibid., pp. 45-46.

[423] ibid., p. 47.

[424] ibid., p. 51.

Besides these magazines, many short-lived women's magazines were printed from the Second Constitutional period to the declaration of the Republic. For example, the most interesting of these was *Erkekler Dünyâsı* (Men's World) because of its name. On 19 December 1914, it was published by the members of *Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti* and was sold for 20 *para* a piece. It advocated the idea that progress was only possible with equal rights granted both to men and women.[425] The manager was Mevlânzâde Rıf'at Bey; and it should be examined as a partner of *Kadınlar Dünyâsı* and with an ontological view towards men-women relations in their writings.[426] According to what Serpil Çakır reports from an article titled "İki Söz" (Two Words) in the first issue of *Erkekler Dünyâsı*, the aim of the magazine was to promote the progress of "*Kadınlar Dünyâsı*" and "*Erkekler Dünyâsı*" to eventually bring them closer in order to form "*İnsanlar Dünyâsı* (World of People)."[427] According to M. Feyza Bağlan, *Erkekler Dünyâsı* used rather a didactic language, and a teacher-student relation is felt more than that of a writer-reader in its texts.

Another sub-period to be emphasized when dealing with the women's magazines of the Second Constitutional period is the Armistice period. Armistice period is a transitional phase from the Ottoman Empire to the Republican Turkey;[428] and Ottoman women also played an important role in the social transformations that İstanbul went through.[429] It is possible to trace the "new identity" of Ottoman women

[425] M. Feyza Bağlan. "Osmânlı Müdâfaa-ı Hukûk-ı Nisvân Cemiyeti'nin Erkekler Dünyâsı," *Tarih ve Toplum* XL, No. 238, (October 2003), pp. 46-47.

[426] ibid., p. 48.

[427] "İki Söz," *Erkekler Dünyâsı*, No. 1, (22 Safer 1333 \ 6 Kanûnisânî 1329 \ 19 November 1914), p. 2. Mentioned in: Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 38.

[428] Zafer Toprak, "Mütareke Dönemi'nde İstanbul," *Dünden Bugüne İstanbul Ansiklopedisi* VI, (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı Yayınları, 1994), p. 19.

who were influenced by these transformations in the magazines of the period. For example, *İnci* (Pearl), owned by Sedat Simavi[430] and managed by Selâhaddin Hüsnü Bey,[431] is an invaluable source to see the confusions experienced during the formation of the "new Ottoman woman's identity." Especially, it is important in that it shows the similarities between this "new identity" and the "new Turkish woman" of the Republican era.[432] According to Hatice Özen, *İnci* stresses the status of aristocratic women in the Ottoman Empire was replaced by a woman's image compatible with the western lifestyle, and this transition is reflected in its writings. Serpil Çakır, on the other hand, says that since only 21 of 160 signatures in *İnci* belonged to women, it reflected men's opinions about women although *İnci* was a women's magazine.[433] *İnci* itself declared that it was different from other women's magazines which were either too serious or too light. The magazine stated that women needed a guide in their family and daily life; and they also needed to renew themselves in order to be good mothers and know about scientific methods.[434] It contained many articles on a wide variety of topics from literature, fashion, child care to western lifestyles. It continued later in 1922 under the name of *Yeni İnci* (New Pearl).[435]

Süs (Ornament) was published by Mehmet Rauf in the transitory period from the Ottoman Empire to the Republican Turkey. Like *İnci*, it had quite a rich

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[429] İrfan Karakoç, "İstanbullu Muharrire Hanımlar," *Tarih ve Toplum* XXXIX, No. 231, (March 2003), p. 18.

[430] For information about Sedat Simavi, see: Muzaffer Gökman, *Sedat Simavi: Hayatı ve Eserleri* (İstanbul: Apa Ofset Basımevi, 1970).

[431] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını,* p. 133.

[432] Elçin Özkal. "Feminine Actuality During the Occupational Period: İnci (1919-1923)," p. 11.

[433] Serpil Çakır. *Osmânlı Kadın Hareketi,* p. 39.

[434] Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990),* pp. 31.

[435] ibid., pp. 31-32.

appearance both content and formwise and started to be published on 16 June 1923. It came out as a "weekly literary ladies' magazine"[436] and contained "both literary and practical information; it was fun and intellectual."[437] Esra Çon wrote her master's thesis on *Süs*; and says the magazine aimed to reach young and educated girls.[438] When we look at the contents of the magazine, we can see that it did not focus on any specific topic or field, but contained a variety of subjects, according to Esra Çon.[439] She claims that Mehmet Rauf and his friends resorted to such a method in order to sell more copies, and stresses that they wanted to reach a wider range of readers.[440] The magazine had well-educated writers; and is an important source in assessing the women of the transition period.

Süs was visually very rich and colorful,[441] and actually it was more of an entertaining magazine than a serious or literary one.[442] However, it also had quite a large male reader profile.[443] When we look at the writers, we especially notice the prominent literary names of the *Edebiyât-ı Cedîde* school.[444] It is obvious that there is a distinction between the "women of İstanbul" and "other women" in the articles of the magazine.[445] Also, the magazine is important inasmuch as it brought a

[436] ibid., pp. 35.

[437] Esra Çon. "A Decolite Journal for Frappante Ottoman Turkish Women: Süs (1923-1924)," p. v.

[438] ibid., p. v.

[439] ibid., p. 6.

[440] ibid., p. 7.

[441] ibid., p. 12.

[442] ibid., p. 14.

[443] ibid., p. 40.

[444] ibid., p. 16.

[445] ibid., p. 42.

different perspective to the activities of the women in that period to form a party and other organizations so that they could gain economic, social and political rights.

Conclusion

I have not deemed it appropriate to analyze in detail the women's movement post-1923 as it remains outside the purview of my study here. I only think that it is important to mention a couple of topics about the period to show the connections between periods. By the establishment of the Republic, some of the women who grew up in the previous period and then demanded political, social and economic rights with the new feminist rhetoric in the early Republican era also demanded "full citizenship" rights and participation in politics.[446] Nezihe Muhiddin Hanım, who was the owner and chief editor of the magazine *Türk Kadın Yolu* (Turkish Woman Way), the official publication of *Türk Kadın Birliği* (Turkish Women Unity), led these activities in 1925 in İstanbul. Nezihe Muhiddin Hanım underscored the necessity of suffrage for women and vehemently opposed the denial of this right to "sensible, well-educated women" while it was readily granted to "those lounging lazily in coffeehouses and smoking pot."[447]

Yaprak Zihnioğlu tries to shed light on women's struggle for their rights through Nezihe Muhiddin, *Kadınlar Halk Fırkası* (Women People's Party)[448] and *Kadın Birliği* (Women Unity) in the transition period from the Ottoman Empire to the Turkish Republic in her book, *Kadınsız İnkilap*: *Nezihe Muhiddin, Kadınlar Halk*

[446] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 22.

[447] Füsun Üstel. "1930 Belediye Seçimlerinde Kadın Faktörü." *Argos*, No: 19, (March 1990), p. 70-71; Mentioned in: Hatice Özen. *Tarihsel Süreç İçinde Türk Kadın Gazete ve Dergileri (1868-1990)*, p. 36.

[448] Zafer Toprak, "Halk Fırkasından Önce Kurulan Parti: Kadınlar Halk Fırkası," *Tarih ve Toplum* IX, No. 51, (March 1988), pp. 30-31.

Fırkası, Kadın Birliği, and writes that the Republican regime made a reform in women's rights without women. She stresses that the women of the period had to be "apolitical, passive spectators and supporters" for Kemalists.[449] From the Kemalist perspective, women were mothers who "raised sons and soldiers" for the society, according to Yaprak Zihnioğlu. She adds that pioneering women and women's organizations had to be pressurized in order to make the "restrictions" on women's rights imposed by *Cumhuriyet Halk Fırkası* (Republican People's Party) accepted by women "wholeheartedly."[450] That is to say, according to Yaprak Zihnioğlu, the regime announced to the world that they granted women's rights as a token of "democratization," and that those rights were not recognized as a result of the efforts of feminists. She states that a group from *Türk Kadınlar Birliği* who accepted these impositions were allowed "controlled" activities; and that the dominant Kemalist historiography with the rhetoric of "women did not have to fight for their rights" erased "the pioneering Republican feminists" from the collective memory.[451] Yaprak Zihnioğlu argues that the concept of ideal "Republican women" of the period led to arguments between Kemalists and feminists. According to Kemalists, she claims, ideal Republican women unquestioningly accepted "Mustafa Kemal Atatürk's leadership, adored him to the point of worship and did not amount to more than a 'child-woman' or a 'non-adult.'"[452]

Furthermore, Yaprak Zihnioğlu says that in 1923, Nezihe Muhiddin Hanım attempted to form *Kadınlar Halk Fırkası* with a group of women to defend women's rights and raise their social status under the Republican regime, but that it was not

[449] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 22.

[450] ibid., pp. 22-23.

[451] ibid., p. 23.

[452] ibid., p. 23.

permitted.[453] As clearly stated in Zafer Toprak's article titled "Halk Fırkası'ndan Önce Kurulan Parti: *Kadınlar Halk Fırkası,*"[454] *Kadınlar Halk Fırkası* was formed under Nezihe Muhiddin's leadership by a gathering of women in *Dârülfünûn*.[455] The second in the chain of command was Nimet Remide; the representative was Latife Bekir; general secretary was Şükûfe Nihal; the treasurer was Matlube Ömer; the accountant was Saniye and other members were Nesime İbrahim, Zaliha, Tuğrul and Faize Hanıms.[456] Even though it had 'party' in its name, Zafer Toprak states that the main objective of *Kadınlar Halk Fırkası* was not "political," but it concerned the "socialization and education of women." A magazine of the period, *Süs* sums up their targets as follows:

> The new party does not wish to get involved in politics as its name suggests. The primary aim of the venerable committee is to promote women's status to the level of this movement and especially provide for the union and progress of the country. For this reason, first of all, it aims to enlighten and prepare women for their future duties. These duties are first about motherhood, and then about family.[457]

Besides these, Zafer Toprak lists among the objectives of the party "enlightening the women of Anatolia;" showing them "western progress" as well as providing for social, economic and political rights. He repeats that the political rights were among the long term objectives of the party program, though.[458] Zafer Toprak states that

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[453] Yaprak Zihnioğlu. "Kadınsız İnkılâp: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği," *Çağdaş Türkiye Seminerleri, 2008-2009*, (İstanbul: Osmânlı Bankası Arşiv ve Araştırma Merkezi, February 21, 2009). Web accessed: http:\\www.obarsiv.com\pdf\YaprakZihnioglu_NB.pdf, pp. 1-7. Last accessed: 08.09.2011.

[454] Zafer Toprak, "Halk Fırkasından Önce Kurulan Parti: Kadınlar Halk Fırkası," pp. 30-31.

[455] ibid., p. 30.

[456] ibid., p. 30.

[457] "Kadınlık Âlemi: Kadınlar Halk Fırkası'nın Doğuşu," *Süs,* No. 2, (8 Zilkade 1341 \ 22 Haziran 1339 \ 22 June 1923), p. 3; Esra Çon. "A Decolite Journal for Frappante Ottoman Turkish Women: Süs (1923-1924)," p. 92, footnote 360; Zafer Toprak, "Halk Fırkasından Önce Kurulan Parti: Kadınlar Halk Fırkası," p. 30.

[458] Zafer Toprak, "Halk Fırkasından Önce Kurulan Parti: Kadınlar Halk Fırkası," p. 31.

some men thought it odd that the organization adopted the name "party." He also stresses that *Kadınlar Halk Fırkası* did not get approval from Ankara since the capital was preparing for an all-encompassing People's Party and another one which could 'lead to separation' would be inappropriate under the circumstances of the period.[459]

Therefore, Yaprak Zihnioğlu states that the women who claimed that their party had nothing to do with politics went ahead and set *Kadın Birliği* up on 15 February 1924; and through this Union, they continued their struggle for political rights. According to Yaprak Zihnioğlu, by 1927, different views and the opposition against Nezihe Muhiddin Hanım in the party that changed its name to *Kadın Birliği*, *Türk Kadın Birliği* and lastly to *Türk Kadınlar Birliği* peaked by the end of August 1927, when İstanbul governorship issued a search warrant for their headquarters. Nezihe Muhiddin Hanım was accused of "corruption, fraud and abuse of security" by both the governorship and *Türk Kadınlar Birliği* and could only get acquitted with the Amnesty Law in 1929. According to Yaprak Zihnioğlu, Nezihe Muhiddin Hanım lost prestige with these lawsuits against her; and wrote books, taught, and had tea parties for her friends at her home; and slowly faded from the public scene.[460] As Zafer Toprak states, *Türk Kadınlar Birliği* was closed down in 1935.[461]

As mentioned before, unlike Yaprak Zihnioğlu, who claims that the Kemalist regime oppressed the women's movement, Zafer Toprak argues that in that period *Kadınlar Birliği* was not the only organization that got closed down; that there were

[459] ibid., p. 31.

[460] Yaprak Zihnioğlu. "Kadınsız İnkılâp: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği," pp. 1-7.

[461] Zafer Toprak, "Halk Fırkasından Önce Kurulan Parti: Kadınlar Halk Fırkası," p. 31; in addition, for information about the International Women's Union Congress and the closure of Turkish Women's Union, see: Zafer Toprak, "1935 İstanbul Uluslararası 'Feminizm Kongresi' ve Barış," *Düşün,* (March 1986), pp. 24-29.

a lot of other associations which met the same end. He thinks that the government of the period did not only target women's organizations, but rather had a solidarist approach and wanted to gather all movements under one roof.[462] Toprak states that the Kemalist regime demonstrated a modernist approach; and the Civil Law which passed in 1926 had not been accepted in any Islamic country ever before. He says that thanks to this law, polygamy was abolished; inheritance rights were granted to both men and women; the divorce right was given on an equal footing.[463] Also, Toprak writes that after Nezihe Muhiddin Hanım, *Kadınlar Birliği* was still active, and it closed down in 1935 due to its anti-war discourse in their 1935 congress. He says that the government thought such a discourse would pacify the public in a time when "clouds of war overcast the sky," and therefore ended their activities. Toprak says the early era of the Republican regime adopted "state feminism;" [464] and that it was not fair to blame today's women's issues on the early Republican era since it had a very effective role in the modernization of women although it was a rather authoritarian regime.[465]

Even though Yaprak Zihnioğlu generally agrees with Toprak's discourse, she says that *Kadınlar Birliği*, which was active until 1935, actually did not engage in activities conflicting with the government after 1927, and terminated itself in 1935 as "there was nothing left to do for women anymore." Yaprak Zihnioğlu admits the importance of the Civil Law for women, but she adds that the same law designated the man as the head of the family; and that the woman could not work without her

[462] Yaprak Zihnioğlu. "Kadınsız İnkılap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği," p. 7.

[463] ibid., p. 8.

[464] Zafer Toprak, "The Family, Feminism, and the State During the Young Turk Period, 1908-1918," *Varia Turcica* 13, (İstanbul-Paris: 1991), pp. 441-452.

[465] ibid., p. 9.

husband's consent.[466] Yaprak Zihnioğlu also stresses that Nezihe Muhiddin and her friends who criticized the Civil Law were not heeded, which meant that women could not dissent.[467]

Yaprak Zihnioğlu tried to look into the early Republican era from the perspective of Ottoman women while Zafer Toprak brought a different viewpoint into the discussion; and I think that both made very important contributions to the Ottoman and Turkish women studies. This discussion especially brings to the foreground the discrepancies about the interpretations of the relations between the state and women's issues. Actually, the problematic of clarifying the grey areas of the relation between the woman question and the state is very salient for gender studies. The identification of these grey areas can only be possible with an increase in the number of women's history studies. Yaprak Zihnioğlu tried to write the "story" of women struggling to get their rights in the early Republican period from the perspective of a women's rights activist. Yaprak Zihnioğlu tried to maintain an objective distance from Nezihe Muhiddin; and she revealed Nezihe Muhiddin Hanım's personal and political swings. No matter how important the name "Nezihe Muhiddin" is for the women's liberation movement, can we say that just one example provides enough support to argue the early Republican period was totally oppressive towards women and their rights? Or can we argue that in the early Republican period, reforms about women and their rights were just a product of the Republican regime as well as Kemalist reforms? When does women's liberation movement come into play? And where does the state intervention occur? In order to answer these questions, research into the Ottoman and Turkish women's history and women's movements should increase in number. I am hoping that this study on

[466] ibid., p. 11.

[467] ibid., p.12.

Hanımlara Mahsûs Gazete will shed some light on the discussions about the "woman question" in the Ottoman Empire and the Turkish Republic.

CHAPTER 3

THE "IDEAL" FOR OTTOMAN MUSLIM WOMEN: *HANIMLARA MAHSÛS GAZETE*

As Women's Newspaper: *Hanımlara Mahsûs Gazete*

As it started to be published in 1895 and continued publication up until 13 August 1908,[468] *Hanımlara Mahsûs Gazete* became the longest-lasting newspaper among the publications for women in the Ottoman Empire. As a historical source, this newspaper is a significant starting point in order to examine "the lives and the ideas" of the Ottoman Muslim women from the upper and middle classes in the reign of Sultan Abdülhamid II. The owner of the newspaper was İbnülhakkı Mehmet Tahir, who was the editorial writer of the newspaper *Tarîk.* In addition, Makbule Leman, Nigâr bint-i Osman, Fatma Şadiye, Mustafa Asım, Faik Ali, Talat Ali and Gülistan İsmet were also in charge of editorial affairs in the newspaper. Moreover, in *Hanımlara Mahsûs Gazete*, from fashion to hygiene, child care to education, daily news to literature, various subjects had been discussed by women, men, and sometimes men with "pseudo" women's names. In this sense, even though it is very hard to categorize or identify this newspaper under a particular field of interest, this source becomes important not only in order to scrutinize the ordinary everyday lives of the upper and middle class women, but also to observe the ideas of men on the issues of women.

[468] This was the date of the last issue (43) that I could find so far.

According to Aynur İlyasoğlu and Deniz İnsel, three principles were constantly emphasized in the articles of *Hanımlara Mahsûs Gazete*: to be a good mother, a good wife and a good Muslim.[469] However, Serpil Çakır mentioned that *Hanımlara Mahsûs Gazete* did not aim to get its readers to embrace the role of just being a good mother and a wife; she states that in the articles of the newspaper, women compared their positions to men by also accepting those identities.[470] However, here it is important to underline the fact that the writers of all these articles in *Hanımlara Mahsûs Gazete* were not only composed of women; and in addition, the readers were not expected to be only women, either. In terms of authors, it was usual to see the names of male authors in the newspaper; in fact, most of the articles in the last issues of the newspaper had no signatures, or mostly, had male signatures. As for the readers, a lot of articles in *Hanımlara Mahsûs Gazete* referred to their readers as *kari'* and *kari'e,* which addressed both male and female readers in Ottoman Turkish.

Moreover, *Hanımlara Mahsûs Gazete* offered its readers an opportunity to publish their personal writings in the newspaper in return for payment. Thus, the newspaper provided an incentive to its readers to continue to write for the newspaper. Furthermore, as a newspaper which addressed people from the upper and middle classes of the society, *Hanımlara Mahsûs Gazete* declared that it gave away five percent of its revenues to teenage orphan girls as dowry money. In other words, on the one hand, the newspaper functioned as a charity organization; on the other hand, it tried to attract the attention of its upper class readers to buy and embrace this newspaper.

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[469] Aynur İlyasoğlu, Deniz İnsel, "Kadın Dergilerinin Evrimi," *Türkiye'de Dergiler ve Ansiklopediler (1849-1984)* (İstanbul: Gelişim Yayınları, 1984), p. 164.

[470] Serpil Çakır. *Osmânlı Kadın Hareketi* (İstanbul: Metis Yayınları, 1994), p. 28.

Actually, with its elaborate edition, layout, context and visual material, considered to be prepared in order to increase the desire for reading among Ottoman Muslim women, *Hanımlara Mahsûs Gazete* aimed to educate Ottoman Muslim women and inform them about what was happening in the "women's world" by entertaining them in their houses, too.[471] However, from my point of view, even though it is not stated as an obvious aim, to inform male readers of the newspaper about womanly issues can also be thought of as an unspoken goal of the newspaper.

Throughout the reign of Sultan Abdülhamid II, an era of strong centralization and absolutism,[472] the press was heavily controled with the help of massive censorship practices due to the effective impact of the press on the creation of public sphere. During this era, to publish a novel newspaper or to continue the publication of a pre-existing newspaper became more difficult.[473] These censorship practices affected not only the readers of the newspapers and the magazines, but also the owners of the publications.[474] However, considering the censorship and the difficulty of publishing newspapers during the Hamidian era, the thirteen-year long publication of *Hanımlara Mahsûs Gazete* suggests that this newspaper was also supported by the sultan.

Therefore, it is logical to think that it is possible to hear the voice of Sultan Abdülhamid II on the pages of *Hanımlara Mahsûs Gazete*, too. In other words, the type of "ideal Ottoman Muslim women" in the mind of Sultan Abdülhamid II could be compatible with "the ideal Ottoman Muslim women" which reflected itself on the

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[471] Yavuz Selim Karakışla. "Arşivden Bir Belge (12): *Hanımlara Mahsûs Gazete'*ye İmtiyâz Verilmesi (1895)," *Toplumsal Tarih* 13, No. 75 (2000), p. 41.

[472] Yavuz Selim Karakışla. "II. Abdülhamid'in Saltanatı (1876-1909): Kızıl Sultan mı? Ulu Hakan mı?" *Toplumsal Tarih* XVII, No. 103, (July 2002), p. 13.

[473] ibid., p. 16.

[474] ibid., p. 16.

writings of the authors of the newspaper. In addition, almost every issue of the newspaper had an article glorifying the sultan, or an article which included special thanks to him for his contributions to the empire. For example, in the article called "Tahdîs-i Ni'met – Ta'yîn-i Meslek" (Thanking the Granted – Deciding on the Occupation), it was said that:

> …since Sultan Abdülhamid II came to the throne, he worked for the honor and the glory of the Ottoman Empire, and to enable its development and reconstruction by sacrificing his repose and comfort so that the Ottoman Empire had great affluence and abundance and progress. The sciences and skills which could lead to worldly and spiritual emancipation prospered and spread all over the Ottoman Empire. He opened schools in every corner of the empire for that purpose. No one lacked education. With the help of different kinds of books, booklets, newspapers and other publications, all minds got enlightened; and ignorance disappeared. Great endeavors and favors were made for the education and discipline of not only men, but also of Ottoman women. It could not be imagined that there was any Ottoman man or woman who could not appreciate the greatness of these benefactions. There could not be any individual who could not send their thanks and gratitude to him if they found a chance to do that.[475]

Moreover, thankful letters and poems for the sultan, reports from his public processions to the mosque at noon on Fridays, and greetings for his birthday and accession to the throne were regularly published in *Hanımlara Mahsûs Gazete.* In other words, the presence of the sultan was always felt on the pages of the newspaper.

Considering the "conditions" of the time it was logical to expect that the owner of the newspaper should be someone who got on well with the sultan. In this sense, in order to obtain the necessary privilege to publish *Hanımlara Mahsûs Gazete*, İbnülhakkı Mehmet Tahir Bey, the editorial writer of the newspaper *Tarik*,

[475] "Tahdîs-i Ni'met – Ta'yîn-i Meslek,'' *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), pp. 2-3.

applied to the Sultanate with a petition,[476] which stated that "even though in every civilized country, magazines and newspapers were published for women, the Ottoman Empire lacked these kinds of publications."[477] In this petition, İbnülhakkı Mehmet Tahir introduced himself to the sultan as a "loyal slave of the Ottoman Sultanate," who could publish this kind of newspaper for Ottoman women.[478]

Actually in this era, this kind of person who wanted a privilege from the sultan in order to publish a newspaper was very *cliché,* but also very necessary. According to Yavuz Selim Karakışla, who previously published the petition of İbnülhakkı Mehmet Tahir Bey, the procedure of obtaining this privilege from the day of the acceptance of the petition by the Sultanate to the final response for this petition was a very difficult process to deal with: the procedure of getting this permission took a long period of time, and during this term, the background and the personality of the candidate was profoundly scrutinized, and a "reliable" guarantor was demanded.[479] Regarding the memoirs of Tahsin Paşa, *Tarîk* was one of the newspapers "whose publications were in favor of the Ottoman Sultanate;" in other words, of Sultan Abdülhamid II.[480] Briefly, with the help of his "good reputation," İbnülhakkı Mehmet Tahir Bey managed to get the privilege for *Hanımlara Mahsûs*

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[476] For the petition, see: Yavuz Selim Karakışla. "Arşivden Bir Belge (12): *Hanımlara Mahsûs Gazete'*ye İmtiyâz Verilmesi (1895), *Toplumsal Tarih* XIII, No. 75, (March 2000), pp. 41-45. Also see: Seval Arpınar. "İlk Kadın Gazetesi (Kadınlara Mahsûs Gazete)," *Belgelerle Türk Tarihi Dergisi* III, No. 16, (January 1969), pp. 29-33.

[477] T.C. BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No: 25, Aded: 8, Vesika: 1. Mentioned in: Yavuz Selim Karakışla. "Arşivden Bir Belge (12): *Hanımlara Mahsûs Gazete'*ye İmtiyâz Verilmesi (1895)," pp. 41-42.

[478] T.C. BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No: 25, Aded: 8, Vesika: 1.

[479] Yavuz Selim Karakışla. "Arşivden Bir Belge (12): *Hanımlara Mahsûs Gazete'*ye İmtiyâz Verilmesi (1895)," pp. 41-45.

[480] Tahsin Paşa. *Abdülhamit ve Yıldız Hatıraları* (İstanbul: Boğaziçi Yayınları, 1990), p. 162. Mentioned in: Yavuz Selim Karakışla. "Arşivden Bir Belge (12): *Hanımlara Mahsûs Gazete'*ye İmtiyâz Verilmesi (1895)," p. 42. Also see for a far better edition: Tahsin Paşa. *Abdülhamit ve Yıldız Hatıraları* (İstanbul: Muallim Ahmet Halit Kitaphanesi, 1931).

Gazete. In addition, because *Hanımlara Mahsûs Gazete* explicitly favored Sultan Abdülhamid II, in 1898, the sultan donated 3.000 *kuruş* to the newspaper, and afterwards, the newspaper was endowed with 30 *lira*s per month which was supplied from the Palace budget.[481] In the same year, İbnülhakkı Mehmet Tahir Bey was awarded with a medal.[482] Concisely, the establishment of the "close contact" between the Yıldız Palace and the newspaper provided *Hanımlara Mahsûs Gazete* with the patronage of Sultan Abdülhamid II. Moreover, the collection of all the issues of the *Hanımlara Mahsûs Gazete* firstly in the Yıldız Library, which was later returned to İstanbul University, brings to mind that this newspaper was also read by the *harem* of the sultan. Under these circumstances, as a newspaper published during the time when the seeds of modernization and westernization sown in the *Tanzîmât* era started to bloomandripen, *Hanımlara Mahsûs Gazete*, which aimed to make women more "productive" for the Ottoman Empire, without a doubt, helped the formation of Ottoman women's movement.

The Characteristics of *Hanımlara Mahsûs Gazete*

After being published on saturday, 31 August 1895 for the first time, *Hanımlara Mahsûs Gazete* started its thirteen-year-long journey, and became the longest published women's newspaper of the Ottoman Empire with some 624[483] issues. The newspaper was continued to be published after the proclamation of the Second

[481] Yavuz Selim Karakışla. "Osmânlı Hanımları ve Kadın Terziler (1869-1923) - I," *Tarih ve Toplum* XXXIX, No: 232, (April 2003), p. 14.

[482] ibid., pp . 14.

[483] I have found the 43rd (1908) issue of *Hanımlara Mahsûs Gazete,* thus I could count the issues up until that issue. However, I think the 43rd issue was not "the last" issue of the newspaper. Probably, *Hanımlara Mahsûs Gazete* was published after its 43rd issue; but, I have not got hold of them, yet.

Constitution, and it welcomed the Revolution with the exclamation on its front page, "*Yaşasın Hürriyet*!" (Long Live Freedom!)[484] In my opinion, the publishing of this kind of an exclamation on its front page was also revolutionary for *Hanımlara Mahsûs Gazete,* considering its old issues full of exclamations of "Padişahım Çok Yaşa!" (Long Live My Sultan!)[485] Thus, this change from "*Padişahım Çok Yaşa*," to "*Yaşasın Hürriyet*!" could also be enough to trace how the 1908 Revolution affected the Ottoman press at that time.

Hanımlara Mahsûs Gazete was a newspaper for "ladies;" in other words, this newspaper firstly addressed women from the upper class of the Ottoman society. As it was seen in the *mot-â-mot* translation of its title, the word "*hanım"* in *Hanımlara Mahsûs Gazete* is the direct translation of the word *lady* in English and *dame* in French; rather than "*kadın*" in Turkish, "woman" in English and "*femme*" in French. Moreover, in some of the issues of *Hanımlara Mahsûs Gazete,* the French translation of the title of the newspaper was also given as "*Journal des Dames*."[486] In other words, it is obvious that the title referred to *ladies,* a particular group of women from the upper class of the Ottoman society, rather than *women*, that is female members of the lower class of the Ottoman society.

Period

Hanımlara Mahsûs Gazete started its publication on 31 August 1895, on the nineteenth anniversary of the coronation of Sultan Abdülhamid II. Firstly, it started

[484] "Yaşasın Hürriyet!" *Hanımlara Mahsûs Gazete,* No. 41, (2 Recep 1326 \ 17 Temmuz 1324 \ 30 July 1908), p. 1.

[485] "Padişahım Çok Yaşa," *Hanımlara Mahsûs Gazete,* No. 290-88, (16 Şabân 1318 \ 26 Teşrînisânî 1316 \ 9 December 1900), pp. 1-2.

[486] *Hanımlara Mahsûs Gazete,* No. 326, (17 Cemâziyyelevvel 1319 \ 19 Ağustos 1317 \ 1 September 1901), p. 1.

to be published twice a week, on mondays and thursdays, except for the first issue of the newspaper, because it was published on a saturday in order to celebrate the anniversary of coronation of the sultan. However, after the fifty-second issue, the newspaper commenced to be published only on thursdays. Moreover, *Hanımlara Mahsûs Gazete* declared that it gave away five percent of its six-month-revenue to orphan girls as dowry money.[487]

The newspaper enumerated itself firstly from 1 to 202, from the first issue to the the issue number of 202. Afterwards, it continued to enumerate itself from 203-1 to 325-123, from the issue number of 203 to the issue number of 325-123. Then, the numeration continued with the issue number of 326, and from the issue number of 326 to the issue number of 400, it was numbered from 326 to 400. However, after the issue number of 400, the number of the new issue started with 1 again; and it continued like this up until the issue number of 50. In other words, after the issue number of 400, the numbers were ranged from 1 to 50. Then, another 39 issues came whose numbering started from 1 to 39. After the issue number of 39, the numbering went on with the issue number of 490 and this ended with the issue number of 580. The last numbering of the issues, after the issue number of 580 of *Hanımlara Mahsûs Gazete,* again started with 1 and came upto 43. Briefly, *Hanımlara Mahsûs Gazete* was enumerated as 1-202, ([203-1]-[325-123]), 326-400, 1-50, 1-39, 490-580, and 1-43. However, as I mentioned before, the issue number of 43 (1908) of the newspaper was the last issue that I have found so far; and I believe that the issue number of 43 issue which was published on 13 August 1908, was not the "real" last issue of *Hanımlara Mahsûs Gazete.*

[487] *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 8.

Price

Hanımlara Mahsûs Gazete did not have a regular price tag for all of its issues during its thirteen years of publication. At first glance, it seems normal to have fluctuations in price according to the market conditions over the years; however, sometimes the price of *Hanımlara Mahsûs Gazete* changed in such a short time that it was hard to follow up. In this sense, I tried to trace the change in the prices of *Hanımlara Mahsûs Gazete* over the years as follows: From the first issue to the issue number of 37, provided that *Hanımlara Mahsûs Gazete* was bought at the administrative offices and with ordinary-quality paper, for İstanbul, it cost 60 *kuruş* per year, 30 *kuruş* per six months; for the *Vilâyât-ı Şâhâne* (the other provinces of the Empire), it cost 80 *kuruş* per year, 40 *kuruş* for six months. If the newspaper was published with good-quality paper, the annual price for İstanbul was 80 *kuruş*, 40 *kuruş* for six months, thus 1 *kuruş* per issue. The annual 100 issues of *Hanımlara Mahsûs Gazete* were published and sent to the subscribers; and the regular price of the newspaper per issue was 30 *para*. For foreign countries, the annual subscription of the newspaper was 17 franks, and six-month-subscription was not an option. However, this detailed price table changed with the issue number of 38 of the newspaper, and stayed fixed up until the issue number of 51 issue of *Hanımlara Mahsûs Gazete.* During this time, again, provided that *Hanımlara Mahsûs Gazete* was bought at the administrative offices with ordinary-quality paper, for İstanbul, it still cost 60 *kuruş* per year and 40 *kuruş* for six months; however, for the *Vilâyât-ı Şâhâne*, it cost 87.5 *kuruş* per year, and 45 *kuruş* for six months. If the newspaper was published with good-quality paper, the annual price for İstanbul was 95 *kuruş*, 50 *kuruş* for six months, 1 *kuruş* per issue.

The annual 100 issues of *Hanımlara Mahsûs Gazete* were published and sent to the subscribers; and the regular price of the newspaper per issue was still 30 *para*. For foreign countries, the annual price of the newspaper was 20 franks, and six-month-subscription was not an option.

The price of *Hanımlara Mahsûs Gazete* changed in the issue number of 52 issue of the newspaper as well. From the issue number of 52 to the issue number of 125, provided that *Hanımlara Mahsûs Gazete* was bought at the administration offices of the newspaper and with ordinary-quality paper, for İstanbul, it cost 35 *kuruş* per year, 20 *kuruş* per six months; for the *Vilâyât-ı Şâhâne*, it cost 60 *kuruş* per year, 35 *kuruş* for six months. If the newspaper was published with good-quality paper, the annual price for İstanbul was 50 *kuruş*, 25 *kuruş* for six months, 1 *kuruş* per issue. Yet, these prices were not for 100 issues of *Hanımlara Mahsûs Gazete* per year, because with this issue, *Hanımlara Mahsûs Gazete* started to be published only on thursdays. Therefore, after this issue, 50 issues per year were published and sent to the subscribers. The regular price of the newspaper per issue was still 30 *para*, but for foreign countries, the annual price of the newspaper was 15 franks at this time. In other words, even though the subscription prices of *Hanımlara Mahsûs Gazete* seemed to have decreased at first glance, they actually increased from a broad perspective.

In the issue number of 126 of *Hanımlara Mahsûs Gazete,* the price of the newspaper changed again, and provided that *Hanımlara Mahsûs Gazete* was bought at the administration offices of the newspaper, for İstanbul, it cost 45 *kuruş* per year, 25 *kuruş* per six months; for the *Vilâyât-ı Şâhâne* and for the ones who would get their newspaper by mail, it cost 65 *kuruş* per year, 35 *kuruş* for six months. The regular price of the newspaper per issue was now 1 *kuruş*, but for foreign countries,

the price of the newspaper per year was 17 franks. It is important to note here that the newspaper did not mention any other price for the newspaper with good-quality paper; and the subscription prices continued to rise up again. Moreover, this is the first time that the newspaper wanted to underline the prices for those who would prefer to receive their newspapers by mail. These prices remained unchanged until the issue number of 250-48. In the issue number of 251-49, provided that *Hanımlara Mahsûs Gazete* was bought at the administration offices of the newspaper for İstanbul, its price became 70 *kuruş* per year, and 35 *kuruş* per six months; for the *Vilâyât-ı Şâhâne* and for the ones who would get their newspaper by mail, the price became 90 *kuruş* per year, and 50 *kuruş* for six months. For foreign countries, the annual price of the newspaper became 20 franks, and the regular price of the newspaper per issue became 60 *para* (1.5 *kuruş*) at this time.

Actually, these prices stayed the same up until the issue number of 338 issue; however, in my opinion, there was a problem of printing from the issue number of 339 to the issue number of 360, because between these issues, the yearly subscription price of the newspaper for foreign countries was stated as 30 franks in Arabic letters; however, it was written in the French part of the title, 20 *frs* in Latin letters. I am not sure which one was the correct yearly subscription price for foreign countries; yet, because the yearly subscription price of the newspaper for foreign countries started to be stated as 30 *frs* in Latin letters after the issue number of 361 of the newspaper, it could be assumed that that price could be valid from the issue number of 339 as well. Moreover, with a change in the yearly subscription price of the newspaper for foreign countries, all prices stayed the same until the issue number of 376. Yet, since some of the issues of *Hanımlara Mahsûs Gazete* did not have a detailed table of prices on their front pages, it is hard to be certain about all prices of different

subscription categories, especially after the issue number of 377 of the newspaper. The front page of the issue number of 377 was different from the previous issue; thus it could only be seen that the price of the newspaper per issue was 60 *para* (1.5 *kuruş*). The same front page continued to appear until the issue number of 400 of *Hanımlara Mahsûs Gazete,* and the price of the newspaper per issue stayed the same as well.

Even though the front page had changed in the first issue (19 March 1903), the only information that could be obtained about the prices was again the price of the newspaper per issue, which was still 60 *para* (1.5 *kuruş*). However, in the 39th issue (10 December 1903), the style of the front page changed again, and included a table of the prices, too. According to this table, all prices were the same with the prices of the issue of 376 issue of the newspaper. In other words, provided that *Hanımlara Mahsûs Gazete* was bought at the administration offices of the newspaper for İstanbul, its cost became 70 *kuruş* per year, and 35 *kuruş* for six months; for the provinces and for the ones who would get their newspaper by mail, it cost 90 *kuruş* per year, and 50 *kuruş* for six months. For foreign countries, the price of the newspaper per year was 30 franks, and the regular price of the newspaper per issue was 60 *para* (1.5 *kuruş*). The prices stayed the same until the issue of 513 (8 June 1905) of the newspaper.

In the issue of 514, it was said that for the provinces and for the ones who would get their newspaper by mail, the newspaper cost 50 *kuruş* per year, and 30 *kuruş* for six months. No price was indicated for the subscriptions to the newspaper for foreign countries; and the regular price was declared as 20 *para* per issue. This is the first decrease in the prices of *Hanımlara Mahsûs Gazete,* but actually, this reduction was logical, especially examing the last issues of the newspaper. The

contents of the last issues of the newspaper turned out to be very poor, compared to the earlier issues of the newspaper. However, in the issue of 519, it was said that for the provinces and for the ones who would get their newspaper by mail, the newspaper cost 95 *kuruş* per year, and 50 *kuruş* for six months, and no regular price per issue was indicated in the newspaper. In the issue of 525, the regular price of the newspaper was indicated as 60 *para* (1.5 *kuruş*). And in the issue of 572, the prices of the newspaper per year for foreign countries, which was 30 franks, and for Russia, which was 10 ruble, were added to the price table of the newspaper. Lastly, from the first issue (10 October 1907) to the issue number of 43 (13 August 1908), for the provinces of the Ottoman Empire, and for the ones who would get their newspaper by mail, the price was 60 *kuruş* per year, 35 *kuruş* for six months. If the newspaper was published with a good-quality paper, it cost 95 *kuruş* per year and 50 *kuruş* for six months. Finally, for foreign countries, the price of the newspaper per year was determined as 30 franks and for Russia, 10 ruble per year. However, the regular price of the newspaper per issue was not indicated at this time. As it was clearly mentioned before, the price of the newspaper was not constant over the years, and in a general perspective, it had a rising momentum.

Sub-titles

Another characteristic of the *Hanımlara Mahsûs Gazete* was its front page. As far as I could follow up, *Hanımlara Mahsûs Gazete* changed the style of its front page, or only the part for its title several times. In the issue number of 226-24, for the first time, a French translation of the name of the newspaper was accompanied the title of *Hanımlara Mahsûs Gazete*: *Journal Des Dames Ottomannes*. In the issue number of

227-25, the French title, *Journal Pour Dames*, started to accompany the title *Hanımlara Mahsûs Gazete.* However, at this time, the French translations of the annual subscription price for İstanbul, for foreign countries, and the regular price per issue, as well as the address of the administration office were presented to the readers.[488] Moreover, the French word, *hebdomadaire* (weekly) was also added under the French title *Journal Pour Dames* in order to indicate that this newspaper was published only weekly. Furthermore, until the issue number of 325, the address of the administration was indicated as "in Sirkeci, on the tram road (street) in front of the Hotel Europe,"[489] however, after the issue number of 326, the address of the administration was indicated as "in Ebussuud Street, near the Sublime Porte."[490]

Pages

The same fluctuations could be seen in the number of pages of an issue of *Hanımlara Mahsûs Gazete.* Even though an issue of *Hanımlara Mahsûs Gazete* was generally composed of 8–10 pages, some of them could be composed of 6 pages, wheareas others had only 4 pages. However, although there was not standardization in the number of pages of an issue, a general contents list was formed on the front page, which was generally left for events and news about the Sultanate. The other pages of an issue was mostly composed of a combination of stories and poems, practical information for women in order to ease their daily lives, letters, photographs,

[488] *Hanımlara Mahsûs Gazete,* No. 227-25, (2 Cemâziyyelevvel 1317 \ 26 Ağustos 1315 \ 7 September 1899), p. 1.

[489] *Hanımlara Mahsûs Gazete,* No. 325-123, (7 Cemâziyyelevvel 1319 \ 9 Ağustos 1317 \ 22 August 1901), p. 1.

[490] *Hanımlara Mahsûs Gazete,* No. 326, (17 Cemâziyyelevvel 1319 \ 19 Ağustos 1317 \ 1 September 1901), p. 1.

pictures, news, puzzles and riddles. Usually, the last pages of an ordinary issue were reserved for advertisements. However, in some of the issues of *Hanımlara Mahsûs Gazete,* the advertisements were presented to the readers in a supplement to the newspaper.

Supplements

Moreover, *Hanımlara Mahsûs Gazete* gave other supplements to its readers. For example, from the first issue to the issue number of 18, a supplement called "*Hanımlara Mahsûs Gazete'nin İlâvesi"* (The Supplement of *Hanımlara Mahsûs Gazete*); from the issue number of 18 to the issue number of 70, a supplement called "*Kısm-ı Musâvver*" (Part for Depictions); from the issue number of 71 to the issue number of 100, again a supplement called "*Hanımlara Mahsûs Gazete'nin İlâvesi"* were given to the readers beside the newspaper. The pages of these supplements were mostly composed of pages of fashion, examples of latest-fashioned clothes, riddles and puzzles, advertisements and significant notifications about the newspaper. From the issue number of 151 to the issue number of 298-96[491] of *Hanımlara Mahsûs Gazete*, a supplement called "*Hanımlara Mahsûs Gazete'nin Hanım Kızlara Mahsûs Kısmı*" (The Part of *Hanımlara Mahsûs Gazete* for Young Ladies) was published along with *Hanımlara Mahsûs Gazete.* The first 50 issues of this supplement were published 4 pages, and the others were published 2 pages. In this supplement, young ladies, in other words, Ottoman girls from the upper and middle classes of the Ottoman society were instructed through didactic stories and articles. Moreover, in this supplement, the latest-fashioned examples of clothes for

[491] This is the last issue of *Hanım Kızlara Mahsûs Gazete* that I could find.

girls were introduced to young Ottoman ladies. Finally, the serialized story (*tefrîka*) of Emine Semiye Hanım, "Muallime" (Female Teacher) was firstly published in this supplement.

Administration

As I mentioned before, the "*Sâhib-i İmtiyâz*" (Franchise Owner) of *Hanımlara Mahsûs Gazete* was İbnülhakkı Mehmed Tâhir Bey. Until the issue number of 30 issue of the newspaper, the *Sâhib-i İmtiyâz* was shown as İbnülhakkı Mehmed Tâhir, and for the administrative issues, the manager was declared as Ahmed Reşid. However, after the issue number of 31 issue, the name of Ahmed Reşid was not seen in the newspaper as a manager, and İbnülhakkı Mehmed Tâhir Bey became the sole responsible staff of the newspaper. Moreover, in the issue number of 92, and so on, another name was introduced to the readers as the manager of the newspaper: Fatma Şadiye Hanım. The newspaper informed its female readers that if they wanted to consult on anything related to the newspaper, they could apply to Fatma Şadiye Hanım as the manager of *Hanımlara Mahsûs Gazete.* Fatma Şadiye Hanım was also one of the editorial writers of *Hanımlara Mahsûs Gazete* over the years. Makbule Leman Hanım and Nigâr bint-i Osman Hanım fulfilled the same duty with Fatma Şadiye Hanım in *Hanımlara Mahsûs Gazete*.[492] Moreover, between 1904 and 1908, Ziya Şakir (Soko) became the administrator of *Hanımlara Mahsûs Gazete.*[493]

Considering the thirteen years of publication of *Hanımlara Mahsûs Gazete*, it could be assumed that its issues published until 1904 had richer contents for Ottoman

[492] Emel Aşa, 1928'e kadar Türk Kadın Mecmuaları (M.A thesis, İstanbul University, 1989), p. 89.

[493] Ziya Şakir (Soko). Web accessed: http:\\www.kaknus.com.tr\new\index.php?q=tr\node\583. Last accessed: 06.07.2012.

Muslim women compared to the contents of the issues published after 1904. Most of the signatures of significant authors did not show up in the issues published after 1904, and generally these issues were full of photos, pictures, musical notes, and translated stories. However, as an Ottoman women's newspaper, *Hanımlara Mahsûs Gazete* marked the everyday lives of the Ottoman Muslim women from the upper and middle classes of the Ottoman society during the reign of Sultan Abdülhamid II.

Authors

Familiarity with the authors, their careers and personal lives makes it easier to interpret their articles, and examining the newspaper as a whole. As it was mentioned before, in *Hanımlara Mahsûs Gazete*, various authors, both men and women, wrote about a wide range of topics. However, it must be admitted that it is not easy to identify the real "gender" of each author, especially considering the high number of people who used pseudo names while writing in the newspapers at that time. To identify the gender of each author in *Hanımlara Mahsûs Gazete* exceeds the scope of this thesis, because it requires a very close reading of the articles and additional detailed and broad research. Yet, I try to show some of the previously well-known pseudo names of the authors who preferred to use these names as their signatures in their articles. However, in my thesis, I generally prefer to refer to the gender of the author as he or she by considering the gender of the name that he or she used as his or her signature in his or her article if I do not have certain information about his or her real gender.

In addition, because my thesis is mostly about the Ottoman Muslim women's lives, I prefer to give more information about female authors of the newspaper than

the male ones. However, I will give some brief information about some of the male authors of the newspaper as well, because, on the one hand, these male authors also preferred to write on "womanly" issues, and on the other hand, some of them, for instance, Ahmet Rasim had various articles with female signatures, and also referred to themselves as a "woman" in these articles. Actually, it is a fact that there are plenty of literary works in *Hanımlara Mahsûs Gazete* whose authors were unspecified. In these kinds of articles, insead of a name, the author preferred to use a title of occupation, such as "Aile Hekimi" (Family Doctor)[494] and "Bir Muallime" (A Female Teacher),[495] initials, such as S.F.[496] or H.K.,[497] social class, for example "Bir Köylü Kadın" (A Female Villager),[498] or an ideologic denomination, for instance, "Feminist."[499] Various writings of foreign authors[500] and doctors[501] were also published in *Hanımlara Mahsûs Gazete.* Moreover, some of the articles were published with the signature of the newspaper itself as *Hanımlara Mahsûs Gazete*. Furthermore, some of the female authors preferred to add the names and the occupations of their male relatives besides their names in order to show their family

[494] Âile Hekimi, "Makale-i Sıhhiye ve İştigâlât-ı Zihniye," *Hanımlara Mahsûs Gazete,* No. 66, (6 Muharrem 1314 \ 6 Haziran 1312 \ 18 June 1896), p. 8.

[495] Bir Muallime, "Malumat-ı Mütenevvia," *Hanımlara Mahsûs Gazete,* No. 318-116, (17 Rebîyyülevvel 1319 \ 21 Haziran 1317 \ 4 July 1901), p. 6.

[496] S.F., "Hikemiyat-ı Âile," *Hanımlara Mahsûs Gazete,* No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), pp. 5-6.

[497] H.K., "Güzel Sözler," *Hanımlara Mahsûs Gazete,* No. 62, (2 Zilhicce 1313 \ 2 Mayıs 1312 \ 15 May 1896), p. 6.

[498] Bir Köylü Kadın, "Köy Hayatı," *Hanımlara Mahsûs Gazete,* No. 17, (13 Rebîyyülâhir 1321 \ 26 June 1319 \ 9 July 1903), pp. 398-399.

[499] Feminist, "Feminizm Havâdisi," *Hanımlara Mahsûs Gazete,* No. 292-90, (27 Şabân 1318 \ 7 Kanûnievvel 1316 \ 20 December 1900), p. 5.

[500] Alexandre Dumas, "Sir William'ın Muaşakası [Serialized Novel]," translated by Faik Sabri, *Hanımlara Mahsûs Gazete,* No. 4, (20 Muharrem 1322 \ 25 March 1320 \ 7 April 1904), pp. 59-62.

[501] Dr. Pierre, "Doktor Ne Diyor?" *Hanımlara Mahsûs Gazete,* No. 29, (9 Recep 1321 \ 18 September 1319 \ 1 October 1903), p. 677.

ties and especially their ‘class’ which actually reflected their social status in the society. For example, Nigâr bint-i Osman Hanım usually used her father’s name in her signature; and even though she was married, she preferred to be called the daughter of *Macar* Osman Paşa, rather than the wife of her husband.

In addition, some of the authors have a preference to add their location, occupation or school to which they attended or graduated from. But, it is a fact that the authenticity of the “additional information” is ambiguous. Considering the presence of “pseudo names” in the literary works in *Hanımlara Mahsûs Gazete,* and the didactic and directive aims of the newspaper, it is not wrong to think that these articles could be written as propaganda tools, or an example of success of the predominant ideology of the era, that is the importance of education of women. Thus, it is hard to question their reliability at first glance.

In this sense, considering all these limitations on the issue of authors in *Hanımlara Mahsûs Gazete,* some of the authors of the newspaper were “[Ayın].; [Elif]. Ç.; [Ayın]. F.; A. Fahrünnisâ (Ümm-i Nedîm A. Fahrünnisâ); [Elif].; [?].; A. İhsân; A. İkbâl (Keçecizâde A. İkbâl); [Elif]. N.; A. Nazmi; [Elif]. R.; A. Sarîka; A. Şâziye; [Elif]. Y.; Lahey Sefir-i Kebîri Abdülhak Hamid Beyefendi Hazretleri’nin Kerimeleri Hâmide; Abdülhak Mihrünnisâ; Adâlet; Ahmet Cevdet Paşazâde Sedâd Beyefendi’nin Kerimesi Zeyneb; Ahmet Mithat Efendi; Ahmet Râsim (Ahmet Râsime, Leylâ Feride); Ahmed Reşid, Ali Muzaffer; Aliye; Aksaraylı Nemîre; Arno (Doctor) Asım Vecihî; Atinali Ârif Hikmet; Ayasofyalı Cemile; Ayşe bint-i Şâkir; Ayşe Râhime; Ayşe Sıdıka bint-i Mustafa; Ayşe Vuslat; Azize bint-i Resûl; Bahriye (Süleymaniyeli Bahriye); Bahtiyâr; Bedri Kâmil; Bekir Sıdkı; Belkis bint-i Hayri; Bir Kadın (Fatma Aliye); Bir Köylü Kadın; Bir Muharrire; Bir Türk; Bint-i Ahmed Remziye; Bint-i Bendi Sâdiye (Taşkasaplı); Bintü’l-Fâik F.R.T.; Bintü’l-Feyzi İhsân;

Bintü'l-Havva; Bint-i Kadri Fatma Müfîde; Bint-i Kemâl Giridli Fatma Şevket; Bint-i Mahmud Esmâ; Bint-i Osman Paşa Nigâr (Nigâr bint-i Osman, Nigâr Hanım); Celâleddin Muhtâr; Cemâl ve Câhide; Cemil (Udî Cemil); C. L.; Cevdet Paşa Merhûmun Kerimesi Emine Semiye (Emine Vâhide, Emine Semiye); Dilpezîr (Ümmü'l-Sâlih Dilpezîr, Moskovalı Tabîbe); Edîbe; Emine A.; Emine Bâhire; Emine Hayriye; Emine Mâcide; Emine Mediha; Emine Nimet; Emine Remziye; Enver; Enverîzâde Fatma Nesîbe; Ercümend Ekrem (Recâizâde Ercümend Ekrem); F. Dilşâd; F. İskender; F. [Kef].; F. Meliha; F. Mihribân; F. Nebâhat; F. Neyyire-tü'l-İkbâl; F. (Te).; F. Zehra; Fahriye; Fahrünnisâ; Fâik Ali; Fâik Sabri; Fâika Sabriye; Fâize; Fâzıl; Fatma (Langalı); Fazilet; Fatma Aliye, Fatma Fahrünnisâ (Evkâf Vâridât Müdürü İsmâil Hakkı Bey'in Kızı); Fatma Fevziye, Fatma Mevsûme; Fatma Müfîde (Bint-i Kadri Fatma Müfîde); Fatma Râsime; Fatma Pâkize; Fatma Şâdiye; Fatma Şevket (Bint-i Kemâl Giritli Fatma Şevket); Fehîme; Feminist; Fikriye Leman; Filibelizâde Mehmed Nizâmi; Giridîzâde Ahmed Sâki; Gülistan İsmet, Gülnar (Madame Olga De Lebedef); H. [Ayın].; H. Arife; H. D.; H. Edîbe; H. İkbâl; H. Şâhende (Keçecizâde H. Şâhende); H. Tahsin (Nişantaşlı); Hâce; Hâcer; Fahriye; Hâceste bint-i Selâmi; Hacı Fâik; Hafize Saâdet bint Veli; Hâlide; Hâlide bint-i Edib (Mehmed Edib Bey'in Kerimesi); Hamiyet Zehra (Bahriye Tahsilât Komisyonu Reisi Miralay Ahmed Bey'in Damadı Süreyya Beyzâde Arif Hikmet Bey'in Zevcesi); Hasan Memdûh; Hatice Aliye; Hatice Arife; Hatice Leman; Hayriye; Hayriye Mağmûme (Tiflis'den); Hekim İsmâil Paşa Kerimesi; Leylâ; Hicrân; Hûriye; Hüdâyi; Hürmüz; Hüseyin Remzi; Hüsniye; İbrâhim Hikmet; İbnü'l-Hafid Rüşdü; İbnü'l-Hakkı Tâhir; İlyâs; İnâyet; İsmet; İsmet Fâhire; A'vânzâde Mehmed Süleyman; K. İsmet; K.(?). M.; K. Vecdi; Kadri Reşid (Doctor); Kâşife Mahrûhe; L. N.; Lâmia; Lâtife (Çatalcalı Memdûh Bey'in Kerimesi); Leylâ Cemile; Leylâ (Hekim

İsmâil Paşa Kerimesi); M. A.; M. Fâik (Üsküdarlı); M. İhsân; M. Kâmil; M. L.; M. N.; M. Nigâr (Nâfizzâde); M. R.; M. [Sad].; M. Semiha; M. Timsâl; M. Zehra; Mahmud Es'ad; Mahmud Nedim; Mahmud Zeki; Makbûle Leman; Mazhar; Melâhat; Melek Sâniye (Kosova); Meliha; Mehmed Fahri (Doktor); Mehmed Hâmil (Mekteb-i İdâdi-i Mülkiden 372 Numaralı Çukurçeşmeli); Mehmed Hilmi (Nâziki-zâde); Mehmed Nâdir (Nümûne-i Terakkî Mektebi Müdürü); Mehmed Rıfat; Hasan Memdûh; Mevhîbe; Nâzime (Muallime Nâzime); Mustafa Âsım; Mustafa Refik; Mübârekzâde Langalı Fatma; Münevver; Münire; Münire İsmet; Müstecâbizâde İsmet; N. İclâl; N. Sâbiha; N. Zekiye; Nâciye; Nâdire (Erzurum Defterdârı Merhûm Emin Bey Zevcesi); Nâime Nimet; Nazenîn; Nâzim (Mekteb-i Bahriye-i Şâhâne Lisân Muallimlerinden); Nazife; Necdet Sâmi; Necib Necâti; Necibe Şâdiye; Nedîme; Nefîse Tal'at; Nevin Aliye; Neyyîre; Nigârzâde Sâlih Feridûn; Nigârzâde Münir; Nilüfer; Nimet bint-i Ali Paşa; Nimet bint-i Ali Süreyya; Niyâzi; Osman Fâize; P. (?) Fahriye; R. Sâime; R. Şefika; Râbia; Ra'na bint-i Safvet; Refika; Refiye; Rehyâb (Zafer Namlı Roman Sâhibesi); Remziye bint Ahmed Rıza; Rıfat; S. Gülnâz; S. Necmiye; S. Sâime; S. Süreyya; S. Yegâne; Saâdet (Saâdet bint-i Mehmet Ali); Saâdet Fethiye; Sâbire (Süleymaniyeli); Sâdi; Sâdiye (Bint-i Bedri Sâdiye); Sâdiye İclâl; Safvet Nezîhi; Sâfiye (Zeki Paşa Merhûm'un Kerimesi); Sa'id; Sâniye; Satılmış; Selma Servet (?) Seniye Neyyir; Sırrı Hanım; Suâd; Süreyya Ayşe; Süleymaniyeli Bâhriye; Süleymaniyeli Fatma Neş'e-rîz; Ş. Makbûle; Şâdiye İrfân (Ümmü'l-İsmet Şâdiye İrfân); Şâdiye Zeki; Şefika Subhi; Şöhret (Zevcetü'r-Rıza Şevket, Z. Şöhret); T. A. (Tal'at Ali); T. Hazîm; T. M.; Refika (?); Tal'at Bey Kerimesi Nefîse (Nefîse Ta'lat); Ümmîd-i Dil; Üsküdarlı Münîre; V. [Elif].; Vicdân Fâhire; Yaşar bint-i Kadri (Silivrikapılı); Z. N. Râide; Z. Seniye; Zeliha; Zehra Leman; Zeyneb Hanım (Ahmed Cevdet Paşazâde Sedâd Beyefendi Kerimesi,

Zeyneb Sünbül bint-i Sedâd bin Ahmed Cevdet Paşa); Zeyneb Nefîse; and Ziya (Samsun Tahrirât Müdürü)."[502] Along with these names, "Alf Schwarz, H. Vahadis and Sâmi were signatures of the painters in the newspaper; and the translators of the newspaper were A. İhsân; [Elif]. R.; [Elif]. Y.; Ahmed Râsime (Ahmed Râsim, Leylâ Ferîde); Fatma Pakîze; Fatma; Nigâr bint-i Osman; Nigârzâde Münir and Muallime Nâzîme."[503]

Among these writers, the ones who frequently wrote in the newspaper were Ahmed Râsim; Ali Muzaffer; Emine Semiye (Emine Vâhide); Emine Remziye; Fâik Ali; Fatma Aliye (Bir Kadın); Fatma Şâdiye (Taşkasaplı Fatma Şâdiye); Fatma Fahrünnisâ; Gülistan İsmet; Hüseyin Remzi; Keçecizâde H. İkbâl; Hamiyet Zehra; Leylâ Hanım; Makbûle Lemân; Mübârekzâde Langalı Fatma; Muallime Nazîme; Mustafa Âsım; P. Fahriye and Tal'at Ali.[504] According to Emel Aşa, the other signatures belonged to readers of the era.[505] However, as I mentioned before, the reliability of these signatures as readers' letters of the newspaper is indefinite, and these signatures should always be kept in mind as a question mark while studying this newspaper.

Fatma Aliye Hanım

[502] Emel Aşa, 1928'e kadar Türk Kadın Mecmuaları, pp. 107-110.

[503] ibid., p. 111.

[504] ibid., p. 111.

[505] ibid., p. 111.

Fatma Aliye Hanım (1862-1936) was the first known Ottoman Muslim woman who took "the issue of women" into account in her novels.[506] Actually, she was known as the first Ottoman Muslim female novelist until recent times; however, according to Zehra Toska's research, which was published in 1994, the writer of the novel *Aşk-ı Vatân* (Love of Homeland) "Zehra Hanım" was the first known Ottoman Muslim female novelist.[507] Yet, according to Firdevs Canbaz, Fatma Aliye Hanım was the first known Ottoman Muslim female novelist who discussed "the issue and the problems of women" in her novels, especially at a time when these issues were on the agenda of only men.[508]

Fatma Aliye Hanım, like other upper class women of her era, was educated by famous teachers at home; her desire for learning was supported by her father, Ahmet Cevdet Paşa; she learnt French and translated the novel of George Ohnet, *Volonté* into Ottoman Turkish as *Meram* (1889), using the signature of "Bir Hanım" (A Lady) and published it. Ahmet Mithat Efendi praised her success and after a while, they published a book together called *Hayâl ve Hakîkat* (Vision and Fact).[509] Besides this, Fatma Aliye Hanım published various novels, biographies and articles. Especially in *Hanımlara Mahsûs Gazete*, in various newspapers and magazines, she published assorted articles on the issue of women, and she tried to correct the misperceptions, misinformation and biases of European women about the Ottoman Muslim women with the help of her writings. She established and worked in a

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[506] Firdevs Canbaz, "Fatma Aliye Hanım'ın Romanlarında Kadın Sorunu," (M.A Thesis, Bilkent University, 2005), p. v.

[507] Zehra Hanım. *Aşk-ı Vatân*, prepared by Zehra Toska (İstanbul: Oğlak Yayınları, 1994). Mentioned in: Firdevs Canbaz, "Fatma Aliye Hanım'ın Romanlarında Kadın Sorunu," p. 2.

[508] Firdevs Canbaz, "Fatma Aliye Hanım'ın Romanlarında Kadın Sorunu," p. v.

[509] Fatma Aliye and Ahmed Mithad. *Hayâl ve Hakikât*, (İstanbul: Tercüman-ı Hakikat Matbaası, 1892).

variety of social clubs and associations. Her works were displayed in the Catalog of World Women's Library in Chicago, and her writings were mentioned in the American and European press.[510]

Fatma Aliye Hanım contributed a lot to *Hanımlara Mahsûs Gazete* with her letters, stories and articles.[511] In her writings, she touched upon various topics such as feminism, religion, and philosophy. For example, under the title of the articles called "Tedkîk-i Ecsâm" (Inquiry of the Matter), Fatma Aliye Hanım mostly talked about the field of philosophy. In one of these articles, she discussed the issue of "the matter" from a philosophical perspective, and mentioned different schools of thoughts related to the issue of "the matter." In this sense, she explained the

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[510] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, (İstanbul: Timaş Yayınları, 2008), pp. 112-115.

[511] Some of the examples of the literary works in *Hanımlara Mahsûs Gazete* written by Fatma Aliye Hanım: Fatma Aliye, "İzzetli Efendim Hazretleri [Letter]," *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 3; Fatma Aliye, "Bablulardan İbret Alalım," *Hanımlara Mahsûs Gazete,* No. 2, (15 Rebîyyülevvel 1313 \ 24 Ağustos 1311 \ 5 September 1895), pp. 2-3; Fatma Aliye, "Madame Montague," *Hanımlara Mahsûs Gazete,* No. 5, (27 Rebîyyülevvel 1313 \ 4 Eylül 1311 \ 16 September 1895), pp. 2-4; Fatma Aliye, "Madame Montague," *Hanımlara Mahsûs Gazete,* No. 6, (30 Rebîyyülevvel 1313 \ 7 Eylül 1311 \ 19 September 1895), p. 2; Fatma Aliye, "Meşahir-i Nisvân-ı İslamiye'den Biri: Fatma bint-i Abbas," *Hanımlara Mahsûs Gazete,* No. 8, (7 Rebîyyülahir 1313 \ 14 Eylül 1311 \ 26 September 1895), pp. 3-4; Fatma Aliye, "Meşahir-i Nisvân-ı İslamiye'den Biri: Fatma bint-i Abbas," *Hanımlara Mahsûs Gazete,* No. 9, (11 Rebîyyülahir 1313 \ 18 Eylül 1311 \ 30 September 1895), pp. 2-3; Fatma Aliye, "Kadınlık Letafet Demektir Makalesine Cevap," *Hanımlara Mahsûs Gazete,* No. 31, (29 Cemâziyyelâhir 1313 \ 4 Kanûnievvel 1311 \ 16 December 1895), pp. 1-2; Fatma Aliye, "Talim ve Terbiye-i Benat-ı Osmaniye," *Hanımlara Mahsûs Gazete,* No. 37, (20 Recep 1313 \ 25 Kanûnievvel 1311 \ 6 January 1896), pp. 1-2; Fatma Aliye, "Eslaf-ı Nisvân," *Hanımlara Mahsûs Gazete,* No. 82, (8 Cemâziyyelevvel 1314 \ 3 Teşrînievvel 1312 \ 15 October 1896), pp. 1-2; Fatma Aliye, "Nisvân-ı İslam ve Bir Fransız Muharriri," *Hanımlara Mahsûs Gazete,* No. 91, (12 Recep 1314 \ 5 Kanûnievvel 1312 \ 17 December 1896), pp. 5-6; Fatma Aliye, "Nisvân-ı İslam," *Hanımlara Mahsûs Gazete,* No. 92, (19 Recep 1314 \ 12 Kanûnievvel 1312 \ 24 December 1896), pp. 2-3; Fatma Aliye, "[Article]," *Hanımlara Mahsûs Gazete,* No. 184, (11 Cemâziyyelâhir 1316 \ 15 Teşrînievvel 1314 \ 27 October 1898), p. 1; Fatma Aliye, "Şebabet," *Hanımlara Mahsûs Gazete,* No. 185, (18 Cemâziyyelâhir 1316 \ 22 Teşrînievvel 1314 \ 3 November 1898), pp. 1-2; Fatma Aliye, "Zevce," *Hanımlara Mahsûs Gazete*, No. 186, (25 Cemâziyyelâhir 1316 \ 29 Teşrînievvel 1314 \ 10 November 1898), pp. 3-4; Fatma Aliye, "Ziya-yı Esefengiz," *Hanımlara Mahsûs Gazete,* No. 187, (2 Recep 1316 \ 5 Teşrînisânî 1314 \ 17 November 1898), pp. 1-2; Fatma Aliye, "Muallime-i Fezailpenahımız Üstad-ı Muhterememiz İsmetli Fatma Aliye Hanımefendi Hazretlerinin Makale-i Hakimaneleridir," *Hanımlara Mahsûs Gazete*, No. 2-204, (11 Zilkâde 1316 \ 11 Mart 1315 \ 23 March 1899), pp. 2-3; Fatma Aliye, "Levâyih-i Hayât [Novel]," *Hanımlara Mahsûs Gazete*, No. 11-213, (21 Muharrem 1316 \ 20 Mayıs 1315 \ 1 June 1899), pp. 3-5.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Fatma Aliye Hanım, see the index at the end of the thesis.

definitions of the materialistic and idealistic views about the issue of "the matter" and compared their philosophies.[512]

In another article called "Nisvân-i İslâm ve Bir Fransız Muharriri" (Muslim Women and a French Writer), she talked about a book called "Eastern Women and Western Women," released in Paris and Genoa and written by Emile Julyar.[513] According to the reports of Fatma Aliye Hanım, in the introduction part of the book, the writer said that in order to get to know the Eastern people, it was not enough just to travel around the Eastern cities by train and to walk on their streets wearing sunglasses accompanied by a hotel translator:

> A book called, 'Eastern Women and western Women,' was released in Paris and Geneva; I saw this book on the previous day. It was understood from the advertisements on the cover of the book that the writer of this book, Emile Julyar, wrote quite a few other books as well. I was curious to read the rest of the book after the introduction, because after the author of the book said that the ones who viewed the cities from the doors of the wagons and the decks of the steamships or the ones who stayed (in the cities in the East) for a couple of weeks or months, and wearing their sunglasses and even though they were accompanied by the translator of their hotels, they could not get to know the East, and for this, it should be stayed there for a while and be familiar with the people…[514]

The writer stated that he had lived in İstanbul for seven years, and even though it was forbidden for men to go into the *harem*, the European women could enter this place; therefore, he could get "the facts" about the women in the *harem* through the women of his family:

> …he said that he obtained information about this issue by staying for seven years in İstanbul and even though the entrance of men to the Harem was surely forbidden, via the women of his family, he got

[512] Fatma Aliye, "Tetkik-i Ecsam," *Hanımlara Mahsûs Gazete,* No. 255-53, (27 Zilkâde 1317 \ 16 Mart 1316 \ 29 March 1900), pp. 1-2.

[513] Fatma Aliye, "Nisvân-ı İslam ve Bir Fransız Muharriri," *Hanımlara Mahsûs Gazete,* No. 91, (12 Recep 1314 \ 5 Kanûnievvel 1312 \ 17 December 1896), pp. 5-6.

[514] Fatma Aliye, "Nisvân-ı İslam ve Bir Fransız Muharriri," *Hanımlara Mahsûs Gazete,* No. 91, (12 Recep 1314 \ 5 Kanûnievvel 1312 \ 17 December 1896), p. 5.

> information about the conditions in the Harem, therefore, he stated that the information that he gave was totally true. [515]

However, after reading this book, Fatma Aliye Hanım wished that she had not read it regarding the fictive information in the book. She said that even though there were a lot of books circulating in Europe like this one, because the writer indicated that he got "the facts" through the women of his family during his seven-year stay in İstanbul, the information in the book seemed more reliable than other books in the eyes of the European people:

> It is intriguing, is it not? We finished the book in a day. Ah, we wished that we had not read it! It is impossible to get angry! Even when we read this book, we could understand the errors in it, is it possible not to be annoyed by the thought about the Turkish women created in the minds of the foreigners (who lived in foreign countries) when they read this book? Several things (like this one) have been written in Europe, and this is not the first one; however, because the author said that he lived in İstanbul for seven years, and he wrote what he or the women in his family exactly saw, would the impact of this book be more different fromothers?[516]

In her article, Fatma Aliye Hanım, firstly stated the arguments of Emile Julyar about the Muslim Ottoman women in the *harem*s, and then corrected the errors in the book. For example, according to Emile Julyar, Ottoman Muslim women passed their time in the *harem*s laying on their pillows, eating different kinds of desserts and smoking tobacco. If their "needs," desserts and tobacco, were provided by their husbands, they did not want anything else and stayed in their *harem*s. In addition, for Emile Julyar, there were not any schools for Ottoman Muslim women in İstanbul. In fact, for him, the Quran forbade women to be educated. According to him, the Ottoman Muslim women were not intelligent, and they were not able to read or write. Afterwards, he also said that Ottoman Muslim women were not to be permitted to

[515] ibid., p. 5.

[516] ibid., p. 5.

enter mosques; and they were not permitted to have service or pray to God. According to Julyar, in Islam, there was not even a paradise for the Ottoman Muslim women.[517]

As a response to these arguments, Fatma Aliye Hanım thought that not seven years, even seven hours was enough to see the schools for Ottoman Muslim girls and their students in their uniforms in İstanbul. In addition, she accused Emile Julyar of not knowing the real meaning and the function of the *harem*; and she told that every nation had a tradition. Moreover, in case of the Quran, she asked him in which verse of the Quran he saw that it forbade the education of women. She said that even in France, there were French translations of the Quran, so he could have looked it up. Furthermore, she said that by witnessing the Friday prayer in mosques, Emile Julyar could have misunderstood that the Ottoman women were not permitted to enter mosques; however, Fatma Aliye asked him whether a Muslim Ottoman woman could be religious and faithful in Islam, if Islam could not even offer her a paradise. At the end, Fatma Aliye Hanım asked her readers howJulyar woud react, if he saw an Ottoman Muslim woman writing a response to his little book on eastern women.[518]

For some of her articles, Fatma Aliye Hanım preferred not to use any title, or the newspaper preferred to publish them without giving them any title. However, the readers were notified with a sentence at the beginning stating that these articles belonged to Fatma Aliye Hanım.[519] In these articles, Fatma Aliye Hanım talked about what a woman was; and shared the views of European writers and

[517] ibid., p. 5.

[518] ibid., pp. 5-6.

[519] Fatma Aliye, "Üstâd-ı muhterem, fâzıla-ı mükerrem…," *Hanımlara Mahsûs Gazete,* No. 184, (11 Cemâziyyelâhir 1316 \ 15 Teşrînievvel 1314 \ 27 October 1898), pp. 1-2.

physiologists about women, especially their brains and level of intelligence.[520] In another untitled article, Fatma Aliye Hanım, again, dealt with the issue of women, and stated that in the past, the general view about women depicted them as a flower until the age of thirty, after which, she was assumed to fade away. This view was even accepted by women. However, after realizing that a woman had significant functions in the society, these views started to change among women. Moreover, she talked about significant duties of women after their thirties.[521]

As an important woman novelist in the Ottoman Empire, Fatma Aliye Hanım also contributed to *Hanımlara Mahsûs Gazete* with her serialized (*tefrîka*) stories. As it was clearly mentioned before, Fatma Aliye Hanım was a significant Ottoman Muslim woman novelist who dealt with "the issue of women" in her novels. Fatma Aliye Hanım published five novels by herself, which were *Muhâzarât* (1892), *Refet* (1896), *Udî* (1898), *Levâyih-i Hayât* (1898) and *Enîn* (1910); and co-authored one novel with Ahmet Mithat Efendi, *Hayâl ve Hakîkat* (1891).[522] According to Firdevs Canbaz, Fatma Aliye Hanım thought that a novel could be used as an effective tool for education; the readers could take lessons from the novel, and therefore, could not make the same mistakes as the characters in the novel.[523] In other words, Fatma Aliye Hanım also wrote her novels with the same aim in mind. For example, in her novel called *Muhâzarât* (Useful Information),[524] Fatma Aliye Hanım looked at the

[520] ibid., pp. 1-2.

[521] Fatma Aliye, "Muallime-i muhteremimiz, üstâd-ı…," *Hanımlara Mahsûs Gazete*, No. 193, (15 Şabân 1316 \ 17 Kanûnievvel 1314 \ 29 December 1898), pp. 2-3.

[522] Firdevs Canbaz, "Fatma Aliye Hanım'ın Romanlarında Kadın Sorunu," p. 1.

[523] ibid., p. 68.

[524] Fatma Aliye, *Muhâzarât*, (İstanbul: Ebüzziya Matbaası, 1308); (İstanbul: Kaspar Matbaası, [2nd Edition] 1326).

problems in the family through a woman's perspective. In *Refet*,[525] she told the story of a downtrod orphan girl who obtained a job and tried to survive with an honorable manner. In *Udî* (The Lute Player),[526] she told the story of a woman who, again, tried to survive by earning money playing her lute after a miserable marriage. *Levâyih-i Hayât* (Letters of Life)[527] was a novel where women discussed their marriages through letters. In addition, *Levâyih-i Hayât* was published in *Hanımlara Mahsûs Gazete* as a serialized story between the issues of 11-213[528] and 46-248[529] just after the publishing of the book.[530] Moreover, in *Enin* (Groaning),[531] Fatma Aliye Hanım told the story of a woman who was betrayed by the man she loved, but who never gave up life.[532] Briefly, as an Ottoman Muslim female intellectual from the elite class of the Ottoman society, Fatma Aliye Hanım aimed not only to raise the awareness of her readers about the issues related to women from the upper and middle classes, but also to inform and educate them with the help of her articles and the stories. In addition, it could not be wrong to say that she worked for the change of the "negative or misleading" image of the Ottoman Muslim Women in the West.

[525] Fatma Aliye, *Refet*, (İstanbul: Kırk Anbar Matbaası, 1314).

[526] Fatma Aliye, *Udî*, (Dersaadet: İkdam Matbaası, 1315).

[527] Fatma Aliye, *Levâyih-i Hayât*, (İstanbul: Hanımlara Mahsûs Gazete Matbaası, 1315).

[528] Fatma Aliye, "Levâyih-i Hayât [Novel]," *Hanımlara Mahsûs Gazete*, No. 213-11, (21 Muharrem 1316 \ 20 May 1315 \ 1 June 1899), pp. 3-5.

[529] Fatma Aliye, "Levâyih-i Hayât [Novel]," *Hanımlara Mahsûs Gazete*, No. 248-46, (27 Şevvâl 1317 \ 27 Kanûnisânî 1315 \ 8 February 1900), p. 2-3.

[530] Fatma Aliye, *Hayattan Sahneler (Levâyih-i Hayât),* translated and edited by Tülay Gençtürk Demircioğlu, (İstanbul: Boğaziçi Üniversitesi Yayınevi, 2002), p. XV.

[531] Fatma Aliye, *Enin*, (İstanbul: Karabet Matbaası, 1328).

[532] Mübeccel Kızıltan and Tülay Gençtürk, *Atatürk Kitaplığı Fatma Aliye Hanım Evrakı Kataloğu*, (İstanbul: İstanbul Büyükşehir Belediyesi Kültür İşleri Daire Başkanlığı Kütüphane ve Müzeler Müdürlüğü, 1993), pp. 2-3.

Emine Semiye

With her various stories and articles,[533] another famous author of *Hanımlara Mahsûs Gazete* was Emine Semiye Hanım. Daughter of Ahmet Cevdet Paşa, and the younger sister of Fatma Aliye Hanım, Emine Semiye Hanım was a significant Ottoman intellectual in terms of her political and social life as well as her writings.[534] According to Nüket Esen, regarding her way of living and her writings, Emine Semiye Hanım was more marginal and less traditional than her sister, Fatma Aliye Hanım.[535] For Yaprak Zihnioğlu, the thoughts of Emine Semiye Hanım on the issue of women were even sharper than those of Fatma Aliye Hanım.[536] She had a very good level of education,[537] and in *Hanımlara Mahsûs Gazete*, Emine Semiye Hanım presented her level of education via her articles and serialized stories. In *Hanımlara*

[533] Some of the examples of the literary works in the *Hanımlara Mahsûs Gazete* written by Emine Semiye Hanım: Emine Semiye, "Moda ve Korse," *Hanımlara Mahsûs Gazete,* No. 59, (10 Zilkâde 1313 \ 11 Nisan 1312 \ 23 April 1896), pp. 1-2; Emine Semiye, "Taziyetname," *Hanımlara Mahsûs Gazete,* No. 53, (20 Ramazân 1313 \ 22 Şubat 1311 \ 5 March 1896), pp. 4-5; Emine Semiye, "Etfal Hakkında Elzem Olan Bazı Takayyüdat-ı Fenniye," *Hanımlara Mahsûs Gazete,* No. 55, (11 Şevvâl 1313 \ 14 Mart 1312 \ 26 March 1896), pp. 2-3; Emine Semiye, "Cemal-i Manevi," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), pp. 1-2; Emine Semiye, "İstikmal-i İman," *Hanımlara Mahsûs Gazete,* No. 57, (25 Şevvâl 1313 \ 28 Mart 1312 \ 9 April 1896), p. 1; Emine Semiye, "Hiddet," *Hanımlara Mahsûs Gazete,* No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), p. 1; Emine Semiye, "Sıhhat," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 2;Emine Semiye, "Makbule Leman'a Husûsiyetim," *Hanımlara Mahsûs Gazete*, No. 190, (24 Recep 1316 \ 26 Teşrînisânî 1314 \ 8 December 1898), pp. 2-4;Emine Semiye, "Şu Asr-ı Terakkide Fazılat-ı Muharriratımızın En Kıdemlisi," *Hanımlara Mahsûs Gazete*, No. 194, (22 Şabân 1316 \ 24 Kanûnievvel 1314 \ 5 January 1899), pp. 2-3; Emine Semiye, "Âlem-i İnsaniyete Mühim Bir Hizmet," *Hanımlara Mahsûs Gazete*, No. 23-225, (17 Rebîyyülâhir 1316 \ 12 Ağustos 1315 \ 24 August 1899), pp. 2-5; Emine Semiye, "Mezarı Başında," *Hanımlara Mahsûs Gazete*, No. 51-253, (14 Zilkâde 1317 \ 2 Mart 1316 \ 15 March 1900), pp. 2-3.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Emine Semiye Hanım, see the index at the end of the thesis.

[534] Arzu Sarı, "Muallime Romanının Santimantal Kodlarla Okunması," (M.A thesis, Boğaziçi University, 2009), p. 12.

[535] Nüket Esen, "Bir Osmânlı Kadın Yazarın Doğuşu," *Journal of Turkish Studies – Türklük Bilgileri Araştırmaları, Agâh Sırrı Levend Hatıra Sayısı 1,* No. 24 (2000), p. 116; Arzu Sarı, "Muallime Romanının Santimantal Kodlarla Okunması," pp. 12-13.

[536] Yaprak Zihnioğlu, "Erken Dönem Hareket-i Nisvânı'nın İki Büyük Düşünürü Fatma Aliye ve Emine Semiye," *Tarih ve Toplum*, No. 186 (1999), p. 8; Arzu Sarı, "Muallime Romanının Santimantal Kodlarla Okunması," p. 13.

[537] Arzu Sarı, "Muallime Romanının Santimantal Kodlarla Okunması," pp. 13-15..

Mahsûs Gazete, Emine Semiye Hanım signed her own name, or for her first short stories, she used the penname Emine Vahide. In addition, she used the signatures of "Merhum Cevdet Paşa'nın küçük kerimesi Emine Semiye" (Young Daughter of the Late Cevdet Paşa), "Semiye bint-i Cevdet" (Semiye, The Daughter of Cevdet), "Emine Semiye bint-i Cevdet" (Emine Semiye, The Daughter of Cevdet) in order to identify herself.[538]

According to Şefika Kurnaz, Emine Semiye Hanım thought that writing was an apparatus to represent her personality, and her literary works were "sacred temples" of her life.[539] For Emiye Semiye Hanım, the aim of writing was to be beneficial to society. For Şefika Kurnaz, in this sense, if the lesson would be taken by the readers from the events depicted in the novels, the literary work would fulfill its goal. According to Şefika Kurnaz, Emine Semiye Hanım was happy about the demand for her emotional and moral novels. For example, in one of her serialized novels, "Terbiye-i Etfale Ait Üç Hikâye: Havf, Felaket, Zekavet" (Three Stories on the Moral Education of Children: Fear, Disaster, Acumen),[540] Emine Semiye Hanım narrated the story of three generations, and each part narrated a generation. The question of whether a child had to be educated morally according to Ottoman or western norms was taken into account by Emiye Semiye Hanım in her stories; and at the end it was decided to be a synthesis of both.[541] In another serialized story called

[538] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, (İstanbul: Timaş Yayınları, 2008), pp. 53-55.

[539] ibid., p. 56.

[540] Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 1," *Hanımlara Mahsûs Gazete,* No. 35, (13 Recep 1313 \ 18 Kanûnievvel 1311 \ 30 December 1895), pp. 3-4 - Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 32," *Hanımlara Mahsûs Gazete,* No. 69, (27 Muharrem 1314 \ 27 Haziran 1312 \ 8 July 1896), pp. 4-5.

[541] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, pp. 58-59.

"Bikes" (Lonely),[542] Emine Semiye Hanım narrated the story of Müstakim and Gülşen, their children, Muti, Memune, Temine and Teyise and life around them. According to the story, Müstakim came from a noble and rich family; on the other hand, Gülşen was a farm laborer (*yanaşma*) who worked in the farm of the uncle of Müstakim. Afterwards, these two people from different classes got married; and in the story, their and their children's characteristics were presented to the readers. Muti, Memune and Temine had noble characteristics, interested in reading like their father; however, Teyise had an opposite character, and mostly resembled her *nouveau riche* mother. In the story, the mother sacrificed her children for her own interests, and slandered Memune that she killed her sister, Temine. In this case, Memune ran away from home, and started to work in houses as a laborer (*yanaşma*), but as a happy ending, the bad characters of the story died, and the good became happy. It is a fact that the importance of nobility and education was underlined in the story. For example, even though Memune worked in houses as a laborer, she was appreciated for her noble behaviors, and overcame problems that she faced with the help of her noble characteristics.[543]

"Muallime" (Female Teacher)[544] was another serialized story by Emine Semiye Hanım, which was published in the supplement of *Hanımlara Mahsûs Gazete*: *Hanım Kızlara Mahsûs* (Newspaper for Lady-Girls). Emine Semiye Hanım declared that her aim in writing this kind of a national and moral novel was to show

[542] Emine Semiye, "Bikes [Serialized Novel]," *Hanımlara Mahsûs Gazete,* No. 98, (2 Ramazân 1314 \ 23 Kanûnisânî 1312 \ 4 February 1897), pp. 5-6 - Emine Semiye, "Bikes [Serialized Novel]," *Hanımlara Mahsûs Gazete,* No. 138, (30 Cemâziyyelâhir 1315 \ 13 Teşrînisânî 1313 \ 25 November 1897), p. 7.

[543] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, pp. 62-68.

[544] Emine Semiye, "Muallime [Serialized Story]," *Hanım Kızlara Mahsûs,* No. 1, (9 Şevvâl 1315 \ 19 Şubat 1313 \ 3 March 1898), pp. 2-3 - Emine Semiye, "Muallime [Serialized Story]," *Hanım Kızlara Mahsûs,* No. 146, (17 Şevvâl 1318 \ 25 Kanûnisânî 1316 \ 7 February 1901).

the characteristics of a female teacher who would be hired inhouses; and to give information to her readers about the moral education of girls.[545] In this serialized story, Emine Semiye Hanım mostly characterized people in two categories, people from the upper class and the lower class. In addition, she drew the line between good and bad very sharply. As usual, in her story, the good had ideal characteristics, such as education and morals. Therefore, the good would triumph in the end. On the contrary, the bad had characteristics the readers could easily oppose. Thus, they would lose in the end. Şefika Kurnaz added that through this novel, Emine Semiye Hanım wanted to show the need for older people to advise inexperienced and uneducated young people. In fact, these experienced and educated people should put pressure on the younger and inexperienced ones. For example, in her story, the teacher Bihbude was in charge of this duty.[546] Besides these, in *Hanımlara Mahsûs Gazete*, Emine Semiye Hanım wrote other stories,[547] letters[548] and travel writings.[549] Especially the travel writings of Emine Semiye Hanım and her letters to Nigâr bint-i Osman Hanım included some information about the places Emine Semiye Hanım went.

Furthermore, Emiye Semiye Hanım aimed to educate her readers in science; therefore, she wrote some articles called "Hanımlara Dürûs-i Hikmet: İfâde" (The

[545] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, p. 69.

[546] ibid., pp. 69-73.

[547] Emine Vahide, "Bir Mütehassısenin Tefekküratı [Story]," *Hanımlara Mahsûs Gazete,* No. 13, (25 Rebîyyülahir 1313 \ 2 Teşrînievvel 1311 \ 14 October 1895), pp. 3-4.

[548] For example: Emine Semiye, "[Letter]," *Hanımlara Mahsûs Gazete*, No. 194, (22 Şabân 1316 \ 24 Kanûnievvel 1314 \ 5 January 1899), p. 3; Emine Semiye, "Fazıla-i Şehire İsmetli Fatma Fahrünnisa Hanımefendi Hazretleri'ne Cevap [Letter]," *Hanımlara Mahsûs Gazete,* No. 109, (27 Zilkâde 1314 \ 17 Nisan 1313 \ 29 April 1897), p. 7.

[549] Emine Semiye, "Karaferye Mektuplarından Mabad," *Hanımlara Mahsûs Gazete,* No. 19, (27 Rebîyyülâhir 1321 \ 10 Temmuz 1319 \ 23 July 1903), pp. 443-444 - Emine Semiye, "Karaferye Mektuplarından" *Hanımlara Mahsûs Gazete,* No. 26, (18 Cemâziyyelâhir 1321 \ 28 Ağustos 1319 \ 10 September 1903), pp. 604-607.

Wisdom Lessons for Ladies: Expression).[550] In one of these articles, Emine Semiye Hanım said that she believed some stories and novels had an advisory function for women; for example, with the help of these stories and novels, a reader could see some of her moral faults and try to correct them. Emine Semiye Hanım attributed the high demand for her emotional and moralistic novels to this result, and thanked her readers for their appreciation. Afterwards, she said that this time she wrote a scientific essay for the benefit of her readers.[551] Emine Semiye Hanım addressed one of her readers called Safvet, and talked about her complaint about a lack of teachers who could clearly explain science books to women. Emine Semiye Hanım firstly pointed out the importance of acquiring scientific knowledge for women and and adding some science courses in girls' schools. In this sense, Emine Hanım mentioned the significance of knowing natural sciences for women, thus she wished that this science would be taught in Women's Teachers School as well.[552] Afterwards, she talked about the importance of these sciences to women. For example, she said because everything in the world was a proof of the unity of God and God's absolute power, a person should draw a lesson from every little thing around himself or herself, and be aware of the wisdom of God and should not live like a blind person.[553]

[550] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, pp. 56-57; Emine Semiye, "Hanımlara Dürus-ı Hikmet," *Hanımlara Mahsûs Gazete,* No. 102, (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), pp. 6-7; Emine Semiye, "Hanımlara Dürus-ı Hikmet," *Hanımlara Mahsûs Gazete,* No. 111, (18 Zilhicce 1314 \ 8 Mayıs 1313 \ 20 May 1897), pp. 2-3.

[551] Emine Semiye, "Hanımlara Dürus-ı Hikmet," *Hanımlara Mahsûs Gazete,* No. 102, (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), p. 6.

[552] ibid., p. 6.

[553] ibid., p. 6.

Nigâr bint-i Osman Hanım

Nigâr bint-i Osman Hanım was another contributor to *Hanımlara Mahsûs Gazete* with her literary works and especially her poems.[554] She was the daughter of *Macar* (Hungarian) Osman Paşa. She had a very good level of education; and it was told that she knew eight languages. She had various poems and articles published in different newspapers and magazines.[555] However, Nigâr bint-i Osman Hanım was the editor-in-chief of *Hanımlara Mahsûs Gazete* for a while, and the number of her published works in the newspaper was very high after the works of Ahmet Rasim under his female nickname of [Elif]. Rasime.[556]

[554] Some of the examples of the literary works in the *Hanımlara Mahsûs Gazete* written by Nigâr bint-i Osman Hanım: Nigâr bint-i Osman, "[Poem]," *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), pp. 3-4; Nigâr bint-i Osman, "Faziletperver Efendim [Mektup]," *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 5; Nigâr bint-i Osman, "Sabi [Poem]," *Hanımlara Mahsûs Gazete,* No. 6, (30 Rebîyyülevvel 1313 \ 7 Eylül 1311 \ 19 September 1895), p. 4; Nigâr Hanım, "Vazife-i Maderane [Poem]," *Hanımlara Mahsûs Gazete,* No. 8, (7 Rebîyyülahir 1313 \ 14 Eylül 1311 \ 26 September 1895), pp. 2-3; Nigâr bint-i Osman, "İstanbul'dan Müfareket," *Hanımlara Mahsûs Gazete,* No. 19, (16 Cemâziyyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 November 1895), pp. 2-3; Nigar bint-i Osman, "Sa'y ve Amel," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), pp. 1-2; Nigâr bint-i Osman, "Şövalye [Story]," *Hanımlara Mahsûs Gazete,* No. 97, (24 Şabân 1314 \ 16 Kanûnisânî 1312 \ 28 January 1897), pp. 1-2; Nigâr bint-i Osman, "Teessüf-i Azim," *Hanımlara Mahsûs Gazete,* No. 98, (2 Ramazân 1314 \ 23 Kanûnisânî 1312 \ 4 February 1897), pp. 3-4; Nigâr bint-i Osman, "Prenses Ratocki'nin Mektuplarından Bir Kısmının Tercümesidir," *Hanımlara Mahsûs Gazete*, No. 98, (2 Ramazân 1314 \ 23 Kanûnisânî 1312 \ 4 February 1897), pp. 1-3; Nigâr bint-i Osman, "Bahtiyar," *Hanımlara Mahsûs Gazete,* No. 106, (6 Zilkâde 1314 \ 27 Mart 1313 \ 8 April 1897), pp. 1-2; Nigâr bint-i Osman, "Nisvân-ı İslam'da Terakkî," *Hanımlara Mahsûs Gazete*, No. 108, (20 Zilkâde 1314 \ 10 Nisan 1313 \ 22 April 1897), pp. 1-2; Nigâr bint-i Osman, "Mersiye [Poem]," *Hanımlara Mahsûs Gazete,* No. 112, (24 Zilhicce 1314 \ 15 Mayıs 1313 \ 27 May 1897), p. 4; Nigâr bint-i Osman, "Mehtap [Poem]," *Hanımlara Mahsûs Gazete,* No. 113, (2 Muharrem 1314 \ 22 Mayıs 1313 \ 3 June 1897), p. 3; Nigâr bint-i Osman, "Kitabe-i Seng-i Mezar [Poem]," *Hanımlara Mahsûs Gazete,* No. 127, (12 Rebîyyülâhir 1315 \ 28 Ağustos 1313 \ 9 September 1897), pp. 3-4; "Armand'dan Kalamanis'e [Tefrika Eser]," mtc. Nigâr bint-i Osman, *Hanımlara Mahsûs Gazete,* No. 149, (19 Ramazân 1315 \ 29 Kanûnisânî 1313 \ 10 February 1898), pp. 1-2; Nigâr bint-i Osman, "Kelal [Poem]," *Hanımlara Mahsûs Gazete,* No. 184, (11 Cemâziyyelâhir 1316 \ 15 Teşrînievvel 1314 \ 27 October 1898), p. 2; Nigâr bint-i Osman, "Makbule Leman," *Hanımlara Mahsûs Gazete,* No. 186, (25 Cemâziyyelâhir 1316 \ 29 Teşrînievvel 1314 \ 10 November 1898), pp. 2-3.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Nigâr bint-i Osman Hanım, see the index at the end of the thesis.

[555] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, pp. 69-73.

[556] Nazan Bekiroğlu, *Şâir Nigâr Hanım*, (İstanbul: Timaş Yayınları, 2008), p. 262.

In *Hanımlara Mahsûs Gazete*, Nigâr bint-i Osman mentioned various topics in her articles. For example, in her article called "Nisvân-ı İslam'da Terakkî" (Progress among the Muslim Women),[557] she talked about a German booklet, bought by her in Europe, which discussed the progress of education of Muslim women in the Ottoman Empire by mentioning the opening of the Women Teachers' College (*Dârü'lmuâllimât*), and other primary schools for Ottoman Muslim women, and by showing *Hanımlara Mahsûs Gazete* as proof of this progress.[558] As reported by the Nigâr bint-i Osman Hanım, the writer of this booklet talked about the article of İbnülhakkı Tahir Bey Efendi in the first issue of the newspaper, and the letters which were sent by the women writers of *Hanımlara Mahsûs Gazete.* Afterwards, the booklet mentioned the article of Fatma Aliye Hanım, "*Bas-Bleu*lerden İbret Alalım" (A Lesson from the Bluestockings) along with her other articles and literary works, and her remarkable intelligence and knowledge. The booklet also pointed out the article of Hamiyet Zehra Hanım in the twenty-sixth issue of *Hanımlara Mahsûs Gazete,* and the story of Fatma Fahrünnisa Hanım, "Hüdavendigâr Eyaleti'nde Bir Cevelân" (A Trip in the Province of Bursa). Furthermore, the booklet mentioned the literary works of Makbûle Leman Hanım, "Hüsn-i Muâmele" (Good Treatment), and Emine Semiye Hanım, "Terbiye-i Etfâle Âit Üç Hikâye" (Three Stories about the Discipline of Children). For Nigâr Hanım, this kind of a booklet which was full of praises about *Hanımlara Mahsûs Gazete* and its writers showed the value of *Hanımlara Mahsûs Gazete,* because it destroyed the ancient views of the Europeans

[557] Nigâr bint-i Osman, "Nisvân-ı İslam'da Terakkî," *Hanımlara Mahsûs Gazete,* No. 108, (20 Zilkâde 1314 \ 10 Nisan 1313 \ 22 April 1897), pp. 1-2.

[558] ibid., pp. 1-2.

about the Ottoman Muslim women. In this sense, in her article, Nigâr Hanım indicated her appreciation of the newspaper.[559]

Efsûs I-II (Alas I-II) were two volumes of compilations of the poems of Nigâr bint-i Osman Hanım.[560] With these two volumes of poems, Nigâr bint-i Osman Hanım became very famous among literary circles; she then began to be called *Şair* (Poet) Nigar Hanım.[561] Various works of Nigâr bint-i Osman Hanım in *Hanımlara Mahsûs Gazete* were also included in her published books, such as *Nirân*[562] and *Aks-i Sedâ*. For example, in the preface of *Nirân*, the first work of the Library of *Hanımlara Mahsûs Gazete*, it was written about the fame of Nigâr bint-i Osman Hanım in and out of the Ottoman Empire, and her contiributions to the development of the newspaper.[563] Another work of Nigâr bint-i Osman, *Safahât-ı Kalb* (The Stages of Heart) (1901)[564] was also published as a serialized story in *Hânımlara Mahsûs Gazete.*[565] Because this serialized story was composed of several letters, the title of each chapter indicated who sent the letter to whom. For example, one of the titles of these chapters was "Armand'dan Kalamanis'e" (From Armand to Kalamanis).[566] According to Nazan Bekiroğlu, even though *Safahât-ı Kalb* could be

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[559] ibid., pp. 1-2.

[560] Nazan Bekiroğlu, *Şâir Nigâr Hanım*, p. 267.

[561] ibid., p. 261.

[562] Nigâr bint-i Osman, *Nirân* (İstanbul: Hanımlara Mahsûs Gazete Kütüphanesi, [1. Book], Âlem Matbaası, 1312 [1896]). In addition: "Nirân, *Hanımlara Mahsûs Gazete,* No. 77, (2 Rebîyyülâhir 1314 \ 29 Ağustos 1312 \ 10 September 1896), p. 8.

[563] Nazan Bekiroğlu, *Şâir Nigâr Hanım*, p. 262.

[564] Nigâr bint-i Osman, *Safahat-ı Kalbi* (İstanbul: Kitaphane-i Hilmi, 1317 [1901]).

[565] "Armand'dan Kalamanis'e [Serialized Story]," translated by Nigâr bint-i Osman, *Hanımlara Mahsûs Gazete*, No. 149, (19 Ramazân 1315 \ 29 Kanûnisânî 1313 \ 10 February 1898), pp. 1-2 - "Armand'dan Kalamanis'e [Serialized Story]," translated by Nigâr bint-i Osman, *Hanımlara Mahsûs Gazete*, No. 181, (20 Cemâziyyelevvel 1316 \ 24 Eylül 1314 \ 6 October 1898), pp. 1-2.

[566] "Armand'dan Kalamanis'e [Serialized Story]," translated by Nigâr bint-i Osman, *Hanımlara Mahsus Gazete*, No. 149, (19 Ramazân 1315 \ 29 Kanûnisânî 1313 \ 10 February 1898), pp. 1-2.

considered a novel, this characteristic was generally ignored.[567] Nazan Bekiroğlu says that if this work was not a novel, it was a collection of "love letters," and if these "love letters" combined considering time, place and event in context, eventually they formed a novel. However, she also said that Nigâr bint-i Osman Hanım, like her contemporaries, was not aware of writing a novel, she just wanted to show the stages of a heart, which was full of love.[568]

In addition, apart from her emotional stories and poems, Nigâr bint-i Osman Hanım wrote articles about the realities of life at that time: War. During the 1897 Ottoman-Greek War, there was a need of help for wounded soldiers. In this sense, in her article called "Vicdâna Mürâcaat" (Appeal to Conscience), [569] she called everybody to the aid-campaign that was presented by the newspaper, *Tercümân-i Hakîkat*, in order to help wounded souldiers.[570] In addition, she called her readers to contribute to this campaign by giving money or goods, which could be helpful to soldiers. If they were not able to do any of these, she advised her readers to at least prepare compression bandages for soldiers or to sew for them.[571] She also wrote about the philantrophic organization of *Hânımlara Mahsûs Gazete* called "Şevkât (Compassion)"[572] which was formed to help soldiers during the Ottoman-Greek War.[573]

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[567] Nazan Bekiroğlu, *Şâir Nigâr Hanım*, p. 288.

[568] ibid., p. 289.

[569] Nigâr bint-i Osman, "Vicdana Müracaat," *Hanımlara Mahsûs Gazete*, No. 110, (4 Zilhicce 1314 \ 24 Nisan 1313 \ 6 May 1897), p. 2.

[570] Nazan Bekiroğlu, *Şâir Nigâr Hanım*, p. 292.

[571] ibid., pp. 292-293.

[572] Nigâr bint-i Osman, "Şefkat," *Hanımlara Mahsûs Gazete,* No. 157, (23 Zilkâde 1315 \ 2 Nisan 1314 \ 14 April 1898), pp. 1-2; Nigâr bint-i Osman, "Müşehhir-i Şefkate Dair Bir İki Söz," *Hanımlara Mahsûs Gazete*, No. 158, (30 Zilkâde 1315 \ 9 Nisan 1314 \ 21 April 1898), p. 1.

[573] Nazan Bekiroğlu, *Şâir Nigâr Hanım*, p. 264.

Fatma Makbûle Lemân Hanım

Another famous author of *Hanımlara Mahsûs Gazete* who enriched the newspaper with her literary works[574] was Fatma Makbûle Leman Hanım (1865-1898).[575] She was the daughter of the chief coffeemaker of the palace (*saray kahvecibaşısı*), Hacı İbrahim Efendi. She married *Sadaret Mektubi Kalemi Müdür Muavini*, Mehmet Fuat Bey. She turned their house (*konâk*) in Beşiktaş into a girls' school (*kız mektebi*), and gave lessons to students in this school. She went to a middle school for girls (*rüştîyye*), and developed herself by taking private lessons as well. She became the head writer of *Hanımlara Mahsûs Gazete* for a while; and her writings and poems were gathered in a book called *Ma'kes-i Hayâl* (Reflection of Imagination).[576]

Like most of the authors of *Hanımlara Mahsûs Gazete*, Makbûle Leman tried to influence her readers with her didactic stories. For example, in her story called "Hüsn-i Muamele" (Good Treatment),[577] Makbûle Hanım aimed to show her readers how a decent, obedient, respectful and patient wife could change the awful behaviors of her husband. In another serialized story called "Bir Hikâye: Tashîh" (A Story:

[574] Some of the examples of the literary works in *Hanımlara Mahsûs Gazete* written by Makbûle Leman Hanım: Makbule Leman, "Evsaf-ı Mucizat-ı Nebi," *Hanımlara Mahsûs Gazete,* No. 48, (29 Şabân 1313 \ 1 Şubat 1311 \ 13 February 1896), p. 2; Makbule Leman, "Hatırşinas Kardeşim [Mektup]," *Hanımlara Mahsûs Gazete,* No. 52, (13 Ramazân 1313 \ 15 Şubat 1311 \ 27 February 1896), pp. 5-6; Makbule Leman, "Merhume-i Müşarün İleyhanın Mektuplarının Sureti," *Hanımlara Mahsûs Gazete*, No. 187, (2 Recep 1316 \ 5 Teşrînisânî 1314 \ 17 November 1898), p. 2.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Makbûle Leman Hanım, see the index at the end of the thesis.

[575] Ülkü Eliuz, "Meşrutiyet'e Giden Süreçte Yeni Kadın İmgesi: Fatma Makbûle Leman," *Bilig*, No. 47, Fall (2008), pp. 177-192. Web accessed: http:\\yayinlar.yesevi.edu.tr\files\article\205.pdf. Last accessed: 06.07.2012.

[576] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, pp. 118-122.

[577] Makbule Leman, "Hüsn-i Muamele - 1," *Hanımlara Mahsûs Gazete,* No. 43, (12 Şabân 1313 \ 15, Kanûnisânî 1311 \ 27 January 1896), pp. 2-3; Makbule Leman, "Hüsn-i Muamele - 2 ," *Hanımlara Mahsûs Gazete*, No. 44, (16 Şabân 1313 \ 19 Kanûnisânî 1311 \ 31 January 1896), pp. 4-5; Makbule Leman, "Hüsn-i Muamele - 3," *Hanımlara Mahsûs Gazete,* No. 45, (19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 February 1896), pp. 2-3; Makbule Leman, "Hüsn-i Muamele - 4," *Hanımlara Mahsûs Gazete*, No. 46, (22 Şabân 1313 \ 25 Kanûnisânî 1311 \ 7 Februray 1896), pp. 2-4.

Correction),[578] she wanted to indicate the importance of education in the daily lives of the Ottoman Women, especially in the field of house management.[579]

Furthermore, Makbûle Leman Hanım contributed to *Hanımlara Mahsûs Gazete* with her poems. For example, Emine Semiye Hanım mentioned one of the emotional poems of Makbûle Leman Hanım called "Ah… Sıhhat" (Ah….Health).[580] In her article, Emine Semiye Hanım said that this poem of Makbûle Leman Hanım made her cry.[581] Moreover, Emine Semiye Hanım praised Makbûle Leman Hanım for her character, and wished her a well and immediate recovery.[582] As a response to the article of Emine Semiye Hanım, Makbûle Leman Hanım wrote a thank-you-letter. In this letter, she said just asthe rainfall put out fire, the sentences of Emine Semiye Hanım and her eyedrops alleviated the fire in her heart.[583] Moreover, Makbûle Leman Hanım prayed to God that Emine Semiye Hanım, and her other friends of Makbûle Leman Hanım who were sad for her would never live anything which could make them cry again.[584] When Makbule Leman Hanım died in 1898, the writings about her were published in the 188th issue of *Hanımlara Mahsûs Gazete*. In this sense, Emine Semiye Hanım wrote an article about Makbule Leman Hanım

[578] Makbule Leman, "Bir Hikâye: Tashih," *Hanımlara Mahsûs Gazete,* No. 14, (28 Rebîyyülahir 1313 \ 5 Teşrînievvel 1311 \ 17 October 1895), pp. 2-4.

[579] ibid., pp. 2-4.

[580] Makbule Leman, "Ah…. Sıhhat [Poem]," *Hanımlara Mahsûs Gazete,* No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), pp. 1-2.

[581] Emine Semiye, "Sıhhat," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 2.

[582] ibid., p. 2.

[583] Makbule Leman, "Varaka-i Teşekküriye," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 2.

[584] ibid., p. 2.

called “Makbûle Leman’a Husûsiyetim” (My familiarity with Makbûle Leman),[585] and told her readers how they first met. In this article, Emine Semiye Hanım did not hide her admiration of Makbule Leman Hanım.[586]

Other Prominent Women Writers

The other precious and famous female authors and the poets of *Hanımlara Mahsûs Gazete* were Fatma Şadiye Hanım,[587] Ayşe Sıdıka Hanım,[588] Fatma Fahrünnisa Hanım,[589] Hamiyet Zehrâ Hanım,[590] Gülistan İsmet Hanım,[591] and Keçecizade İkbal

[585] Emine Semiye, “Makbule Leman’a Hususiyetim,” *Hanımlara Mahsûs Gazete*, No. 190, (24 Recep 1316 \ 26 Teşrînisânî 1314 \ 8 December 1898), pp. 2-4.

[586] ibid., p. 2; Şefika Kurnaz, *Osmânlı Kadın Hareketi’nde Bir Öncü: Emine Semiye*, p. 122.

[587] Some of the examples of the literary works in *Hanımlara Mahsûs Gazete* written by Fatma Şadiye Hanım: Fatma Şadiye, “Zevce-i Muhtereme-i Hazret-i Fahr-i Âlem,” *Hanımlara Mahsûs Gazete,* No. 40, (27 Ramazân 1321 \ 4 Kanûnievvel 1319 \ 17 December 1903), pp. 926-930; Fatma Şadiye, “Kerime-i Muhtereme-i Hazret-i Fahr-ı Âlem,” *Hanımlara Mahsûs Gazete,* No. 37, (6 Ramazân 1321 \ 13 Teşrînisânî 1319 \ 26 November 1903), pp. 854-859.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Fatma Şadiye Hanım, see the index at the end of the thesis.

[588] Some of the examples of the literary works in *Hanımlara Mahsûs Gazete* written by Ayşe Sıdıka Hanım: Ayşe Sıdıka bint-i Mustafa, “Usul-i Talim ü Terbiye,” *Hanımlara Mahsûs Gazete,* No. 138, (30 Cemâziyyelâhir 1315 \ 13 Teşrînisânî 1313 \ 25 November 1897), pp. 2-3; Ayşe Sıdıka, “Riyazat-ı Bedeniye ile Çocukların Terbiyesinin Münasebatı,” *Hanımlara Mahsûs Gazete,* No. 28-230, (23 Cemâziyyelevvel 1317 \ 16 Eylül 1315 \ 28 September 1899), pp. 3-4; Ayşe Sıdıka, “Riyazat-ı Bedeniye ile Çocukların Terbiyesinin Münasebatı,” *Hanımlara Mahsûs Gazete,* No. 29-231, (30 Cemâziyyelevvel 1317 \ 23 Eylül 1315 \ 28 September 1899), pp. 3-4; Ayşe Sıdıka, “Riyazat-ı Bedeniye ile Çocukların Terbiyesinin Münasebatı,” *Hanımlara Mahsûs Gazete,* No. 30-232, (7 Cemâziyyelâhir 1317 \ 30 Eylül 1315 \ 13 October 1899), p. 3; Ayşe Sıdıka, “Riyazat-ı Bedeniye ile Çocukların Terbiyesinin Münasebatı,” *Hanımlara Mahsûs Gazete,* No. 31-233, (14 Cemâziyyelâhir 1317 \ 7 Teşrînievvel 1315 \ 19 October 1899), p. 3; Ayşe Sıdıka, “Riyazat-ı Bedeniye ile Çocukların Terbiyesinin Münasebatı,” *Hanımlara Mahsûs Gazete,* No. 33-235, (28 Cemâziyyelâhir 1317 \ 21 Teşrînievvel 1315 \ 2 November 1899), p. 3.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Ayşe Sıdıka Hanım, see the index at the end of the thesis.

[589] Some of the examples of the literary works in *Hanımlara Mahsûs Gazete* written by Fatma Fahrünnisa Hanım: Fatma Fahrünnisa, “[Ana Babaya Öğütler],” *Hanımlara Mahsûs Gazete,* No. 9, (11 Rebîyyülahir 1313 \ 18 Eylül 1311 \ 30 September 1895), pp. 3-5; Fatma Fahrünnisa, “Romanlar ve Tiyatrolar,” *Hanımlara Mahsûs Gazete,* No. 16, (5 Cemâziyyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 October 1895), pp. 2-3; Fatma Fahrünnisa, “Terbiye-i Etfal Hakkında Bazı Mülahazat,” *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), pp. 1-3; Fatma Fahrünnisa, “Hüdavendigâr Vilayetinde Bir Cevelan [Tefrika],” *Hanımlara Mahsûs Gazete,* No. 42, (8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 23 January 1896), pp. 3-4; Fatma Fahrünnisa, “Ramazân-ı Mağfiretnişan,” *Hanımlara Mahsûs Gazete,* No. 50, (6 Ramazân 1313 \ 8 Şubat 1311 \ 20

Hanım.[592] Fatma Şadiye Hanım was the wife of the manager of *Hanımlara Mahsûs Gazete*, İbnülhakkı Mehmet Tahir Efendi. Ayşe Sıdıka Hanım was the daughter of Mustafa Efendi from the *ulema,* and the wife of the Poet Rıza Tevfik (Bölükbaşı). She was a teacher in *Dârülmuâllimât*, and her book on methods of teaching and

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February 1896), pp. 1-2; Fatma Fahrunnisa, "Bir Kadında İstirâhat-ı Vicdâniyye Nasıl Hâsıl Olurmuş?" *Hanımlara Mahsûs Gazete,* No. 81, (1 Cemâziyyelevvel 1314 \ 26 Eylül 1312 \ 7 November 1896), pp. 2-3; Fatma Fahrünnisa, "Dilharap [Serialized Novel]," *Hanımlara Mahsûs Gazete*, No. 91, (12 Recep 1314 \ 5 Kanûnievvel 1312 \ 17 December 1896), pp. 3-4; Fatma Fahrünnisa, "Enise," *Hanımlara Mahsûs Gazete*, No. 51-253, (14 Zilkâde 1317 \ 2 Mart 1316 \ 15 March 1900), pp. 3-4; Fatma Fahrünnisa, "Küçük Hikâye [Tefrika Eser]," *Hanımlara Mahsûs Gazete*, No. 53-255, (27 Zilkâde 1317 \ 16 Mart 1316 \ 29 March 1900), pp. 3-4; Fatma Fahrünnisa, "Iyd-ı Said-i Adhaya Dair," *Hanımlara Mahsûs Gazete*, No. 54-256, (5 Zilhicce 1317 \ 23 Mart 1316 \ 5 April 1900), pp. 1-3.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Fatma Fahrünnisa Hanım, see the index at the end of the thesis.

[590] Some of the examples of the literary works in the *Hanımlara Mahsûs Gazete* written by Hamiyet Zehra Hanım: Hamiyet Zehra, "Mahsul-ı Hayatım Sabire'ye [Poem]," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 9 September 1895), pp. 4-5; Hamiyet Zehra, "Faziletperver Efendim [Letter]," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 9 September 1895), p. 5; Hamiyet Zehra, "Levha-i Tabiat," *Hanımlara Mahsûs Gazete*, No. 8, (7 Rebîyyülahir 1313 \ 14 Eylül 1311 \ 26 September 1895), pp. 4-5; Hamiyet Zehra, "Kadınlarda Vazife," *Hanımlara Mahsûs Gazete,* No. 25, (8 Cemâziyyelâhir 1313 \ 13 Teşrînisânî 1311 \ 25 November 1895), pp. 2-3; Hamiyet Zehra, "Aile Hatıraları ve Terbiye-i Zatiye," *Hanımlara Mahsûs Gazete,* No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), pp. 3-5; Hamiyet Zehra, "Bir Müslümanın Kalbi," *Hanımlara Mahsûs Gazete,* No. 38, (23 Recep 1313 \ 28 Kanûnievvel 1311 \ 9 January 1896), pp. 2-3; Hamiyet Zehra, "İffetli, İsmetli Hemşirem Hanımefendi [Mektup]," *Hanımlara Mahsûs Gazete,* No. 53, (20 Ramazân 1313 \ 22 Şubat 1311 \ 5 March 1896), pp. 5-6.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Hamiyet Zehra Hanım, see the index at the end of the thesis.

[591] Some of the examples of the literary works in *Hanımlara Mahsûs Gazete* written or translated by Gülistan İsmet: Dr. Arnaud, "Yeni Doğan Çocukların Suret-i Tegaddileri, trans. Gülistan İsmet, *Hanımlara Mahsûs Gazete,* No. 380, (29 Cemâziyyelâhir 1320 \ 19 Eylül 1318 \ 2 October 1902), pp. 2-4; Gülistan İsmet, "Kadınların İnşa Ettiği Bir Bina," *Hanımlara Mahsûs Gazete,* No. 379, (22 Cemâziyyelâhir 1320 \ 12 Eylül 1318 \ 25 September 1902), pp. 4-5; "Birinci Mükâfat [Serialized Novel]," trans. Gülistan İsmet, *Hanımlara Mahsûs Gazete,* No. 377, (8 Cemâziyyelâhir 1320 \ 29 Ağustos 1318 \ 11 September 1902), pp. 3-4; "Çocuk Banyosu," trans. Gülistan İsmet, *Hanımlara Mahsûs Gazete,* No. 376, (27 Cemâziyyelevvel 1320 \ 19 Ağustos 1318 \ 1 September 1902), pp. 2-3; Gülistan İsmet, "Makale-i Mahsusa: Yapma Çiçekler," *Hanımlara Mahsûs Gazete,* No. 366, (13 Rebîyyülevvel 1320 \ 6 Haziran 1318 \ 19 June 1902), pp. 2-4; Gülistan İsmet, "Kendi Kendine Terzilik-Biçki Dersleri [Tefrika]," *Hanımlara Mahsûs Gazete,* No. 361, (7 Safer 1320 \ 2 Mayıs 1318 \ 15 May 1902), pp. 3-4; Gülistan İsmet, "Karielerime [Biçki Dersleri]," *Hanımlara Mahsûs Gazete,* No. 334, (11 Recep 1319 \ 11 Teşrînievvel 1317 \ 24 October 1901), pp. 1-3; Gülistan İsmet, "İslam Terzihanesi Meselesi," *Hanımlara Mahsûs Gazete,* No. 111-310, (11 Safer 1319 \ 17 Mayıs 1317 \ 30 May 1901), pp. 2-4; Gülistan İsmet, "Kraliçe Viktoria Hazretleri," *Hanımlara Mahsûs Gazete*, No. 27-229, (16 Cemâziyyelevvel 1317 \ 9 Eylül 1316 \ 21 September 1899), pp. 4-5.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Gülistan İsmet Hanım, see the index at the end of the thesis.

[592] Keçecizade [Elif]. İkbal, "Bir Çocuğun Hasbihali [Poem]," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 9 September 1895), p. 4.

discipline was taught in *Dârülmuâllimât* as a course book. This book was considered the first pedagogy book in European norms.[593] Fatma Fahrünnisa Hanım was the grand-daughter of Ahmet Vefik Paşa.[594] Gülistan İsmet Hanım was the daughter of Commander Mehmet Tevfik Bey from Bagdad.[595] Şair Leylâ (Saz) was the daughter of Doctor İsmail Paşa.[596] Hamiyet Zehra Hanım and Keçecizade İkbal Hanım were also famous Ottoman women intellectuals during this period. As it may be seen above, the female authors of *Hanımlara Mahsûs Gazete* whose names could be ascertained, and who frequently wrote in the newspaper were from the upper and middle classes of the Ottoman society.

Even though *Hanımlara Mahsûs Gazete* was a newspaper which mostly adressed the Ottoman Muslim ladies in the reign of Sultan Abdülhamid II, the editorial staff of the newspaper was not composed of only female writers. Various distinguished Ottoman male intellectuals also contributed to *Hanımlara Mahsûs Gazete* with noth only their articles, but also serialized stories and translations. In addition, among these male writers, there were the ones who used female nicknames as well as their own names. However, it is a fact that in order to examine the male point of view about the womanly issues of the late nineteenth century Ottoman Empire, their writings in *Hanımlara Mahsûs Gazete* would be very interesting sources to start with.

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[593] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 45, footnote 58. Also, Ferid Râgıp Tuncor, "Ayşe Sıdıka," *Türk Kadını*, Yıl: 1, Sayı: 7, December 1966, s. 18).

[594] Serpil Çakır, *Osmânlı Kadın Hareketi* (İstanbul: Metis Yayınları, 1996), p. 30; Beyhan Uygun Aytemiz, Halide Edip-Adıvar ve Feminist Yazını (M.A thesis, Bilkent University, 2001). Web accessed: http:\\www.thesis.bilkent.edu.tr\0001676.pdf, p. 4. Last accessed: 06.07.2012.

[595] ibid., p. 30; ibid., p. 4.

[596] ibid., p. 30; ibid., p. 4.

Ahmet Mithat Efendi

Ahmet Mithat Efendi was one of the important male authors of *Hanımlara Mahsûs Gazete*.[597] He was one of the famous novelists and journalists of the late nineteenth century. Even though he came from a poor family, he intellectually developed himself, and wrote various articles on very different issues. He also gave free lectures in *Dârülfünûn*, *Dârüşşafâka* and *Dârülmuâllimât*. He produced approximately two hundred literary works, and it was well-known that Fatma Aliye Hanım was one of his devoted readers. Moreover, Ahmet Mithat Efendi wrote a short biography of Fatma Aliye Hanım.[598]

Regarding the articles that Ahmet Mithat Efendi wrote in *Hanımlara Mahsûs Gazete*, it is fact that he liked to deal with the issue of feminism, in his words, *mes'ele-i istisnâiyye*.[599] For example, in his article called "Fransa'da Bir Muvaffakiyât-ı Nisvânniye," Ahmet Mithat Efendi informed his readers of a new law which accepted the testimonies of French women in the court, and was adopted in Paris, as well as the appreciation and cheers for this law in the newspapers.[600] In

[597] Some of the examples of the literary works in *Hanımlara Mahsûs Gazete* written by Ahmet Mithat: Ahmet Mithat, "Mesnevihan Bir Hanımefendi [Letter]," *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 2; Ahmet Mithat, "Yine Büyük Bir İftihar," *Hanımlara Mahsûs Gazete,* No. 65, (29 Zilhicce 1313 \ 30 Mayıs 1312 \ 11 June 1896), p. 1; Ahmet Mithat, "Paris'te Nisvâna Riâyet," *Hanımlara Mahsûs Gazete*, No. 125, (26 Rebîyyülevvel 1314 \ 14 Ağustos 1313 \ 26 August 1897), pp. 3-4; Ahmet Mithat, "Şuun-ı Nisvan: Amerika Kadınlarında Bir Eser-i Nezaket," *Hanımlara Mahsûs Gazete,* No. 131, (11 Cemâziyyelevvel 1315 \ 25 Eylül 1313 \ 7 October 1897), pp. 1-3; Ahmet Mithat, "La Baron Estaf," *Hanımlara Mahsûs Gazete*, No. 132, (18 Cemâziyyelevvel 1315 \ 2 Teşrînievvel 1313 \ 14 October 1897), p. 4.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Ahmet Mithat Efendi, see the index at the end of the thesis.

[598] Müge Galin, "Fatma Aliye Hanım: Osmânlı Kadınının Sesi," translated by Suha Oğuzertem in: Ahmet Mithat Efendi, *Fatma Aliye Hanım yahut Bir Muharrire-i Osmaniyenin Neşeti*, transliterated by Lynda Goodsell and edited by Müge Galin, (İstanbul: İsis Yayımcılık,1998), pp. 29-30.

[599] Ahmet Mithat, "Fransa'da Bir Muvaffakiyât-ı Nisvâniyye," *Hanımlara Mahsûs Gazete,* No. 145, (20 Şabân 1315 \ 1 Kanûnisânî 1313 \ 13 January 1898), p. 2.

[600] ibid., p. 2.

addition, he mentioned the happiness of the members of a French women's newspaper called *La Fronde* (The Rebellion), which was published and written by "women-only," since the acceptance of this law had just followed the publication of this "woman-only" newspaper.[601] However, he added that even though the members of this newspaper showed their contentment about the law, they also demonstrated their sadness about the deficiencies in the law. For example, although the testimony of women was accepted in general law, it was not accepted in case she testified against her own husband. The reason was that a wife should be totally obedient to her husband, and she was obliged not to oppose her husband's orders according to "womanly rules" and formal regulations. Therefore, it was thought that a husband could force her wife to give false testimony.[602] In this sense, according to Ahmet Mithat Efendi, this was not a bad idea, however, it also showed the situation of wretched French women under the dominance of their husbands. In addition, he said that with research on the law of women, he shared the hope of the French press in that these women would be counted as humans gradually.[603] As it might be seen, the writings of Ahmet Mithat Efendi were very signifant sources for researchers who wanted to follow traces of feminism of the time in the minds of the Ottoman male intellectuals.

[601] ibid., p. 2.

[602] ibid., p. 2.

[603] ibid., p. 2.

Ahmet Rasim

Ahmet Rasim Bey was one of the authors in *Hanımlara Mahsûs Gazete*, who wrote frequently in the newspaper about different topics. He graduated from *Dârüşşafâka*, and he worked in the public service for a while. However, with the encouragement of Ahmet Mithat Efendi, he started to earn his life by writing. From poems to articles and stories, he published various literal works throughout his life, and in fact, under different nicknames such as [Elif]. Rasime and Leyla Feride. In *Hanımlara Mahsûs Gazete*, it was seen that Ahmet Rasim used three nicknames in his writings; yet, he preferred to use the nickname, "[Elif]. Rasime" as his signature in most of his works in *Hanımlara Mahsûs Gazete*. In this sense, I preferred to refer to [Elif]. Rasime as a "he" rather than a "she" in the articles in the newspaper, even though he presented himself to his readers as a woman.

Ahmet Rasim generally chose to use his nickname, "Leyla Feride" in *Hanımlara Mahsûs Gazete* when he wrote a poem.[604] For his articles, sometimes he used his own name,[605] but mostly used his other female nickname: [Elif]. Rasime.[606]

[604] Some of the examples of the literary works in the *Hanımlara Mahsûs Gazete* written by Ahmet Rasim as Leyda Feride: Leyla Feride, "İki Şarkı [Poem]," *Hanımlara Mahsûs Gazete*, No. 117, (30 Muharrem 1314 \ 19 Haziran 1313 \ 1 June 1897), p. 5; Leyla Feride, "Bu Gözler [Poem]," *Hanımlara Mahsûs Gazete*, No. 118, (8 Safer 1314 \ 26 Haziran 1313 \ 8 June 1897), p. 5; Leyla Feride, "Bir Haftalık Teessür Mahsulü [Poem]," *Hanımlara Mahsûs Gazete*, No. 121, (29 Safer 1314 \ 17 Haziran 1313 \ 29 June 1897), pp. 5-6; Leyla Feride, "Ömr-i Güzeşte," *Hanımlara Mahsûs Gazete,* No. 127, (12 Rebîyyülâhir 1315 \ 28 Ağustos 1313 \ 9 September 1897), pp. 4-6.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Ahmet Rasim as Leyla Feride, see the index at the end of the thesis.

[605] Some of the examples of the literary works in the *Hanımlara Mahsûs Gazete* written by Ahmet Rasim: Ahmet Rasim, "Analık," *Hanımlara Mahsûs Gazete*, No. 365, (6 Rebîyyülevvel 1320 \ 30 Mayıs 1318 \ 12 June 1902), pp. 1-2. Ahmet Rasim, "İzdivaçtan Evvel," *Hanımlara Mahsûs Gazete*, No. 365, (6 Rebîyyülevvel 1320 \ 30 Mayıs 1318 \ 12 June 1902), pp. 2-3; Ahmet Rasim, "Şuun-ı Beytiyye," *Hanımlara Mahsûs Gazete,* No. 36, (26 Cemâziyyelevvel 1326 \ 12 Haziran 1324 \ 25 June 1908), pp. 1-2.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Ahmet Rasim, see the index at the end of the thesis.

[606] Some of the examples of the literary works in the *Hanımlara Mahsûs Gazete* written by Ahmet Rasim as [Elif]. Rasime: [Elif]. Rasime, "Ahzan-ı Hazan [Letter]," *Hanımlara Mahsûs Gazete,* No.

For example, in his articles called "Haml," he gave advice to pregnant women and mothers about pregnancy, birth and beyond[607] in his article called "Usûl-i Ta'lîm ve Terbiyeye Dâir Birkaç Söz" (A Few Words About the Methods of Teaching and Moral Education), he talked about principles of moral education of children, and harms of the foreign governesses on the moral education of Muslim children.[608] In his article called "Mevsim-i Sayfda Mevakî-i Mürtefi'da Tebdîl-i Hava ve Tedavi" (Treatment and Change of Air in the Highlands in Summer), he talked about the reasons of treatment in the heights during summer time,[609] and in the article called "Şemseddin Sami: Kâmûs-ı Türkî" (Şemseddin Sami: Turkish Dictionary), [Elif]. Rasime notified his readers about the publication of Şemseddin Sami's *Kâmûs-ı Türkî*, and mentioned how Turkish, as a language, needed this kind of a dictionary.[610]

132, (18 Cemâziyyelevvel 1315 \ 2 Teşrînievvel 1313 \ 14 October 1897), pp. 2-3; [Elif]. Rasime, "Köy Hatıratı," *Hanımlara Mahsûs Gazete,* No. 163, (12 Muharrem 1316 \ 21 Mayıs 1314 \ 2 June 1898), pp. 1-3; [Elif]. Rasime, "Kontes Diyon'dan," *Hanımlara Mahsûs Gazete,* No. 170, (2 Rebîyyülevvel 1316 \ 9 Temmuz 1314 \ 21 June 1898), p. 3; [Elif]. Rasime, "Hıfzıssıhhaya Dair," *Hanımlara Mahsûs Gazete*, No. 178, (27 Rebîyyülâhir 1316 \ 3 Eylül 1314 \ 15 September 1898), pp. 2-3; [Elif]. Rasime, "Bizdeki Edebiyat Merakına Dair," *Hanımlara Mahsûs Gazete*, No. 178, (27 Rebîyyülâhir 1316 \ 3 Eylül 1314 \ 15 September 1898), p. 2; [Elif]. Rasime, "Fransa'da Yeni Bir Muvaffakiyet-i Nisvaniye," *Hanımlara Mahsûs Gazete*, No. 191, (1 Şabân 1316 \ 3 Kanûnievvel 1314 \ 15 December 1898), pp. 2-4; [Elif]. Rasime, "Aşki Methiyeler ve Hanım Kızlarımız," *Hanımlara Mahsûs Gazete*, No. 200, (12 Şevvâl 1316 \ 11 Şubat 1314 \ 23 February 1899), pp. 2-3; [Elif]. Rasime, "Lisan Tahsiline Dair," *Hanımlara Mahsûs Gazete*, No. 202, (26 Şevvâl 1316 \ 25 Şubat 1314 \ 9 March 1899), pp. 1-2; "Butterfly Ailesi [Tefrika Eser]," trans. [Elif]. Rasime, *Hanımlara Mahsûs Gazete*, No. 215-13, (7 Safer 1316 \ 3 Haziran 1315 \ 15 June 1899), p. 5; [Elif]. Rasime, "Veremin Çaresi," *Hanımlara Mahsûs Gazete*, No. 229-27, (16 Cemâziyyelevvel 1317 \ 9 Eylül 1316 \ 21 September 1899), pp. 3-4.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Ahmet Rasim as [Elif]. Rasime, see the index at the end of the thesis.

[607] [Elif]. Rasime, "Haml," *Hanımlara Mahsûs Gazete*, No. 216-14, (13 Safer 1316 \ 10 Haziran 1315 \ 22 June 1899), pp. 4-5; [Elif]. Rasime, "Haml," *Hanımlara Mahsûs Gazete*, No. 217-15, (20 Safer 1316 \ 17 Haziran 1315 \ 29 June 1899), pp. 3-4; [Elif]. Rasime, "Haml," *Hanımlara Mahsûs Gazete*, No. 218-16, (27 Safer 1316 \ 24 Haziran 1315 \ 6 July 1899), pp. 3-4.

[608] [Elif]. Rasime, "Usûl-i Ta'lîm ve Terbiyye Üzerine Birkaç Söz," *Hanımlara Mahsûs Gazete*, No. 236-34, (6 Recep 1317 \ 28 Teşrînievvel 1315 \ 9 November 1899), pp. 2-4.

[609] [Elif]. Rasime, "Mevsim-i Sayfda Mevakî-i Mürtefiada Tebdîl-i Hava ve Tedavi," *Hanımlara Mahsûs Gazete*, No. 258-56, (26 Zilhicce 1317 \ 13 Nisan 1316 \ 26 April 1900), pp. 1-3.

[610] [Elif]. Rasime, "Şemseddin Sami: Kâmûs-ı Türkî," *Hanımlara Mahsûs Gazete*, No. 279-77, (25 Cemâziyyelevvel 1318 \ 7 Eylül 1316 \ 20 September 1900), pp. 1-3.

As it is seen from the issue on health to education and literature [Elif]. Rasime, in other words, Ahmet Rasim, contributed a lot to *Hanımlara Mahsûs Gazete.*

Regarding the writings of [Elif]. Rasime in *Hanımlara Mahsûs Gazete*, it is obvious that [Elif]. Rasime tended to deal with the issue of health in his articles. For example, tuberculosis was one of the most prominent topics in his articles. In one of his articles called "Verem ve Müteverrîmler" (Tuberculosis and the Tuberculous),[611] he firstly criticized "the other writers," generally doctors who wrote on the issue of health in the newspapers by using a literary way of wording rather than using a clear-cut and simplified language in order to be understood by the public.[612] Therefore, he underlined the fact that the wording of an article on health and medicine should be simple in order to be understood by the public. In this sense, he said that he could not understand the tendency of these writers to use pompous wording in their scientific articles.[613] Then, he continued his article on "tuberculosis," and he conveyed to his readers research in Europe about this illness.[614]

[611] [Elif]. Rasime, "Verem ve Müteverrimler," *Hanımlara Mahsûs Gazete*, No. 282-80, (16 Cemâziyyelâhir 1318 \ 28 Eylül 1316 \ 11 October 1900), pp. 1-4; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 285-83, (8 Recep 1318 \ 19 Teşrînievvel 1316 \ 1 November 1900), p. 3; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 288-86, (29 Recep 1318 \ 9 Teşrînisânî 1316 \ 22 November 1900), p. 3; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 320-118, (1 Rebîyyülâhir 1319 \ 5 Temmuz 1317 \ 18 July 1901), pp. 1-4; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 321-119, (8 Rebîyyülâhir 1319 \ 12 Temmuz 1317 \ 25 July 1901), pp. 1-3; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 322-120, (15 Rebîyyülâhir 1319 \ 19 Temmuz 1317 \ 1 August 1901), pp. 1-4; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 323-121, (22 Rebîyyülâhir 1319 \ 26 Temmuz 1317 \ 8 August 1901), pp. 1-3.

[612][Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 282-80, (16 Cemâziyyelâhir 1318 \ 28 Eylül 1316 \ 11 October 1900), p. 1.

[613] ibid., pp. 1-2.

[614] ibid., pp. 1-4.

Ziya Şakir

As Yavuz Selim Karakışla said, Ziya Şakir (Soku) was a pioneer of "investigative reporter" in journalism.[615] Born in 1883, he published his first work, *Köylü Kızı* (Village Girl) when he was sixteen.[616] In his writings, he used the nicknames of Hüseyin Servet, M. Ziya, Hamid Nuri, Bahtiyar, Emekligil, Z. Melek, and Abdülmüheymin.[617] Actually, the name of Ziya Şakir as an author in *Hanımlara Mahsûs Gazete* was seen in the last issues of the newspaper.[618] However, he was the manager of this newspaper and its sister publication, *Çocuklara Mahsûs Gazete* (Newspaper for Children) between the years of 1904-1908.[619]

In *Hanımlara Mahsûs Gazete*, Ziya Şakir translated a serialized story called "Japonya Hatıraları" (Memories from Japan),[620] and published writings mostly called

[615] Yavuz Selim Karakışla, "Ziya Şakir Araştırmacı Gazeteciliğin Öncüsüdür," *Yerel Haber İstanbul*, (2 January 2012). Web accessed: http:\\www.yerelhaberistanbul.com\haberDetay.aspx?haberID=1637. Last accesed: 06.07.2012.

[616] ibid.

[617] Ziya Şakir (Soku). Web accessed: http:\\www.kaknus.com.tr\new\index.php?q=tr\node\583. Last accessed: 06.07.2012.

[618] Some of the examples of the literary works in the *Hanımlara Mahsûs Gazete* written by Ziya Şakir: Ziya Şakir, "Musiki," *Hanımlara Mahsûs Gazete,* No. 15, (26 Zilhicce 1325 \ 17 Kanûnisânî 1323 \ 30 January 1908), pp. 2-4; Ziya Şakir, "Musâhabe," *Hanımlara Mahsûs Gazete,* No. 18, (17 Muharrem 1326 \ 7 Şubat 1323 \ 20 February 1908), p. 1; Ziya Şakir, "Musâhabe," *Hanımlara Mahsûs Gazete,* No. 19, (24 Muharrem 1326 \ 14 Şubat 1323 \ 27 February 1908), pp. 2-3; Ziya Şakir, "Musâhabe [Letter]," *Hanımlara Mahsûs Gazete,* No. 20, (2 Safer 1326 \ 21 Şubat 1323 \ 5 March 1908), pp. 1-2; Ziya Şakir, "Bir Kontesin Defter-i Hissiyatından," *Hanımlara Mahsûs Gazete,* No. 21, (9 Safer 1326 \ 28 Şubat 1323 \ 12 March 1908), pp. 3-4; Ziya Şakir, "Halıcılık," *Hanımlara Mahsûs Gazete*, No. 22, (16 Safer 1326 \ 6 Mart 1324 \ 19 March 1908), pp. 5-6; Ziya Şakir, "Küçük Fıkralar: Büyük Mükâfat," *Hanımlara Mahsûs Gazete,* No. 25, (8 Rebîyyülevvel 1326 \ 27 Mart 1324 \ 9 April 1908), pp. 5-6.
In order to see other works in *Hanımlara Mahsûs Gazete* written by Ziya Şakir, see the index at the end of the thesis.

[619] Ziya Şakir (Soku). Web accessed: http:\\www.kaknus.com.tr\new\index.php?q=tr\node\583. Last accessed: 06.07.2012.

[620] "Japonya Hatıraları [Serialized Story]," translated by Ziya Şakir, *Hanımlara Mahsûs Gazete,* No. 22, (16 Safer 1326 \ 6 Mart 1324 \ 19 March 1908), pp. 4-5 - "Japonya Hatıraları [Serialized Story]," translated by Ziya Şakir, *Hanımlara Mahsûs Gazete,* No. 36, (26 Cemâziyyelevvel 1326 \ 12 Haziran 1324 \ 25 June 1908), pp. 4-5.

"Musâhabe" (Conversation)[621] or "Küçük Fıkralar" (Little Short Jokes).[622] Moreover, I believe that it was not a coincidence to see the two nicknames of Ziya Şakir, "Hüseyin Servet"[623] and "Hamid Nuri"[624] in the articles in the last issue of *Hanımlara Mahsûs Gazete.* For example, in one of his articles called "Musâhabe: Mayıs; Kiraz" (Conversation: May, Cheries),[625] Ziya Şakir Talked about the month, May, and he shared the brief history of the month of May with his readers. In this sense, he talked about where the name "May" came from, and some of the traditions of the ancient people about May.[626] As it could be clearly seen with this article, Ziya Şakir presented his "investigative reporter" character to his readers. However, most of the articles of "Hüseyin Servet" and "Hamit Nuri" in *Hanımlara Mahsûs Gazete* were kinds of informative articles, generally about the issues of science and medicine, rather than articles of ideas, and it was not wrong to evaluate the writings of Ziya Şakir in *Hanımlara Mahsûs Gazete* in the same literary category with his nicknames.

In short, as it may be obviously seen, most of the authors of *Hanımlara Mahsûs Gazete,* both males and females, came from the upper and middle classes of

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[621] For example: Ziya Şakir, "Musâhabe," *Hanımlara Mahsûs Gazete,* No. 18, (17 Muharrem 1326 \ 7 Şubat 1323 \ 20 February 1908), p. 1; Ziya Şakir, "Musâhabe," *Hanımlara Mahsûs Gazete,* No. 19, (24 Muharrem 1326 \ 14 Şubat 1323 \ 27 February 1908), pp. 2-3; Ziya Şakir, "Musâhabe [Letter]," *Hanımlara Mahsûs Gazete,* No. 20, (2 Safer 1326 \ 21 Şubat 1323 \ 5 March 1908), pp. 1-2.

[622] For example: Ziya Şakir, "Küçük Fıkralar: Büyük Mükâfat," *Hanımlara Mahsûs Gazete,* No. 25, (8 Rebîyyülevvel 1326 \ 27 Mart 1324 \ 9 April 1908), pp. 5-6.

[623] For example: Hüseyin Servet, "Musâhabe-i Fenniye: Su," *Hanımlara Mahsûs Gazete*, No. 32, (27 Rebîyyülâhir 1326 \ 15 Mayıs 1324 \ 28 May 1908), pp. 1-2.

[624] For example: Hamit Nuri, "Musâhabe -i Tıbbiye," *Hanımlara Mahsûs Gazete,* No. 16, (3 Muharrem 1326 \ 24 Kanûnisânî 1323 \ 6 February 1908), p. 2; Hamit Nuri, "Vesâyâ-yı Müfide-i Tıbbiye," *Hanımlara Mahsûs Gazete*, No. 30, (13 Rebîyyülâhir 1326 \ 1 Mayıs 1324 \ 14 May 1908), p. 6; Hamit Nuri, "Musâhabe-i Tıbbiye: Baş Ağrıları," *Hanımlara Mahsûs Gazete*, No. 32, (27 Rebîyyülâhir 1326 \ 15 Mayıs 1324 \ 28 May 1908), pp. 2-3.

[625] Ziya Şakir, "Musâhabe: Mayıs," *Hanımlara Mahsûs Gazete,* No. 30, (13 Rebîyyülâhir 1326 \ 1 Mayıs 1324 \ 14 May 1908), pp. 1-2.

[626] ibid., pp. 1-2.

the Ottoman society, and had a very good level education and intellectual capacity. However, some of them used various nicknames while they wrote in *Hanımlara Mahsûs Gazete,* and even some male authors preferred to use female signatures in their articles and poems. Furthermore, their writings were indispensably affected by their social *milieu*; as a result, most of their works generally addressed a particular group of people who were mostly members of the upper and middle classes of the Ottoman society.

The Readers of *Hanımlara Mahsûs Gazete*

In a general sense, Ottoman women's newspapers or magazines had a tendency to reach all Ottoman women from different segments of the society. As Yavuz Selim Karakışla mentions in one of his articles, every Ottoman women's newspaper or magazine which was published between the years of 1869-1927 claimed to address all Ottoman women regardless of their classes and sects (*bilâ-tefrîk-i cins ü mezheb*).[627] As he also underlined in his article, however, the reality could not be compatible with their claims. For this reason, in the case of *Hanımlara Mahsûs Gazete,* the issue of the readers of the newspaper is a tough topic to deal with, because there are too many indicators which shape the profile of readers of *Hanımlara Mahsûs Gazete.* In this sense, I try to figure out the characteristics of this reader profile of *Hanımlara Mahsûs Gazete* starting with analyzing the name of the newspaper, its aims and target group and its articles. Considering the realities of the era, especially the facts about the literacy rate during reign of Sultan Abdülhamid II, the issue of readers of *Hanımlara Mahsûs Gazete* will become more clarified.

[627] Yavuz Selim Yavuz Selim Karakışla, "Osmânlı Hanımları ve Hizmetçi Kadınlar (1869-1927)," *Toplumsal Tarih* XI, No. 63, (March 1999), p. 15.

Firstly, it is obvious that *Hanımlara Mahsûs Gazete,* by the nature of its title, was a newspaper particularly for women. However, before coming to a discussion of "what kind of a woman was addressed here in the title, it is significant to mention that even though the newspaper was published for women, in many articles of *Hanımlara Mahsûs Gazete,* the authors referred to their readers as "*kari* and *karie,*" which means "male and female readers" in Ottoman Turkish. Moreover, most famous male and female authors of *Hanımlara Mahsûs Gazete* had a particular audience in the literary environment, which was actually composed of both men and women. The thank-you and greeting letters for the works of the authors in *Hanımlara Mahsûs Gazete* sent by both male and female readers or by other famous authors were proof of this argument. In other words, the target reader group of the newspaper did not only consist of women, but also men.

However, I preferred to approach *Hanımlara Mahsûs Gazete* as a women's newspaper and to focus on its female readers, while being aware of the presence of its male readers. As it was mentioned before, the word, "*hanım*" in *Hanımlara Mahsûs Gazete,* is actually a descriptive word for females, and its meaning has moral and class-based connotations as well. Furthermore, the word "*hanım"* in *Hanımlara Mahsûs Gazete* is a direct translation of the word *lady* in English and *dame* in French, rather than "*kadın*" in Turkish, "woman" in English, and "*femme*" in French. In this sense, a "*hanım*" could not be an ordinary "woman," firstly, she had to be someone who was attributed all "good characteristics" of "womanhood" of the era such as beauty, kindness, morality, piety and shyness. Secondly, she had to be Muslim, because at that time, the non-Muslim women of the Ottoman society were not called "*hanım*." Instead, they were mostly called *Madame* or *Mademoiselle*. Thirdly, she should have a high social status and wealth; in other words, she should

come from the upper class of the Ottoman society, or have a notable profession. Finally, she had to be served by another person, such as by a servant, maid, housekeeper or any other personal assistant. Especially, the first two characteristics of the word "*hanım*" perfectly fitted in the description of the "ideal Ottoman Muslim lady and young lady" in the mission of *Hanımlara Mahsûs Gazete,* which firstly aimed to create the ideal Ottoman Muslim ladies and young ladies as educated, religious, kind, moral, loyal and obedient women. Therefore, considering the first two characteristics of the word, "*hanım,*" it could be said that the target readers of *Hanımlara Mahsûs Gazete* were expected to be Ottoman Muslim ladies (*hanımlar*) or young ladies (*hanım kızlar*) who were or who would become educated, religious, kind, moral, loyal and obedient women.

However, as it was mentioned in the last two characteristics of the word of "*hanım*," the word "*hanım*" had also class-based connotations; in other words, the one who obtained this "appellation" should come from the upper class of the Ottoman society, and she had to have personal servants for her service. Moreover, these two characteristics of the word "*hanım*" were also congruent with the fact that the "maids and housekeepers were called *kadın,* and their upper class employers were called *hanım*"[628] at that time. In this sense, before determining the class of the readers of *Hanımlara Mahsûs Gazete* in order to situate them in the category of "*hanım*" or "*kadın*;" to state the social classes of the female authors of *Hanımlara Mahsûs Gazete* will be a guide to determine the social classes of their readers who were also referred as "*hanım*" by these authors.

As it was seen in the section for the authors of *Hanımlara Mahsûs Gazete*, the female authors whose real identities could be clarified came from the upper class of

[628] Yavuz Selim Karakışla. "Varolmamış Bir Osmânlı Kadın Örgütü: Sade Giyinen Kadınlar Cemiyeti (1918)," *Tarih ve Toplum* XXXV, No. 207, (March 2001), pp. 30-35.

the Ottoman society; most of them were daughters, sisters and wives of the Ottoman statesmen, and they had a very good level of education. Considering the literacy rate of the women of the era, these women constituted the *crème de la crème* of the very few literate women in the Ottoman society during the Hamidian regime. Even though it is a fact that during the reign of Sultan Abdülhamid II several public schools were opened for female students, considering the vast terrains of the Ottoman Empire, the numbers of these female schools and the graduates from these schools were very few compared to the numbers of their male counterparts.[629] In this sense, the Hamidian era was too early to expect a general raise in the level of the literacy rate of the Ottoman Muslim women regardless of their social backgrounds. Therefore, it is normal to see that the prominent authors and the poets of the era and of *Hanımlara Mahsûs Gazete* were from the upper class of the Ottoman society; because, they could have an excellent level of education during their "*konâk eğitimi*" (home-schooling).

In this sense, "what these women wrote about" was also a significant indicator that showed which social class of the Ottoman society they came from. For example, generally in their didactic stories, the authors positioned a distance between the main "noble" character of their stories and others, servants, female slaves, concubines, maids, wet nurses and nannies. For example, in her stories, Emine Semiye Hanım generally emphasized the importance of nobility, and her characters

[629] In order to look at the schools which were opened during the reign of Sultan II. Abdülhamid: Hasan Ali Koçer. *Türkiye'de Modern Eğitimin Doğuşu ve Gelişimi (1773-1923)* (İstanbul: Milli Eğitim Basımevi, 1974); Bayram Kodaman. *Abdülhamid Devri Eğitim Sistemi* (İstanbul: Ötüken Yayınları, 1980); Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1993); Şefika Kurnaz. *II. Meşrutiyet Dönemi'nde Türk Kadını* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996); Selçuk Akşin Somel, *The Modernization of Public Education in the Ottoman Empire (1839-1908). Islamization, Autocracy and Discipline*, (Leiden: E. J. Brill Academic Publishers, 2001); Benjamin Fortna, *Imperial Classroom. Islam, Education and the State in Late Ottoman Empire* (Oxford: Oxford University Press, 2002).

in her stories could handle all problems they faced with the help of their noble characters.[630]

Likewise, in the articles, for instance, the relationship between the master (lady) and her housemaid (woman) was always narrated from the viewpoint of the master, not that of the housemaid.[631] The same situation was valid in the aricle called "Köy Hayatı" (Village Life),[632] because the author of the article was indicated by "Bir Köylü Kadın" (A Female Villager), and it was obviously seen that the signature included the word "woman" because a female villager could not be a "*hanım,*" as a "*hanım*" could only know about the village life by reading it from a newspaper. For this reason, the signature included the word, "*kadın*;" however, when the newspaper referred to its readers in the same article, it used the word, "*hanımefendiler*" (ladies).[633] Moreover, another article in *Hanımlara Mahsûs Gazete* perfectly showed the class difference between the word "*hanım*" and "*kadın*." In the article called "Bir Çamaşırcı Kadının İfadesi" (The Statement of a Laundrywoman),[634] Emine Aliye Hanım shared the complaint of her laundrywoman with her readers:

> If a poor laundrywoman's statement had not attracted my attention, of course I would not have written this humble article. This woman is well-known for doing the laundry properly for two or three years in some households from morning till evening. When I called this poor woman to wash clothes, and demanded that she rub worn clothes together hard to clean them well, she said: "Ah my lady, I have been a laundrywoman for the last fifteen years. During the last two or three years, I have suffered more than ever. Whichever households called

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[630] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, p. 68.

[631] Yavuz Selim Yavuz Selim Karakışla, "Osmânlı Hanımları ve Hizmetçi Kadınlar (1869-1927)," *Toplumsal Tarih* XI, No. 63, (March 1999), p. 15.

[632] Bir Köylü Kadın, "Köy Hayatı," *Hanımlara Mahsûs Gazete*, No. 19, (27 Rebîyyülahir 1321 \ 10 Temmuz 1319 \ 23 July 1903), p. 442.

[633] Bir Köylü Kadın, "Köy Hayatı," *Hanımlara Mahsûs Gazete*, No. 19, (27 Rebîyyülahir 1321 \ 10 Temmuz 1319 \ 23 July 1903), p. 442.

[634] Emine Aliye, "Bir Çamaşırcı Kadının İfadesi," *Hanımlara Mahsûs Gazete,* No. 496, (27 Zilkâde 1322 \ 20 Kanûnisânî 1320 \ 2 February 1905), pp. 2-3.

> me, they always told me to wash the collars and sleeves really well, rubbing them together. That is what I did cleaning garments perfectly. But these recent years, most ladies follow the long and wide sleeve fashion. The sleeves hang loose and get very dirty by touching all kinds of surfaces. They are usually coats, jackets and stuff. They are made up of silk, wool or any other kind of fabric. Cheap fabrics aside, the delicates do not do well with rubbing them together. They are both expensive and not durable. Especially in some houses, they send nice silk garments to the laundry, which is hard to imagine after washing. Since they are very delicate, they fall into pieces if rubbed together. But if not rubbed together, they cannot be cleaned. I for one do not want to make a living from laundry that is ruined after washing. So, i suffer a lot since these long sleeves came into fashion. I have seen such long-sleeved garments in households that were ruined after washing only the dirty sleeves. Though they are very expensive and brand new, the lacework loses its starch or colors mix rendering the garment unwearable. When ladies see their clothes in such bad condition, they either throw it aside or give it away. Then, they make such garments again. Laundrywomen make money, tailors make money. I end up having to wash unwashable delicates rendering them unwearable. Actually, I do not really want to make a living like this. Ah, if only long sleeves went out of fashion, I would give alms to the poor![635]

As it is seen above, Emine Aliye Hanım said that when she told her laundrywoman to rub her clothes well while she washed them, her laundrywoman complained about the new-fashioned-clothes with loose and long sleeves, as they were large and had long sleeves, they easily became dirty and needed to be washed well. However, the laundrywoman stated that if these clothes were made of good quality fabrics, they were torn up when they were rubbed in water. In this case, the laundrywoman said that she does not want to tear up the clothes of her ladies whom she took money from. In the end, she said that if this fashion went out of date, she would give alms.[636] However, the most important point in this article was that the author and the person who hired this laundrywoman called her *kadın*, whereas the laundrywoman called her *hanım*. The class distinction was so obvious in this article that it can not be

[635] ibid., pp. 2-3.

[636] ibid., pp. 2-3.

denied. Moreover, in my opinion, the writers of *Hanımlara Mahsûs Gazete* thought that their readers came from the same social *milieu* as them, because generally when the authors positioned themselves in their articles, they preferred to address themselves as "*biz, Osmânlı hanımları veya hanımefendileri*" (we, Ottoman ladies or young ladies), and when they referred to their readers in their articles, they also identified them as "*Osmânlı hanımları veya hanımefendileri*" (Ottoman ladies or young ladies). This situation is also valid for the article of Emine Aliye Hanım, because in the article she shared the complaint of her laundrywoman with her readers, probably the ones who also hired a laundrywoman for washing their clothes.[637] In other words, it could be assumed that the authors of *Hanımlara Mahsûs Gazete* also saw their readers as the people of the same social *milieu* with them in a general perspective.

Furthermore, the topics and the contents of the articles and stories in *Hanımlara Mahsûs Gazete* were also indicators of their writers' and target readers' social identities and classes. For example, most of the articles in *Hanımlara Mahsûs Gazete* were for the women who actually passed most of their time in their households rather than the ones who had to work for their survival. Moreover, most of these women at home had servants, housekeepers, maids, and other personal assistants in order to take care of their daily responsibilities. In this sense, the articles in *Hanımlara Mahsûs Gazete* gave them a lot of advice to efficiently manage their servants, housekeepers, maids, and other personal assistants; to beautify themselves and seem nice to their husbands, and to fill up their leisure time at home with lots of entertaining activities. In reality, a working woman, for example a servant, a housekeeper or a maid did not have time to take advice of *Hanımlara Mahsûs Gazete*

[637] ibid., p. 2.

into consideration, because she had to deal with all household responsibilities by herself after her coming home from work, and she did not have much leisure time for herself like her master. Moreover, in my opinion, in the mind of an ordinary working woman, there were other concerns than "rules of elegance and politeness"[638] or following up "the latest fashion in clothes."

In addition, an ordinary working woman did not have a capability to read *Hanımlara Mahsûs Gazete* in general, considering the very low literacy rate among the Ottoman Muslim women in the late nineteenth century Ottoman Empire. Thus, combining this information with the previous explanations about the word "*hanım*" versus the word "*kadın*," and the social identities and the *milieu* of the authors of the newspaper, it is obvious that the target group of the readers of *Hanımlara Mahsûs Gazete* was not composed of working class women of the Ottoman society; on the contrary, it consisted of educated upper and middle class Ottoman Muslim *ladies*. In other words, *Hanımlara Mahsûs Gazete* was not a newspaper which could reach "all segments of the society," it served for the sake of the Ottoman Muslim women from the upper and middle classes of the late nineteenth century Ottoman society.

Moreover, the language of the newspaper is also an indicator of the high level of education and class of the authors and targeted readers of the *Hanımlara Mahsûs Gazete.* Most of the articles and news in the newspaper were written in high Ottoman language, which were full of Persian and Arabic words and phrases, moreover, the level of language become also higher in the articles of the male authors or male authors with female nickname. Furthermore, the authors also did not restain themselves from using French and English words in their articles and even in the advertisements, the titles were mostly written in French and English, as well. In order

[638] "Hanımlara Kavaid-i Nezâket ve Zerafet," *Hanımlara Mahsûs Gazete,* No. 328, (28 Cemâziyyelevvel 1319 \ 30 Ağustos 1317 \ 12 September 1901), pp. 3-4.

to write in these languages and to read and understand them, one should have a good level of education, which could be reached by few number of Ottomans of the upper and middle classes of the society. All of these indicated that not only the authors of the *Hanımlara Mahsûs Gazete* were coming from the upper and middle classes of the Ottoman society, but also the targeted readers of the newspaper were the members of the same social *milieu*.

Furthermore, on the one hand, it was due to the nature of the word "*hanım*," on the other hand, some of the authors of *Hanımlara Mahsûs Gazete* directly referred to their readers as "*İslam hanımları*" (Muslim Ladies), it could be assumed that the target group of the readers of *Hanımlara Mahsûs Gazete* was directly adressed to the Muslim Ottoman ladies. However, in reality it is hard to say the same for the readers of *Hanımlara Mahsûs Gazete* in general. It is a fact that in *Hanımlara Mahsûs Gazete*, there were various published letters "sent" by the non-Muslim Ottoman or non-Ottoman women and men. They could provide the proof of the presence of the non-Muslim audience of *Hanımlara Mahsûs Gazete.* However, due to the uncertainty about the reliability of these readers' letters, I do not prefer to use them as a basis of my arguments. Yet, because the newspaper was sold in foreign countries, it is hard to say it was just read by Muslim women who lived abroad at that time. Moreover, there were also advertisements of the non-Muslim women and men in *Hanımlara Mahsûs Gazete;* especially some of these advertisements were published in French; therefore, it could be assumed that even though the publishers of these advertisements were not "readers" of *Hanımlara Mahsûs Gazete,* they knew the sphere of influence of the newspaper both on Muslim Ottoman women and the non-Muslim Ottoman or non-Ottoman women and men. In other words, the publishers of these advertisements tried to reach the upper and middle class, Muslim Ottoman

women, who constituted the largest group of readers of *Hanımlara Mahsûs Gazete* and who were mostly educated and speaking French, or, in the same way, the non-Muslim, Ottoman or non-Ottoman women or men, who could be acquaintances of Muslim Ottoman readers of the newspaper, and who could be informed about these advertisements; or who could be direct readers of *Hanımlara Mahsûs Gazete* and were considered to profit from these advertisements. Briefly, even though the target audience of *Hanımlara Mahsûs Gazete* was considered to be Ottoman Muslim women in general, there could be non-Muslim Ottoman and non-Ottoman women or even men, who could directly or indirectly reach *Hanımlara Mahsûs Gazete.*

Briefly, as it was clearly mentioned before, to determine the borders for the readers of a newspaper is a very hard task to deal with, because a newspaper, by its nature, could reach its readers in various ways. However, considering the realities and the limitations of the late nineteenth century Ottoman Empire, this task became harder. Moreover, in the case of *Hanımlara Mahsûs Gazete,* to follow up every kind of profile of a reader of the newspaper throughout thirteen years of its publication was impossible. In this sense, I tried to show the target group of readers of *Hanımlara Mahsûs Gazete* by also pointing out a few exceptions of it without making any generalizations. To sum up, it could be assumed that the target readers of *Hanımlara Mahsûs Gazete* were mostly composed of the Ottoman Muslim *hanım*s who were "white, free, educated, intellectual, close to the Sultanate, and upper class ladies,"[639] rather than the Ottoman Muslim *kadın*s who were members of the lower classes of the Ottoman society of the nineteenth century.

In sum, after giving general information about the characteristics of *Hanımlara Mahsûs Gazete*, to focus on the subjects discussed in the articles and

[639] Yaprak Zihnioğlu. *Kadınsız İnkilap: Nezihe Muhiddin, Kadınlar Halk Fırkası, Kadın Birliği*, p. 53.

other published materials in the newspaper could be more meaningful for this research. It is a fact that from the issues of women to hygiene, from child-rearing to entertainment, from household management to moral education, from fashion to music, various topics had been discussed in the articles of *Hanımlara Mahsûs Gazete*, and were presented to its readers. Moreover, one issue of the newspaper had some sub-sections, which were especially left to specific subjects, such as news, literature, jokes, and advertisements. In this case, in order to introduce the general frame of an issue of the newspaper, I preferred to categorize the contents of a typical issue into eight sections: Writings about the Sultan, Medals, Formal Notifications and the Friday Ceremonies; Articles of Thought and Personal Letters; Literature; Questions, Puzzles and Music; Health, and Personal Care; News and Advertisements; and Fashion.

The Content

Writings About the Sultan, Medals, Formal Notifications, Friday Ceremonies

Considering "the support" of the sultan for *Hanımlara Mahsûs Gazete* and the informative fuction of the newspaper by its nature, to see news, articles and notifications about the sultan, and significant events of the Ottoman Empire was not suprising. For example, in its first issue, the newspaper welcomed its readers with the article called "Tebrîk-i Cülûs-ı Hümâyûn Hazret-i Hilâfetpenâhi" (Greetings for the Coronation of the Sultan),[640] which celebrated the day of Sultan Abdülhamid II's accession to the throne. According to the text, the reign of Sultan Abdülhamid II was

[640] "Tebrik-i Cülûs-ı Hümâyûn Hazret-i Hilâfetpenâhi," *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 1.

a reign of prosperity, and during his reign, the sultan made great deeds for the sake of his empire.[641] Thus, this opening greeting for Sultan Abdülhamid II showed that in return of "the support" of the sultan for *Hanımlara Mahsûs Gazete,* the newspaper expressed its "thanks" to the sultan via its laudatory articles about the sultan and his deeds. [642]

Medals of Compassion (*Şefkât Nişânları*)

In addition, most of the issues of *Hanımlara Mahsûs Gazete* included two important articles which were "Atıfet-i Seniyye-i Hazret-i Hilâfetpenâhî" (the Grace of the Sultan)[643] and "Selamlık Resm-i Âlisi" (Public Procession of the Sultan to a Mosque at Noon on Fridays).[644] In the texts called "Atıfet-ı Seniyye-i Hazret-i Hilâfetpenâhî," lately, the name changed to "Şefkât Nişân-ı Hümâyûnu" (Imperial Medal of Compassion),[645] it was mostly written about the women who were glorifed by the medals were given by the sultan. For example, in one of these texts, it was said that the daughter-in-law of the head-soldier (*serasker*) of the Ottoman Empire was given a medal of compassion (*Şefkât Nişânı*) of the second degree.[646] However, it was a fact that this medal was not only given to the Ottoman women, but also to the foreign

[641] ibid., p. 1.

[642]ibid., p. 1.

[643] For example, "Atıfet-i Seniyye-i Hazret-i Hilafetpenahi," *Hanımlara Mahsûs Gazete,* No.2, (15 Rebîyyülevvel 1313 \ 24 Ağustos 1311 \ 5 September 1895), p. 2.

[644] For example, "Selamlık Resm-i Âlisi," *Hanımlara Mahsûs Gazete,* No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 9 September 1895), p. 1.

[645] For example, "Şevkât Nişân-i Hümâyûnu," *Hanımlara Mahsûs Gazete*, No. 372, (25 Rebîyyülâhir 1320 \ 18 Temmuz 1318 \ 31 July 1902), p. 1.

[646] "Atıfet-i Seniyye-i Hazret-i Hilâfetpenâhî," *Hanımlara Mahsûs Gazete,* No. 6, (30 Rebîyyülevvel 1313 \ 7 Eylül 1311 \ 19 September 1895), p. 1.

women. For example, in another text, it was said that the daughter of the French chairman of the Ottoman Public Debt Council (*Düyûn-ı Umûmiye Meclis-i İdâresi*) was also granted with the medal of compassion of a second degree.[647] Considering the number of notifications in the newspaper about giving medals to women under the titles of "Atıfet-ı Seniyye-i Hazret-i Hilâfetpenâhî" or "Madalya" (Medals),[648] it is reasonable to think that Sultan Abdülhamid II used this method of honoring women a lot by giving the medal of compassion. In a way, these medals became also identifying symbols that showed the recognition and the support of the sultan, in other words, they gave a sense of status to their holders in the society.

Friday Ceremonies

"Selamlık Resm-i Âlisi," which was the sultan's public procession to the Mosque Hamidiye at noon on Friday services, became very significant in the reign of Sultan Abdülhamid II, because it was the most important event that presented the visibility of Sultan Abdülhamid II to the public every Friday. For *Hanımlara Mahsûs Gazete*, this event should be perceived as "significant," because almost every Friday ceremony was presented to the readers of the newspaper on the first page of the issue. In this short text, it briefly mentioned the sultan, who was identified with various adjectives of supremacy, going to the Hamidiye Mosque in order to fulfill his

[647] "Atıfet-i Seniyye-i Hazret-i Hilâfetpenâhî," *Hanımlara Mahsûs Gazete*, No. 4, (23 Rebîyyülevvel 1313 \ 31 Ağustos 1311 \ 12 September 1895), p. 1.

[648] For example: "Madalya," *Hanımlara Mahsûs Gazete,* No. 89, (27 Cemâziyyelâhir 1314 \ 21 Teşrînisânî 1312 \ 3 December 1896), p. 1.

Friday service. However, in the text, it was also said that various people from the public and the palace were there in order to see this event.[649]

Actually, the appearance of this short text about the sultan's public procession to the Mosque Hamidiye at noon on Friday services in *Hanımlara Mahsûs Gazete* signifies several things. At first glance, it could seem normal to read news about the sultan's public appearance in a newspaper; however, it was more than that. Firstly, the visibility of a sultan like Sultan Abdülhamid II, who was "identified with" his closure of himself in Yıldız Palace was a very important event to publish in the newspaper. However, the adjectives of supremacy, religious connotations and titles that were used to identify the sultan in this short text help create a religious and strong image of a sultan in the minds of the readers. In other words, the readers who could not see this "show" could imagine its glory with the aid of the *mise-en-scene* created in the text. Therefore, this "visibility" of "glory" could reach the houses of the readers of *Hanımlara Mahsûs Gazete* as well.

Secondly, publishing of these short texts about the sultan's Friday ceremonies in the front page of *Hanımlara Mahsûs Gazete* also showed the support of the newspaper to the Sultanate. Considering the massive censorship policies of the era, this positive support for the Sultanate could seem reasonable. Moreover, the newspaper could not want to lose the spiritual and the economic support of the sultan, either. These were more realistic reasons that explained the support of the newspaper for the Sultanate. However, there could always be the possibility of "real" emotional links between the Sultanate and the newspaper besides these "economic and political" expectations. Actually, these short texts were not the only writings in *Hanımlara Mahsûs Gazete* that mentioned the Sultanate and the sultan himself. For

[649] "Selamlık Resm-i Âlisi," *Hanımlara Mahsûs Gazete*, No. 8, (7 Rebîyyülahir 1313 \ 14 Eylül 1311 \ 26 September 1895), p. 1.

example, a copy of the edict of the sultan,[650] the poems dedicated to the sultan,[651] the greetings for the birthday of the sultan,[652] articles about the reign of Sultan Abdülhamid II,[653] the remembrance of the day of the sultan's accession to the throne[654] and greeting letters by women for him[655] and the aid of the sultan, especially to the families of the martyrs could be cited.[656] Briefly, it was obvious that there was a tendency to extol the deeds of the Sultanate in the writings of *Hanımlara Mahsûs Gazete*.

Official Notifications

Furthermore, the "Teblîgât-i Resmiye" (Official Notification)[657] was another title which was mostly come up among articles about the state in *Hanımlara Mahsûs Gazete*. In the part of the "Teblîgât-i Resmiye" the official notifications of the Ottoman Empire were published and presented to the readers of *Hanımlara Mahsûs*

[650] "Suret-i Hatt-ı Hümayun-ı Hazret-i Hilafetpenahi," *Hanımlara Mahsûs Gazete,* No. 21, (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), p. 1.

[651] For example: "Padişahım Çok Yaşa! [Poem]," *Hanımlara Mahsûs Gazete,* No. 96, (16 Şabân 1314 \ 7 Kanûnisânî 1312 \ 18 January 1897), p. 1; Dilpezir, "Çok Yaşa Emirülmüminin Velmüminat Gazi Sultan Abdülhamid Hazretleri [Poem]," *Hanımlara Mahsûs Gazete,* No. 330, (12 Cemâziyyelâhir 1319 \ 13 Eylül 1317 \ 26 September 1901), pp. 1-2.

[652] "Vilâdet-i Bahr-üs-saadet Hazret-I Hilafetpenahi," *Hanımlara Mahsûs Gazete,* No. 44, (16 Şabân 1313 \ 19 Kanûnisânî 1311 \ 31 January 1896), pp. 1-2.

[653] İbnülhakkı Tahir, "Devr-i Abdülhamid Han-ı Sânî," *Hanımlara Mahsûs Gazete,* No. 122, (7 Rebîyyülevvel 1314 \ 24 Temmuz 1313 \ 5 August 1897), pp. 2-3.

[654] "Yevm-i Mesud-i Cülus-ı Hümayun-ı Hazret-i Hilafetpenahi," *Hanımlara Mahsûs Gazete,* No. 126, (3 Rebîyyülâhir 1315 \ 19 Ağustos 1313 \ 31 August 1897), p. 1.

[655] Nadire, Yaşar bint-i Kadri, Emine Nimet, "Cülus-i Hümayun Hazret-i Şehriyariyi Tebriken Bazı Hanımefendiler Tarafından İrsâl Olunan Manzumelerdir," *Hanımlara Mahsûs Gazete,* No. 126, (3 Rebîyyülâhir 1315 \ 19 Ağustos 1313 \ 31 August 1897), p. 2.

[656] "Eltaf-i Celile-i Hazret-i Padişahî," *Hanımlara Mahsûs Gazete,* No. 63-265, (16 Safer 1318 \ 1 Haziran 1316 \ 14 June 1900), p. 1.

[657] For example: "Teblîgât-i Resmiye," *Hanımlara Mahsûs Gazete,* No. 30, (25 Cemâziyyelâhir 1313 \ 30 Teşrînisânî 1311 \ 12 December 1895), p. 1.

Gazete. For example, in one of these notifications, it was presented to the readers of the newspaper the appointments of the new woman teachers to the girls' schools by the Ministry of Education.[658] Actually, most of the texts of the "Teblîgât-i Resmiye" in *Hanımlara Mahsûs Gazete* mentioned the appointments of the woman teachers to the different girls' schools in the Ottoman Empire.[659] However, some of them could mention the deaths in the Sultanate[660] or official anouncements for donation in case of need. For example, in another notification, it was told about the formation of a high commission, which would document and collect donations for the use for the Muslim and non-Muslim women whose houses needed to be repaired and who were in need of help due to the turmoil that arose at that time in the Anatolia.[661] Regarding this notification, it could be said that the newspaper on the one hand aimed to show what the state actually did for the sake of its people regardless of their religious origins; on the other hand, it informed its readers from the upper and middle classes about the collection of donations, thus, "tickets for donation" (*iâne bileti*) for Anatolia, in other words, aimed to show them a formal and secure way of making donations.

Briefly, as it was clearly mentioned before, the financial and the moral support of Sultan Abdülhamid II to *Hanımlara Mahsûs Gazete* was obvious. Moreover, it is a fact that the newspaper welcomed this support and responded back to the sultan in the same way. The strong presence of the sultan always reminded the

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[658] ibid., p. 1.

[659] "Teblîgât-i Resmiye," *Hanımlara Mahsûs Gazete,* No. 371, (18 Rebîyyülâhir 1320 \ 11 Temmuz 1318 \ 24 July 1902), p. 1.

[660] "Teblîgât-i Resmiye," *Hanımlara Mahsûs Gazete,* No. 31, (23 Recep 1321 \ 2 Teşrînievvel 1319 \ 15 October 1903), p. 717.

[661] "Teblîgât-i Resmiye," *Hanımlara Mahsûs Gazete,* No. 39, (28 Recep 1313 \ 1 Kanûnisânî 1311 \ 13 January 1896), p. 1.

readers via articles and the news in *Hanımlara Mahsûs Gazete.* However, in my opinion, it is not just enough to say that *Hanımlara Mahsûs Gazete,* with its writers and their articles and poems, was a tool that only expressed the sultan's ideas in order to maintain the support of the sultan and to evade censorship rules. Actually, at that time, most of the ideas of the authors of *Hanımlara Mahsûs Gazete* were compatible with the sultan's ideology about the issue of women. Furthermore, again, most of the authors of *Hanımlara Mahsûs Gazete* expressed their respects to the sultan in their private lives. For example, one of the head writers of *Hanımlara Mahsûs Gazete*, Nigâr bint-i Osman Hanım, registered her child, Münir to the *Mekteb-i Sultânî* free of charge with the will of Sultan Abdülhamid II,[662] and she was the recipient of the compliments of the sultan due to her poems.[663] Moreover, she participated in the funeral ceremony of Sultan Abdülhamid II and wrote a *taziyetname* (letter of condolence) to the family of the sultan.[664] However, it was also required to say here that normally, it was not expected to see the writings about the Sultanate, or in other words, politics, in a women's journal which also mentioned the tips for make-up and examples of the latest fashion for women. However, it seemed that *Hanımlara Mahsûs Gazete* was formed as semi-formal newspaper, which had responsibilities for the Sultanate, as well as its readers, rather than an ordinary women's magazine. To sum up, to study *Hanımlara Mahsûs Gazete* required looking at the pages of the newspaper through various perspectives in order to reach accurate conclusions.

[662] Nazan Bekiroğlu, *Şair Nigâr Hanım*, p. 66.

[663] ibid., p. 94.

[664] ibid., p. 95.

Politics

Even though the *Hanımlara Mahsûs Gazete* said that it did not interested in politics in general,[665] some of the articles and news about the contemporary political events were come up in the pages of the *Hanımlara Mahsûs Gazete,* as well. For example, in the article called, "Terk-i Silâh (Ceasefire)" it was talked about the offer of the tsar of Russia to the other states in general about the ceasefire. Moreover, there would be also a conference in order to discuss this issue. In the article, the writer said that there were a lot of people who had worked for ten or fifteen years to gain this result, and most of these people were women. According to the article, a lot of women in Europe strove to materialize general ceasefire in order to end the wars between the states. They established international organizations in order to reach their goal. Due to this relation between the women and the ceasefire, the writer of the article said that this article about ceasefire was took its place in the *Hanımlara Mahsûs Gazete.*[666]

Furthermore, in another article called, "Sulh-ı Umumi Konferansı" (Conference for General Peace), the readers were informed about the peace conference in Lahey which was organized as a result of the offer of the tsar of Russia for a general ceasefire.[667] According to article, the Flemish queen was assigned to inform the states about the necessity of attendance to this conference. Moreover, the article said that she also sent an official notification to the Ottoman Empire and a committee went to Lahey, for the conference. In addition, the article also mentioned

[665] "Terk-i Silâh," *Hanımlara Mahsûs Gazete,* No 187, (2 Recep 1316 \ 5 Teşrînisânî 1314 \ 17 November 1898), p. 2.

[666] ibid., pp. 2-3.

[667] "Sulh-ı Umumî Konferansı," *Hanımlara Mahsûs Gazete,* No. 8-210, (30 Zilhicce 1316 \ 29 Nisan 1315 \ 11 May 1899), p. 5.

that the Flemish queen would open the conference on the 18th of May (Rumi Calender) and deliver a speech about the ceasefire.[668] Furthermore, *Hanımlara Mahsûs Gazete* continued to inform its readers about this conference in its following issues, too.[669]

İane Komisyonları (Commisions for Donation) and Charitable Works

Considering the upper and middle class readers of the *Hanımlara Mahsûs Gazete*, it is not a surprise to see the articles and news about the donations, social clubs and societies for women in the newspaper. In this sense, it is fair to say that *Hanımlara Mahsûs Gazete* was a bridge between its upper and middle class readers and the people who need financial and material assistance. As it may clearly mentioned before, *Hanımlara Mahsûs Gazete* declared, since its first issue published, that it donated the five percent of its six-month-revenue to orphan girls as dowry money.[670] Moreover, *Hanımlara Mahsûs Gazete* also accepted donations for orphan girls as dowry money and published the names of the donators and the amount of their donations in its pages.[671]

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[668] ibid., p. 5.

[669] "Terk-i Teslîhat Konferansı," *Hanımlara Mahsûs Gazete,* No 10-212, (14 Muharrem 1316 \ 13 Mayıs 1315 \ 25 May 1899), p. 6; "Terk-i Teslîhat Konferansı," *Hanımlara Mahsûs Gazete,* No. 11-213, (21 Muharrem 1316 \ 20 Mayıs 1315 \ 1 June 1899), p. 6.

[670] *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 8.

[671] "Bikes Gelinlik Kızlara Muavenet eden Erbab-ı Mürüvvet," *Hanımlara Mahsûs Gazete*, No. 11, (18 Rebîyyülahir 1313 \ 25 Eylül 1311 \ 7 October 1895), p. 5; "Bikes Kızlara Muavenet-i İnsaniyetkerane," *Hanımlara Mahsûs Gazete*, No. 13, (25 Rebîyyülahir 1313 \ 2 Teşrînievvel 1311 \ 14 October 1895), p. 5; "Bikes Gelinlik Kızlara Muavenet-i İnsaniyetkerane," *Hanımlara Mahsûs Gazete*, No. 15, (2 Cemâziyelevvel 1313 \ 9 Teşrînievvel 1311 \ 21 October 1895, p. 5; "Bikes Gelinlik Kızlara Muavenet-i İnsaniyetkerane," *Hanımlara Mahsûs Gazete*, No. 16, (5 Cemâziyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 October 1895), p. 6; "Bikes Gelinlik Kızlara Muavenet-i İnsaniyetkârane," *Hanımlara Mahsûs Gazete*, No. 17, (9 Cemâziyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 4; "Bikes Gelinlik Kızlara Muavenet-i İnsaniyetkârane," *Hanımlara Mahsûs*

Furthermore, *Hanımlara Mahsûs Gazete* tried to inform its readers about the news about other donations, charitable organizations and exhibitions organized for donations via its articles.[672] For example, the news about the *iane sergisi* (exhibition for donation), which was organized near the Yıldız Palace for the sake of the children of the martyrs and veterans was introduced in the newspaper and readers were called for donation.[673] In this call, the newspaper constantly underlined the fact that this compassion and characteristic only belonged to Ottomans.[674] Moreover, in a news about the *iane komisyonu* (donation commission), the readers were informed about 2.000 Ottoman liras donation of the daughter of the grand vizier and the chief of the commission to the exhibition for donation (*iane sergisi*).[675] In this sense, the manager of the *Hanımlara Mahsûs Gazete* talked about the compassion of the Muslim

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Gazete, No. 18, (12 Cemâziyelevvel 1313 \ 19 Teşrînievvel 1311 \ 31 October 1895), p. 4; "Bikes Gelinlik Kızlara Muavenet-i İnsaniyetkârane," *Hanımlara Mahsûs Gazete*, No. 21, (23 Cemâziyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), p. 5; "Bikes Gelinlik Kızlara Muavenet-i İnsaniyetkârane," *Hanımlara Mahsûs Gazete*, No. 30, (25 Cemâziyelâhir 1313 \ 30 Teşrînisânî 1311 \ 12 December 1895), pp. 5-6.

672 "Yıldız Saray-ı Hümayunu Civar-ı Mesadet Medarında Tesis Buyurulan İane Sergisi," *Hanımlara Mahsûs Gazete*, No. 120, (22 Safer 1315 \ 10 Temmuz 1313 \ 22 July 1897), pp. 2-3; Hanımlara Mahsûs Gazete Müdiresi Şadiye, "Şeref-i Nisvân-ı İslam ve Muhadderat-ı Osmaniye İane Komisyonu" *Hanımlara Mahsûs Gazete*, No. 124, (19 Rebîyyülevvel 1315 \ 7 Ağustos 1313 \ 19 August 1897), pp. 2-3; L. N., "İane Sergisi ve Hanımlarımızın Hissiyat-ı Şefikanesi," *Hanımlara Mahsûs Gazete*, No. 125, (26 Rebîyyülevvel 1314 \ 14 Ağustos 1313 \ 26 August 1897), p. 3; "Evlad-ı Şüheda ve Malulin İane Sergisi [Haber]," *Hanımlara Mahsûs Gazete*, No. 126, (3 Rebîyyülahir 1315 \ 19 Ağustos 1313 \ 2 September 1897), pp. 2-3; "İane Sergisi [Resim]," *Hanımlara Mahsûs Gazete*, No. 126, (3 Rebîyyülahir 1315 \ 19 Ağustos 1313 \ 2 September 1897), p. 4; "Mademoiselle Féliz Four İane-i Etfâl Cemiyeti," *Hanımlara Mahsûs Gazete*, No. 143, (6 Şabân 1315 \ 18 Kanûnievvel 1313 \ 30 December 1987), pp. 2-3; "İane Sergisi," *Hanımlara Mahsûs Gazete*, No. 159, (7 Zilhicce 1315 \ 16 Nisan 1314 \ 28 April 1898), p. 2; "İane," *Hanımlara Mahsûs Gazete*, No. 41-243, (25 Şabân 1317 \ 16 Kanûnievvel 1315 \ 28 December 1899), p. 1; "İane," *Hanımlara Mahsûs Gazete*, No. 42-244, (3 Ramazân 1317 \ 23 Kanûnievvel 1315 \ 4 January 1900), p. 4; "Yetim ve Bikes Çocuklara İane," *Hanımlara Mahsûs Gazete*, No. 54-256, (5 Zilhicce 1317 \ 23 Mart 1316 \ 5 April 1900), p. 7; Hafız Hakkı Efendi, "İane ve Hanımefendiler," *Hanımlara Mahsûs Gazete*, No. 26, (18 Cemâziyyelahir 1321 \ 28 Ağustos 1319 \ 10 September 1903), pp. 601-602.

673 "Yıldız Saray-ı Hümayunu Civar-ı Mesadet Medarında Tesis Buyurulan İane Sergisi," *Hanımlara Mahsûs Gazete*, No. 120, (22 Safer 1315 \ 10 Temmuz 1313 \ 22 July 1897), pp. 2-3.

674 ibid., p. 3.

675 Hanımlara Mahsûs Gazete Müdiresi Şadiye, "Şeref-i Nisvân-ı İslam ve Muhadderat-ı Osmaniye İane Komisyonu" *Hanımlara Mahsûs Gazete*, No. 124, (19 Rebîyyülevvel 1315 \ 7 Ağustos 1313 \ 19 August 1897), pp. 2-3.

Ottoman women and called her readers to donate for the children of the martyrs and veterans.[676] As a response to the article of Şadiye Hanım, a letter sent by one of the "readers" of the *Hanımlara Mahsûs Gazete,* was published in the newspaper.[677] In this letter, the reader glorified the article of Şadiye Hanım and thanked her for her endeavors to induce the readers to donate to the exhibition.[678] According to the letter, the reader was also encouraged by the article and wanted to donate for the exhibition, as well. Moreover, the reader also wanted to induce other readers to donate for the exhibition with the help of this letter.[679] In the following issues, *Hanımlara Mahsûs Gazete* continued to advertise of this exhibition along with other ones. As a result, it is not wrong to say that *Hanımlara Mahsûs Gazete* had a charitable function to direct its upper and middle class readers to the social responsibility projects of the time.

Articles of Thought, Personal Letters

As an Ottoman Muslim women's newspaper, which mostly addressed the women from upper and middle classes, *Hanımlara Mahsûs Gazete* became an open platform for the Ottoman Muslim women to express and share their feelings and thoughts in the late nineteenth century. Although, the writers of the newspaper did not address Ottoman Muslim women as their "only" readers of the *Hanımlara Mahsûs Gazete*, and although there were a lot of male writers among the authors of the newspaper, from my point of view, it is not wrong to name *Hanımlara Mahsûs Gazete* as an Ottoman Muslim women's newspaper. In this sense, under the umbrella of

[676] ibid., p. 3.

[677] L. N., "İane Sergisi ve Hanımlarımızın Hissiyat-ı Şefikanesi," *Hanımlara Mahsûs Gazete*, No. 125, (26 Rebîyyülevvel 1314 \ 14 Ağustos 1313 \ 26 August 1897), p. 3.

[678] ibid., p. 3.

[679] ibid., p. 3.

Hanımlara Mahsûs Gazete, the act of writing became a tool for women writers of the newspaper in order to articulate their ideas. Moreover, in the newspaper, most of the articles of thoughts and personal letters had a didactic or informative function; thus this function also turned this open platform to an open school for the Ottoman Muslim woman who could afford and read this newspaper.

Even though a lot of topics had been discussed in the articles of *Hanımlara Mahsûs Gazete,* the articles about the household, household management and child-rearing were the ones that came up the most. From the articles of *Hanımlara Mahsûs Gazete*, it could be deduced that an Ottoman Muslim woman, as a housekeeper, should be in charge of the order of the household, dealing with housework, handling an efficient household management, controlling the budget, being a good, loyal, obedient and patient wife and a caring and loving mother. For example, in one of the articles in *Hanımlara Mahsûs Gazete*, the duties of women in the society and the family and the services of women towards humanity were juxtaposed.[680] According to the article, marriage between a man and a woman was a kind of institution for which both sides had certain duties. For example, a man should give his daily earning to her wife. In this sense, a wife was expected to know how to use this earning efficiently for her household. In addition, a wife should also know how to plan the budget of the household.[681] In this sense, in order to carry this burden properly, the only key element that an Ottoman Muslim woman should have was a sufficient education. The adjective "sufficient" should necessarily be used here, because regarding the articles in general in *Hanımlara Mahsûs Gazete*, more education than "necessary" could not be suitable for Ottoman Muslim women. In this

[680] *Hanımlara Mahsûs Gazete,* No. 102, (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), pp. 1-3.

[681] ibid., p. 3.

sense, "sufficient" education included reading, writing, basic maths to take care of the budget, and very limited scientific knowledge. However, "necessary" mostly went parallel to matters related to the household and its management, and also, a proper child-rearing. Especially in the late nineteenth century and the early twentieth century, the idea of "the proper children were required for the prosperous future of the Ottoman Empire" put the issue of modern child-rearing onto the agenda of the Ottoman intelligentsia and the intellectuals, and therefore, the Ottoman Muslim women were assigned for the preparation of the cement of this prosperous future of the Ottoman Empire by raising moral and educated children. For example, in the same article, which mentioned the duties and the services of women in the society and in the family, importance of motherhood was mentioned, especially, how a mother could affect the mind of her child in his or her early ages. In this sense, the article said that when a child asked his or her mother about anything that he/she heard, which confused his or her mind, the mother should answer this question properly in order to wipe out this confusion. Thus, in order to fulfill her duty as a mother, an Ottoman Muslim woman should have adequate education. [682]

Actually, the importance of child-rearing brought the idea of modern child-rearing methods onto the agenda of the Ottoman intelligentsia and the intellectuals along with the idea of modern education for girls. In this sense, it is obvious that from health sector to education sector, various new institutions were specifically opened for children along with women. In order to inform the readers about the opening of new public schools and vocational schools for girls, the foundation of new medical institutions especially for children and women, application of new

[682] ibid., p. 2.

medical treatment against the era's pandemic illnesses, small pox[683] and tuberculosis, and new diets and gymnastics for children, the articles and the advertisements in *Hanımlara Mahsûs Gazete* played a significant role.

In case of education, for example, the contributions of Sultan Abdülhamid II in the public education of the Ottoman Empire were always praised in the articles of *Hanımlara Mahsûs Gazete*.[684] Moreover, the "success" of the modern public schools was frequently emphasized in the articles of the newspaper. For instance, in the letter of Eyüp Sabri Bey in *Hanımlara Mahsûs Gazete*, the readers could see how education of the daughter of Eyüp Sabri Bey improved after that she quit the *mahalle mektebi* (traditional neighborhood school), where she had attended for a year, and continued onto the *rüştîyye mektebi* (modern middle school). According to the letter of Eyüp Sabri Bey, her daughter had not been able to read well in the traditional school, however, in the modern school, she perfectly improved herself in three months.[685] In other words, besides the articles about the moral and private education of the children in *Hanımlara Mahsûs Gazete*, the state's initiatives about the education sector were introduced to the readers of the newspaper.

Furthermore, in terms of the health of children, for example, in one of the articles of Aile Hekimi (Family Doctor), the writer wrote about the food that had to be given to children,[686] in another article of the same writer, the writer mentioned the

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[683] Emine Mediha, "Çiçek ve Humma Hastalığından Esirfirâş-ı Bimârî Olmuş Bir Çocuğa Vâlidesi Ağzından," *Hanımlara Mahsûs Gazete*, No. 69, (27 Muharrem 1314 \ 27 Haziran 1312 \ 8 July 1896), pp. 4-5; "Çiçek Hastalığı," *Hanımlara Mahsûs Gazete*, No. 503, (23 Muharrem 1323 \ 17 Mart 1321 \ 30 March 1905) pp. 2-3; Victor, "Hıfzıssıhha-i Etfâl: Çiçek Hastalığı ve Çiçek Aşısı," *Hanımlara Mahsûs Gazete,* No. 564, (21 Rebîyyülevvel 1324 \ 1 Haziran 1322 \ 14 June 1906), pp. 2-5.

[684] Ayşe Sıdıka bint-i Mustafa, "Usul-i Talim ü Terbiye," *Hanımlara Mahsûs Gazete,* No. 138, (30 Cemâziyyelâhir 1315 \ 13 Teşrînisânî 1313 \ 25 November 1897), p. 2.

[685] Köprübaşında Polis Eyüp Sabri, "Varaka," *Hanımlara Mahsûs Gazete,* No. 64, (22 Zilhicce 1313 \ 23 Mayıs 1312 \ 4 June 1896), p. 7.

[686] Âile Hekimi, "Çocukların Yiyecekleri," *Hanımlara Mahsûs Gazete,* No. 20, (19 Cemâziyyelevvel 1313 \ 26 Teşrînievvel 1311 \ 7 November 1895), pp. 3-4.

illness of myopia among children and told the resaons of this illness;[687] and in another article of the same author, the vaccine for smallpox was mentioned.[688] Moreover, the contents of these articles in "Aile Hekimi," had to be paid attention to, because this name was proof to show the professionalization of the health sector at the time of modernization in the Ottoman Empire. Rather than informing the readers about traditional diets, mixtures or medicines about the illnesses, the newspaper preferred to enlighten readers about new ideas and treatments in the modern health sector under the title of "Aile Hekimi." Briefly, *Hanımlara Mahsûs Gazete* became an important tool to guide the daily lives of the Ottoman Muslim women from the upper and middle classes, and a device that reflected the "beneficial" deeds of the the Ottoman intelligentsia for the sake of modernization in the Ottoman Empire to its readers.

Returning back to the idea of the adoption of modern child-rearing methods, in the articles of *Hanımlara Mahsûs Gazete*, the issue of modern education of children, specifically the education of girls as "the future wives and the mothers of the nation," were not only taken in hand in terms of state-level institutions and reforms, but also considered at the family-level, especially around the concept of modern motherhood. Therefore, various articles had been written in the newspaper that showed its readers how an ideal mother should educate her children.[689] Among

[687] Âile Hekimi, "Çocuklarda Kasrülbasar," *Hanımlara Mahsûs Gazete*, No. 21 (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), p. 4.

[688] Âile Hekimi, ''Çocuk Hastalıklar: Çiçek Aşısı,'' *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), pp. 3-4.

[689] For example: "Terbiyede Mükâfat ve Mücâzât," *Hanımlara Mahsûs Gazete,* No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 24 September 1895), pp. 1-2; "Terbiye-i Etfâl: Çocukların Kusurları," *Hanımlara Mahsûs Gazete,* No. 2, (15 Rebîyyülevvel 1313 \ 24 Ağustos 1311 \ 5 September 1895), pp. 6-7; Ayşe Sıdıka bint-i Mustafa, "Usul-i Talîm ü Terbiye," *Hanımlara Mahsûs Gazete*, No. 138, (30 Cemâziyyelâhir 1315 \ 13 Teşrînisânî 1313 \ 25 November 1897), pp. 2-3; Ayşe Sıdıka, "Riyazat-ı Bedeniyye ile Çocukların Terbiyesinin Münasebatı," *Hanımlara Mahsûs Gazete,* No. 230-28, (23 Cemâziyyelevvel 1317 \ 16 Eylül 1315 \ 28 September 1899), pp. 3-4; Ayşe Sıdıka, "Riyazat-ı Bedeniyye ile Çocukların Terbiyesinin Münasebatı," *Hanımlara Mahsûs Gazete,* No. 231-29, (30 Cemâziyyelevvel 1317 \ 23 Eylül 1315 \ 5 October 1899), pp. 3-4.

these articles, the significance of morality of children was constantly emphasized to the readers, and in a way, it was presented to the mothers as their ultimate goal in raising their children. Thus, the articles and didactic stories about the moral education of children had a noticeable place in the newspaper. In these articles and stories, it was recommended to mothers that children should be raised by their mothers only because other assistants such as wet-nurses, governesses, servants and maids that could take care of the children could harm the morality of these children.[690] Therefore, this kind of advice to the mothers of the era shows that the tendency to form a nuclear family in the upper and middle class families started to be discussed in this period as well.

Yet, as part of the nature of the newspaper, there were counter-arguments about the necessity of these assistants, too. For example, in one of the articles of Ayşe Sıdıka Hanım, who was a teacher in the *Dârülmuâllimat* (Women's Teacher School),[691] she said that she believed in the necessity of a governess (*dadı*) in the education of children. However, she also said that the governess of a child should be very qualified, and know the key points of the education of children. According to Ayşe Sıdıka Hanım, there were new models in the field of education of children, and the ones who knew these models would be chosen as a wetnurse.[692] Briefly, the idea of "today's (prosperous and moral) girls, future's (prosperous and moral) wives, mothers, and nation," during the Hamidian regime combined the most discussed issues of the era of modernity in the Ottoman Empire, children and women under the

[690] "Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 1.

[691]Ayşe Sıdıka bint-i Mustafa, "Usul-i Ta'lîm ü Terbiye," *Hanımlara Mahsûs Gazete,* No. 138, (30 Cemâziyyelâhir 1315 \ 13 Teşrînisânî 1313 \ 25 November 1897), p. 2.

[692] Ayşe Sıdıka, "Riyâzât-ı Bedeniyye ile Çocukların Terbiyesinin Münâsebâtı," *Hanımlara Mahsûs Gazete*, No. 28-230, (23 Cemâziyyelevvel 1317 \ 16 Eylül 1315 \ 28 September 1899), pp. 3-4.

light of education and were served to the readers of *Hanımlara Mahsûs Gazete* as a prescription, which could recover the sick man of Europe: the Ottoman Empire.

Literature

Hanımlara Mahsûs Gazete was not only a platform where the Ottoman Muslim women could express their ideas, but also a journal where these women could publish their literary works; such as poems, serialized stories, letters and memories. Even though it was a fact that any literary work could include ideas and ideologies of its writer, thus, publishing this work could aim to educate, enlighten or warn its readers; on the other hand, it had a function of expression of feelings only. For example, in her poem called "Sonbahar" (Autumn), Nigâr bint-i Osman Hanım, on the one hand, showed the romantic side of her soul;[693] on the other hand, in her poem called "Hicrân-ı Ebedî" (Eternal Sorrow), she depicted the sorrow of a mother whose husband had died.[694]

In addition, these kinds of literary works had an entertaining function for the readers of *Hanımlara Mahsûs Gazete*, especially considering their social classes. Reading the poems, serialized (*tefrîka*) stories and other literary works in *Hanımlara Mahsûs Gazete* could entertain the Ottoman Muslim women from the upper and middle classes.

Firstly, because these ladies did not have to work in order to earn their lives like the women from the working class did, and secondly, most of them had servants,

[693] Nigâr bint-i Osman, "Sonbahar," *Hanımlara Mahsûs Gazete,* No. 42, (8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 23 January 1896), p. 2.

[694] Nigâr bint-i Osman, "Hicrân-ı Ebedi," *Hanımlara Mahsûs Gazete,* No. 16, (5 Cemâziyyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 October 1895), p. 4.

maids, governess and other assistants at home in order to take care of the housework; they had more free time to entertain themselves by reading or writing such poems and stories. Moreover, in spite of the state's effort to increase the level of education of the Ottoman Muslim women, all Ottoman Muslim women from different segments of the society did not have an ability to read and write, in other words, to enjoy the poems and the stories. Therefore, it is a fact that the literature section of *Hanımlara Mahsûs Gazete* served for the Ottoman Muslim women from the upper and middle classes in order to entertain themselves, and to express their ideas, ideologies, identities and feelings.

In this sense, as a newspaper, *Hanımlara Mahsûs Gazete*, which generally addressed the Ottoman Muslim women from the upper and middle classes, included various serialized (*tefrîka*) stories,[695] short stories[696] and poems for the taste of its

[695] For example: Fatma Fahrünnisa, "Hüdavendigâr Vilayetinde Bir Cevelan [Tefrika]," *Hanımlara Mahsûs Gazete*, No. 42, (8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 23 January 1896), pp. 3-4; Margret Laura, "Bir Kızın Talihi [Serialized Story]" *Hanımlara Mahsûs Gazete*, No. 42, (8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 23 January 1896), pp. 7-8; Makbule Leman, "Hüsn-i Muamele - 1," *Hanımlara Mahsûs Gazete*, No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), pp. 2-3; P. Fahriye, "Hikâye Çantası: Sebat [Story]," *Hanımlara Mahsûs Gazete*, No. 50, (6 Ramazân 1313 \ 8 Şubat 1311 \ 20 February 1896), pp. 3-4; Bint-i Saffet Rana, "Ahretlik [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), pp. 4-5; Carmen Sylva, "Bir Kızın Talihi [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), pp. 7-8; P. Fahriye, "Hikâye Çantası: Mağdure [Story]," *Hanımlara Mahsûs Gazete*, No. 71, (12 Safer 1314 \ 11 Temmuz 1312 \ 23 July 1896), pp. 5-6; Emine Semiye, "Hiss-i Rekâbet," *Hanımlara Mahsûs Gazete*, No. 77, (2 Rebîyyülâhir 1314 \ 29 Ağustos 1312 \ 10 September 1896), pp. 3-4; Fatma Fahrünnisa, "Dilharap [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 88, (20 Cemâziyyelâhir 1314 \ 14 Teşrînisânî 1312 \ 26 November 1896), pp. 5-7; Emine Semiye, "Bikes [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 98, (2 Ramazân 1314 \ 23 Kanûnisânî 1312 \ 4 February 1897), pp. 5-6; Salime Servet,"Devre-i Hicrân [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 134, (2 Cemâziyyelâhir 1315 \ 16 Teşrînievvel 1313 \ 28 October 1897), pp. 6-7; "Armand'dan Kalamanis'e [Serialized Story]," translated by Nigâr bint-i Osman, *Hanımlara Mahsûs Gazete*, No. 149, (19 Ramazân 1315 \ 29 Kanûnisânî 1313 \ 10 February 1898), pp. 1-2; "Şıklık Faciası [Serialized Story]," translated by Gülistan İsmet, *Hanımlara Mahsûs Gazete*, No. 151, (10 Şevvâl 1315 \ 19 Şubat 1313 \ 3 March 1898), s. 3; p. Fahriye, "Hikâye Çantası 4: Rakibe," *Hanımlara Mahsûs Gazete*, No. 164, (19 Muharrem 1316 \ 28 Mayıs 1314 \ 9 June 1898), pp. 1-3; "Butterfly Ailesi [Serialized Story]," translated by [Elif]. Rasime, *Hanımlara Mahsûs Gazete*, No. 166, (3 Safer 1316 \ 11 Haziran 1314 \ 23 June 1898), pp. 2-3; Fatma Aliye, "Levayih-i Hayat [Novel]," *Hanımlara Mahsûs Gazete*, No. 11-213, (21 Muharrem 1316 \ 20 Mayıs 1315 \ 1 June 1899), pp. 3-5; İhsan, "Hasude [Novel]," Hanım Kızlara Mahsus, No. 63, (20 Mayıs 1315 \ 1 Haziran 1899), pp. 7-8; "Güzellenmek [Serialized Story]," translated by Hatice Aliye, *Hanımlara Mahsûs Gazete*, No. 17-219, (5 Rebîyyülevvel 1316 \ 1 Temmuz 1315 \ 13 June 1899), p. 4; Halide, "Çingene Kızı [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 29-231, (30 Cemâziyyelevvel 1317 \ 23 Eylül 1315 \ 5 October 1899), p. 5; Fatma Fahrünnisa, "Küçük Hikâye [Tefrika Eser]," *Hanımlara*

Mahsûs Gazete, No. 53-255, (27 Zilkâde 1317 \ 16 Mart 1316 \ 29 March 1900), pp. 3-4; Jane Austen, "Kuvvet-ı Akıl ve Hassasiyet-ı Kalp [Serialized Story]," translated by [Elif]. Rasime, *Hanımlara Mahsûs Gazete*, No. 61-263, (2 Safer 1318 \ 18 Mayıs 1316 \ 31 May 1900), pp. 1-3; Adrienne Cambary, "Hayal-i Rebi [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 73-275, (27 Rebîyyülâhir 1318 \ 10 Ağustos 1316 \ 23 August 1900), pp. 4-5; Tolstoy, "Hikâye-i İzdivaç [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 105-307, (28 Zilhicce 1318 \ 5 Nisan 1317 \ 18 April 1901), p. 4; P. Fahriye, "Dilfikâr [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 112-314, (18 Safer 1319 \ 24 Mayıs 1317 \ 6 June 1901), pp. 3-6; "Birinci Mükâfat [Serialized Story]," translated by Gülistan İsmet, *Hanımlara Mahsûs Gazete*, No. 339, (16 Şabân 1319 \ 14 Teşrînisânî 1317 \ 28 November 1901), pp. 5-7; Auguste Germain, "Tembel Şakirtler [Serialized Story]," translated by Mustafa Asım, *Hanımlara Mahsûs Gazete*, No. 345, (29 Ramazân 1319 \ 27 Kanûnievvel 1317 \ 9 January 1902), pp. 1-3; Güzide, "Münevver [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 383, (21 Recep 1320 \ 10 Teşrînievvel 1318 \ 23 October 1902), p. 5; Guy Chantepelure, "Huguette [Serialized Story]," translated by Talat Ali, *Hanımlara Mahsûs Gazete*, No.1, (20 Zilhicce 1320 \ 6 Mart 1319 \ 19 March 1903), pp. 15-16; P. Fahriye, "Nahide [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 8, (9 Safer 1321 \ 24 Nisan 1319 \ 7 May 1903), pp. 182-183; Mathilde Seraille, "Mimi'nin Kalbi [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 20, (5 Cemâziyyelevvel 1321 \ 17 Temmuz 1319 \ 30 June 1903), p. 446; Philippe Chaperon, "Lelouse'un Aşkı [Serialized Novel]," translated by Faik Sabri, *Hanımlara Mahsûs Gazete*, No. 27, (25 Cemâziyyelâhir 1321 \ 4 Eylül 1319 \ 17 September 1903), pp. 631-634; "Deniz Üzerinde Balonla Seyahat [Serialized Novel]," translated by Ali Muzaffer, *Hanımlara Mahsûs Gazete*, No. 29, (9 Recep 1321 \ 18 Eylül 1319 \ 1 October 1903), pp. 678-679; Edmond Harcourt, "Üvey Ana [Serialized Story]," translated by Faik Sabri, *Hanımlara Mahsûs Gazete*, No. 37, (6 Ramazân 1321 \ 13 Teşrînisânî 1319 \ 26 November 1903), pp. 862-864; Alexandre Dumas, "Sir William'ın Muaşakası [Serialized Novel]," translated by Faik Sabri, *Hanımlara Mahsûs Gazete*, No. 41, (11 Şevvâl 1321 \ 18 Kanûnievvel 1319 \ 31 December 1903), pp. 958-961; Charles Vincent, "Lina [Serialized Novel]," translated by Faik Sabri, *Hanımlara Mahsûs Gazete*, No.1, (29 Zilhicce 1321 \ 4 Mart 1320 \ 17 March 1904), pp. 13-15; Henri Bordeaux, "Aşk-i Girizan [Serialized Novel]," translated by Faik Sabri, *Hanımlara Mahsûs Gazete*, No. 6, (4 Safer 1322 \ 8 Nisan 1320 \ 21 April 1904), pp. 92-93; "Claudine [Serialized Novel]" translated by Hikmet Naci, *Hanımlara Mahsûs Gazete*, No. 6, (4 Safer 1322 \ 8 Nisan 1320 \ 21 April 1904), pp. 91-92; "Lord Krozus [Serialized Novel]," *Hanımlara Mahsûs Gazete*, No. 20, (15 Cemâziyyelevvel 1322 \ 15 Temmuz 1320 \ 28 July 1904), pp. 317-319; "Mademoiselle Clarette [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 530, (6 Şabân 1323 \ 22 Eylül 1321 \ 5 October 1905), pp. 4-6; "Madame Ligniere [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 535, (12 Ramazân 1323 \ 27 Teşrînievvel 1321 \ 9 November 1905), pp. 3-4; "Namuskâr Zevce [Story]," *Hanımlara Mahsûs Gazete*, No. 537, (26 Ramazân 1323 \ 10 Teşrînisânî 1321 \ 23 November 1905), pp. 2-3; Mu Tuyama, "Mademoiselle Krizantem'in Bir Günü [Story]," *Hanımlara Mahsûs Gazete*, No. 542, (8 Zilkâde 1323 \ 22 Kanûnievvel 1321 \ 4 January 1906), pp. 4-6; Simon Davugor, "Doğramacı [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 551, (19 Muharrem 1324 \ 2 Mart 1322 \ 15 March 1906), pp. 5-7; Madame L. Hameau, "Balıkçı Kızı [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 10, (13 Zilkâde 1325 \ 6 Kanûnievvel 1323 \ 19 December 1907), pp. 4-6.

[696] For example: "Namuskâr Zevce [Story]," *Hanımlara Mahsûs Gazete*, No. 537, (26 Ramazân 1323 \ 10 Teşrînisânî 1321 \ 23 November 1905), pp. 2-3; Mu Tuyama, "Mademoiselle Krizantem'in Bir Günü [Story]," *Hanımlara Mahsûs Gazete*, No. 542, (8 Zilkâde 1323 \ 22 Kanûnievvel 1321 \ 4 January 1906), pp. 4-6; Simon Davugor, "Doğramacı [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 551, (19 Muharrem 1324 \ 2 Mart 1322 \ 15 March 1906), pp. 5-7.Madame L. Hameau, "Balıkçı Kızı [Serialized Story]," *Hanımlara Mahsûs Gazete*, No. 10, (13 Zilkâde 1325 \ 6 Kanûnievvel 1323 \ 19 December 1907), pp. 4-6; İsmet, "Nafile Hanım [Story], "*Hanımlara Mahsûs Gazete*, No. 33, (6 Recep 1313 \ 11 Kanûnievvel 1311 \ 23 December 1895), p. 3; Sadiye, "Bora [Story]," *Hanımlara Mahsûs Gazete*, No. 42, (8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 23 January 1896), p. 5; İsmet, "Eribe Hanım [Story]," *Hanımlara Mahsûs Gazete*, No. 45, (19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 February 1896), pp. 5-6; M. Nigâr, "Çiçekler Perisinin İffeti [Story]," *Hanımlara Mahsûs Gazete*, No. 66, (6 Muharrem 1314 \ 6 Haziran 1312 \ 17 June 1896), pp. 4-5; Saniye, "Otuz Yıl Fasılalı İki Muhabbet [Story]," *Hanımlara Mahsûs Gazete*, No. 79, (16 Rebîyyülevvel 1314 \ 12 Eylül 1312 \ 24 September 1896), p. 8; Makbule Leman, "İmtihan [Story]," *Hanımlara Mahsûs Gazete*, No. 84, (22 Cemâziyyelevvel 1314 \ 17 Teşrînievvel 1312 \ 29 October 1896), pp. 1-3; Nigâr bint-i Osman, "Şövalye [Story]," *Hanımlara Mahsûs Gazete*, No. 97, (24 Şabân 1314 \ 16 Kanûnisânî 1312 \ 28

readers. Actually, the reason that I wanted to give long lists of examples of serialized (*tefrîka*) or short stories, which were published in *Hanımlara Mahsûs Gazete* was to show some facts about the newspaper. For example, it is obvious that just by looking at the number of serialized (*tefrîka*) or short stories in the newspaper gave a sense of, at first, how this newspaper had a literal background. Besides the poems, letters, and the articles, just the number of stories showed this reality about the newspaper. Secondly, these serialized or short stories had a general didactic function to indicate what good and bad were like in that era. However, these "good" and "bad" could not be the "realities" of the time, as it was certain that these were the "idealized or imagined facts" about life. In other words, these literary works had a function of educating "the ideal" to its readers. However, here, it should be remembered that

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January 1897), pp. 1-2; S. Robe, "İlk Tebrübe [Story]," trans. by Fatma Fahrünnisa, *Hanımlara Mahsûs Gazete*, No. 97, (24 Şabân 1314 \ 16 Kanûnisânî 1312 \ 28 January 1897), pp. 2-4; M. Faik, "Emma Yahut Hanımlar Robensonu [Story]," No. 89, *Hanımlara Mahsûs Gazete*, No. 89, (27 Cemâziyyelâhir 1314 \ 21 Teşrînisânî 1312 \ 3 December 1896), pp. 5-6; M. Nigâr, "Vaad-i Saadet [Story]," *Hanımlara Mahsûs Gazete*, No. 108, (20 Zilkâde 1314 \ 10 Nisan 1313 \ 22 April 1897), pp. 1-2; Nigârzade Münir, "Zevcenin Kitabeti [Story]," *Hanımlara Mahsûs Gazete*, No. 111, (18 Zilhicce 1314 \ 8 Mayıs 1313 \ 20 May 1897), pp. 5-6; Mehmet Cemil, "Bir Küçük Hikâye [A Short Story]," *Hanımlara Mahsûs Gazete*, No. 113, (2 Muharrem 1314 \ 22 Mayıs 1313 \ 3 June 1897), p. 5; Rana bint-i Saffet, "Mukayese-i Hayat: Biçare Peder [Story]," *Hanımlara Mahsûs Gazete*, No. 121, (29 Safer 1314 \ 17 Temmuz 1313 \ 29 June 1897), pp. 4-5; Rana bint-i Saffet, "Mukayese-i Hayat: İkinci Hikâye [Story]," *Hanımlara Mahsûs Gazete*, No. 124, (19 Rebîyyülevvel 1314 \ 7 Ağustos 1313 \ 19 August 1897), pp. 4-6; [Elif]. Rasime, "Köy Hatıratı [Story]," *Hanımlara Mahsûs Gazete*, No. 134, (2 Cemâziyyelâhir 1315 \ 16 Teşrînievvel 1313 \ 28 October 1897), pp. 2-4; Nurettin Remzi, "Kevserle Mürebbiyesi [Story]," *Hanımlara Mahsûs Gazete*, No. 142, (28 Recep 1315 \ 21 Kanûnievvel 1313 \ 28 December 1897), pp. 5-7; M. Nigâr, "Vefakâr [Story]," *Hanımlara Mahsûs Gazete*, No. 146, (27 Şabân 1315 \ 8 Kanûnisânî 1313 \ 20 January 1898), pp. 3-6; Mustafa Asım, "Cevahirli Kaplumbağa [Story]," *Hanımlara Mahsûs Gazete*, No. 147, (5 Ramazân 1315 \ 15 Kanûnisânî 1313 \ 27 January 1898), pp. 3-6; "Armand'dan Kalamanis'e [Serialized Story]," mtc. Nigâr bint-i Osman, *Hanımlara Mahsûs Gazete*, No. 149, (19 Ramazân 1315 \ 29 Kanûnisânî 1313 \ 10 February 1898), pp. 1-2; İsmet, "Alil [Story]," *Hanımlara Mahsûs Gazete*, No. 171, (9 Rebîyyülevvel 1316 \ 16 Temmuz 1314 \ 28 June 1898), p. 2; "Pembe Gül, "Leyla Cemile [Short Stories]," *Hanımlara Mahsûs Gazete*, No. 96-298, (17 Şevvâl 1318 \ 25 Kanûnisânî 1316 \ 7 February 1901), pp. 3-4; Giraud, "Küçük Hikâyeler," *Hanımlara Mahsûs Gazete*, No. 385, (5 Şabân 1320 \ 24 Teşrînievvel 1318 \ 6 November 1902), pp. 3-4; Guy Maupassant, "Bir Gece Taamı [Story]," *Hanımlara Mahsûs Gazete*, No. 21, (12 Cemâziyyelevvel 1321 \ 24 Temmuz 1319 \ 6 August 1903), pp. 491-492; Guy Maupassant, "Çifçi [Story]," *Hanımlara Mahsûs Gazete*, No. 14, (2 Rebîyyülâhir 1322 \ 3 Haziran 1320 \ 16 June 1904), pp. 220-222; "Değirmenin Kadınları [Story]," *Hanımlara Mahsûs Gazete*, No. 528, (21 Recep 1323 \ 8 Eylül 1321 \ 21 September 1905), pp. 3-5-6; "Rakkasenin Bir Günü [Story]," *Hanımlara Mahsûs Gazete*, No. 547, (21 Zilhicce 1323 \ 2 Şubat 1321 \ 15 February 1906), pp. 4-6; "Yeni Hizmetçi [Story]," *Hanımlara Mahsûs Gazete*, No.550, (12 Muharrem 1324 \ 23 Şubat 1321 \ 8 March 1906), pp. 3-5; Paul de Coq, "Bertrant'ın Evinde [Story]," translated by Sadri, *Hanımlara Mahsûs Gazete*, No.5, (8 Şevvâl 1325 \ 1 Teşrînisânî 1323 \ 14 November 1907), pp. 4-5.

Hanımlara Mahsûs Gazete became a platform where it presented the literay works of the Ottoman women from the upper and middle classes to its readers from the same class; therefore, this provided them with a sense of recognition and identity in the high society of the era.

Serialized (*Tefrîka*) Stories

Moreover, it should be added here that some of the serialized (*tefrîka*) stories in *Hanımlara Mahsûs Gazete* were published as a book for the taste of the readers, for example the *Levâyih-i Hayât* (Letters of Life)[697] of Fatma Aliye Hanım was, on one hand, presented as a serialized story in *Hanımlara Mahsûs Gazete* for the taste of its readers, and on the other hand, it was published as a complete book. Apart from this, some of the serialized stories took their places in the *Hanımlara Mahsûs Gazete* as the first literary works of the "future-authors." In fact, for example, as in the case of Emine Semiye Hanım, the replies that they got for their early works that they had published in *Hanımlara Mahsûs Gazete*, encouraged these female authors to produce more literal works. This mission of a newspaper could be generalized to all newspapers of the era, but as a "women's newspaper" published for a long time in the reign of Sultan Abdülhamid II, it had a distinguished position among other newspapers of the period.

Another fact about serialized and short stories in *Hanımlara Mahsûs Gazete* was that if the total duration of the publication of the newspaper, which was thirteen years, was divided into three periods of time ([1895-1899] \ [1899-1903] \ [1903-1908]), it was obvious that more Ottoman Muslim women published their stories or

[697] Fatma Aliye, *Levâyih-i Hayât* (İstanbul: Hanımlara Mahsûs Gazete Matbaası, 1315).

translations in the first two periods, however, the number of stories of Ottoman men and the male-translated stories of foreigners were in high number in the third period, which was approximately the last four or five years of the time of its publishing. Even though I do not have clear-cut explanations for this changing trend in the *Hanımlara Mahsûs Gazete*, it could be assumed that most of these women could prefer to publish their works in other newspapers, or preferred to publish them as a novel without publishing them as a serialized (*tefrîka*) story in the newspapers. However, it should also be admitted that during the last years of the publication of the newspapers, the number of female signatures, even in the articles, decreased in *Hanımlara Mahsûs Gazete*, considering the numbers in the previous periods. In other words, considering the last issues of the newspaper, *Hanımlara Mahsûs Gazete* turned to a "women's newspaper," which had articles on womanly issues written by mostly male authors or articles published without any signatures.

Poems

The poems that were published in *Hanımlara Mahsûs Gazete*[698] have also a significant place in the newspaper besides the serialized (*tefrîka*) or short stories,

[698] For example: Keçecizade [Elif]. İkbal, "Bir Çocuğun Hasbihali [Poem]," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 9 September 1895), p. 4; Hamiyet Zehra, "Mahsul-ı Hayatım Sabire'ye [Poem]," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 9 September 1895), pp. 4-5; Bintülfaik R. T. Hanım, "Manzume-i Edibane [Poem]," *Hanımlara Mahsûs Gazete*, No. 4, (23 Rebîyyülevvel 1313 \ 31 Ağustos 1311 \ 12 September 1895), p. 2; Şöhret Hanım, "Bir Buçuk Yaşında Oğlum Mahmut Necip'e [Poem]," *Hanımlara Mahsûs Gazete*, No. 5, (27 Rebîyyülevvel 1313 \ 4 Eylül 1311 \ 16 September 1895), p. 4; F. Şadiye, "Manzume [Poem]," *Hanımlara Mahsûs Gazete*, No. 5, (27 Rebîyyülevvel 1313 \ 4 Eylül 1311 \ 16 September 1895), p. 4; Nigâr bint-i Osman, "Sabi [Poem]," *Hanımlara Mahsûs Gazete*, No. 6, (30 Rebîyyülevvel 1313 \ 7 Eylül 1311 \ 19 September 1895), p. 4; Nigâr Hanım, "Vazife-i Maderane [Poem]," *Hanımlara Mahsûs Gazete*, No. 8, (7 Rebîyyülahir 1313 \ 14 Eylül 1311 \ 26 September 1895), pp. 2-3; F. Şadiye, "Çocuk [Poem]," *Hanımlara Mahsûs Gazete*, No. 9, (11 Rebîyyülahir 1313 \ 18 Eylül 1311 \ 30 September 1895), p. 5; Münevver, "Şevkât-i Madarâne [Poem]," *Hanımlara Mahsûs Gazete*, No. 15, (2 Cemâziyyelevvel 1313 \ 9 Teşrînievvel 1311 \ 21 October 1895), p. 4; Nigâr bint-i Osman, "Hicran-i Ebedi [Poem]," *Hanımlara Mahsûs Gazete*, No. 16, (5 Cemâziyyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 October 1895), p. 4; F. Zehra, "Kerimem

Ayşe Mefharet İçin Söylediğim Tarih-i Veladettir [Poem]," *Hanımlara Mahsûs Gazete* [İlâve], No. 18, (12 Cemâziyyelevvel 1313 \ 19 Teşrînievvel 1311 \ 31 October 1895), p. 3; M. İhsan, "Ah Olsa Bu Yer Benim Mekânım [Poem]," *Hanımlara Mahsûs Gazete* [İlâve], No. 18, (12 Cemâziyyelevvel 1313 \ 19 Teşrînievvel 1311 \ 31 October 1895), p. 3; Suat, "Bir Vâlidenin Lisanından [Poem]," *Hanımlara Mahsûs Gazete*, No. 53, (20 Ramazân 1313 \ 22 Şubat 1311 \ 5 March 1896), p. 6; [Ayın]. F., "Bülbül [Poem]," *Hanımlara Mahsûs Gazete*, No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 6; R. V., "Bir Vâlidenin Terennümatı [Translated Poem]," *Hanımlara Mahsûs Gazete*, No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 6; Sadi, "Aile Manzumesi: Analık [Poem]," *Hanımlara Mahsûs Gazete*, No. 57, (25 Şevvâl 1313 \ 28 Mart 1312 \ 9 April 1896), p. 5; Makbule Leman, "Ah…. Sıhhat [Poem]," *Hanımlara Mahsûs Gazete*, No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), pp. 1-2; Lütfiye, "Anne-Bir Çocuk Lisanından [Poem]," *Hanımlara Mahsûs Gazete*, No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), p. 2; Bint-i Osman Nigâr, "Oğlum Münir [A Letter and A Poem]," *Hanımlara Mahsûs Gazete*, No. 63, (9 Zilhicce 1313 \ 9 Mayıs 1312 \ 22 May 1896), pp. 1-2; Beriye, "Uyuyor [Poem]," *Hanımlara Mahsûs Gazete*, No. 66, (6 Muharrem 1314 \ 6 Haziran 1312 \ 17 June 1896), pp. 3-4; "Padişahım Çok Yaşa [Poem]," *Hanımlara Mahsûs Gazete*, No. 76, (22 Rebîyyülevvel 1314 \ 19 Ağustos 1312 \ 31 August 1896), p. 1; Makbule Leman, "Cezayı Efâl [Poem]," *Hanımlara Mahsûs Gazete*, No. 77, (2 Rebîyyülâhir 1314 \ 29 Ağustos 1312 \ 10 September 1896), pp. 1-2; Huriye, "Sevgili Oğlum Hikmet Uyurken [Poem]," *Hanımlara Mahsûs Gazete*, No. 79, (16 Rebîyyülevvel 1314 \ 12 Eylül 1312 \ 24 September 1896), p. 6; Nigâr bint-i Osman, "Takvim [Poem]," *Hanımlara Mahsûs Gazete*, No. 83, (15 Cemâziyyelevvel 1314 \ 10 Teşrînievvel 1312 \ 22 October 1896), p. 4; Mehmet Rıfat, "Dul Kadın [Poem]," *Hanımlara Mahsûs Gazete*, No. 90, (5 Recep 1314 \ 28 Teşrînisânî 1312 \ 10 December 1896), p. 6; Yaşar bint-i Kadri, "Tebrik [Poem]," *Hanımlara Mahsûs Gazete*, No. 96, (16 Şabân 1314 \ 7 Kanûnisânî 1312 \ 18 January 1897), p. 2; Müstecabizade İsmet, "Teselya Sahrasında [Poem]," *Hanımlara Mahsûs Gazete*, No. 109, (27 Zilkâde 1314 \ 17 Nisan 1313 \ 29 April 1897), pp. 1-2; Nigâr bint-i Osman, "Cerihadar [Poem]," *Hanımlara Mahsûs Gazete*, No. 111, (18 Zilhicce 1314 \ 8 Mayıs 1313 \ 20 May 1897), p. 2; Nigâr bint-i Osman, "Mersiye [Poem]," *Hanımlara Mahsûs Gazete*, No. 112, (24 Zilhicce 1314 \ 15 Mayıs 1313 \ 27 May 1897), p. 4; Leyla Feride, "Adada Bir Akşam [Poem]," *Hanımlara Mahsûs Gazete*, No. 112, (24 Zilhicce 1314 \ 15 Mayıs 1313 \ 27 May 1897), pp. 4-7; Nigâr bint-i Osman, "Mehtap [Poem]," *Hanımlara Mahsûs Gazete*, No. 113, (2 Muharrem 1314 \ 22 Mayıs 1313 \ 3 June 1897), p. 3; Faize, "Istırar-ı Sevda [Poem]," *Hanımlara Mahsûs Gazete*, No. 113, (2 Muharrem 1314 \ 22 Mayıs 1313 \ 3 June 1897), p. 5; Bint-i Mahmut Asıme, "Gazel [Poem]," *Hanımlara Mahsûs Gazete*, No. 114, (9 Muharrem 1314 \ 29 Mayıs 1313 \ 10 June 1897), p. 5; Nigâr bint-i Osman, "Müessir [Poem]," *Hanımlara Mahsûs Gazete*, No. 116, (23 Muharrem 1314 \ 12 Haziran 1313 \ 24 June 1897), p. 3; Leyla Feride, "İki Şarkı [Poem]," *Hanımlara Mahsûs Gazete*, No. 117, (30 Muharrem 1314 \ 19 Haziran 1313 \ 1 June 1897), p. 5; Leyla Feride, "Bu Gözler [Poem]," *Hanımlara Mahsûs Gazete*, No. 118, (8 Safer 1314 \ 26 Haziran 1313 \ 8 June 1897), p. 5; Z. Şöhret, "Vecdi'nin Bir Gazeline Naziredir [Poem]," *Hanımlara Mahsûs Gazete*, No. 120, (22 Safer 1314 \ 10 Temmuz 1313 \ 22 July 1897), p. 7; Leyla Feride, "Bir Haftalık Teessür Mahsulü [Poem]," *Hanımlara Mahsûs Gazete*, No. 121, (29 Safer 1314 \ 17 Haziran 1313 \ 29 June 1897), pp. 5-6; T. Cazim, "Yeğenim Zühtü'ye [Poem]," *Hanımlara Mahsûs Gazete*, No. 124, (19 Rebîyyülevvel 1314 \ 7 Ağustos 1313 \ 19 August 1897), p. 3; Nigâr bint-i Osman, "Kitabe-i Seng-i Mezar [Poem]," *Hanımlara Mahsûs Gazete*, No. 127, (12 Rebîyyülâhir 1315 \ 28 Ağustos 1313 \ 9 September 1897), pp. 3-4; Leyla Feride, "Ömr-i Güzeşte," *Hanımlara Mahsûs Gazete*, No. 127, (12 Rebîyyülâhir 1315 \ 28 Ağustos 1313 \ 9 September 1897), pp. 4-6; Nigâr bint-i Osman, "Vâlidemin Kitabe-i Kabri [Poem]," No. 128, (19 Rebîyyülâhir 1315 \ 4 Eylül 1313 \ 16 September 1897), p. 2; Cazim, "Tıfl-i Naim [Poem]," No. 128, (19 Rebîyyülâhir 1315 \ 4 Eylül 1313 \ 16 September 1897), pp. 2-3; Abdülhak Mührünnisa, "İhya-yı Âsâr-ı Nisvân [Poem]," *Hanımlara Mahsûs Gazete*, No. 131, (11 Cemâziyyelevvel 1315 \ 25 Eylül 1313 \ 7 October 1897), p. 3; Nigâr bint-i Osman, "Açtığın Kalem [Poem]," *Hanımlara Mahsûs Gazete*, No. 136, (16 Cemâziyyelâhir 1315 \ 30 Teşrînievvel 1313 \ 11 November 1897), pp. 1-2; Mihrünnisa, "Benimle İshak [Poem]," *Hanımlara Mahsûs Gazete*, No. 136, (16 Cemâziyyelâhir 1315 \ 30 Teşrînievvel 1313 \ 11 November 1897), p. 2; Nigâr bint-i Osman, "Suat [Poem]," *Hanımlara Mahsûs Gazete*, No. 137, (23 Cemâziyyelâhir 1315 \ 6 Teşrînisânî 1313 \ 18 November 1897), p. 1; Sadi, "Bir Köylü Kızın Gönüllü Olarak Harbe Gitmiş Olan Yavuklusuna [Poem]," *Hanımlara Mahsûs Gazete*, No. 137, (23 Cemâziyyelâhir 1315 \ 6 Teşrînisânî 1313 \ 18 November 1897), pp. 1-2; Fehime, "Unutma Beni [Poem]," *Hanımlara Mahsûs Gazete*, No. 152, (17 Şevvâl 1315 \ 26 Şubat 1313 \ 10 March 1898), p. 2; Nigâr bint-i Osman, "Kotyon Yadigârı [Poem]," *Hanımlara Mahsûs Gazete*, No. 153, (24 Şevvâl 1315 \ 5 Mart 1314 \ 17 March 1898), p. 1; Hacer, "Yaprak ve Ben [Poem]," *Hanımlara Mahsûs Gazete*, No. 153, (24 Şevvâl 1315 \ 5 Mart 1314 \ 17 March 1898), pp.

considering the literal part of the newspaper. Like the serialized or short stories in *Hanımlara Mahsûs Gazete*, there was a changing trend in the publication of these poems, for example, after the year of 1902, the number of poems in the contents of the newspaper had drastically dropped. Moreover, it is obvious that during the first years of the newspaper, the topics of the poems were mostly about motherhood, but after few years, topics of the poems became diversified.

Furthermore, comparing the authors of the serialized (*tefrîka*) and short stories in *Hanımlara Mahsûs Gazete* with the poets in the newspaper, it could be clearly seen that certain names such as Fatma Aliye, Fatma Fahrünnisa, Emine

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1-2; "Nevruz: Mart [Poem]," *Hanımlara Mahsûs Gazete*, No. 156, (16 Zilkâde 1315 \ 26 Mart 1314 \ 7 April 1898), p. 3; Memduh, "Enise-i Maduma [Poem]," *Hanımlara Mahsûs Gazete*, No. 158, (30 Zilkâde 1315 \ 9 Nisan 1314 \ 21 April 1898), p. 3; Nigâr bint-i Osman, "Pederim [Poem]," *Hanımlara Mahsûs Gazete*, No. 167, (10 Safer 1316 \ 18 Haziran 1314 \ 30 June 1898), p. 1; Makbule, "Mehtaplı Gecede [Poem]," *Hanımlara Mahsûs Gazete*, No. 168, (17 Safer 1316 \ 25 Haziran 1314 \ 7 July 1898), p. 1; İsmet, "Gülümse [Poem]," *Hanımlara Mahsûs Gazete*, No. 169, (25 Safer 1316 \ 2 Temmuz 1314 \ 14 July 1898), p. 4; Makbule Leman, "Aks-i Seda [Poem]," *Hanımlara Mahsûs Gazete*, No. 180, (13 Cemâziyyelevvel 1316 \ 17 Eylül 1314 \ 29 September 1898), p. 2; M. S., "Nabi'den Nimet'e [Poem]," *Hanımlara Mahsûs Gazete*, No. 181, (20 Cemâziyyelevvel 1316 \ 24 Eylül 1314 \ 6 October 1898), p. 3; Nigâr bint-i Osman, "Kelal [Poem]," *Hanımlara Mahsûs Gazete*, No. 184, (11 Cemâziyyelâhir 1316 \ 15 Teşrînievvel 1314 \ 27 October 1898), p.2; Nigâr bint-i Osman, "Muakkes-I Hayal ü Teessürüm [Poem]," *Hanımlara Mahsûs Gazete*, No. 192, (8 Şabân 1316 \ 10 Kanûnievvel 1314 \ 22 December 1898), pp. 1-2; Aleksandra Efirinuh, "Tehennie [Poem]," *Hanımlara Mahsûs Gazete*, No. 200, (12 Şevvâl 1316 \ 11 Şubat 1314 \ 23 February 1899), p. 1; Leyla, "Ey Bahar [Poem]," *Hanımlara Mahsûs Gazete*, No. 1-203, (4 Zilkâde 1316 \ 4 Mart 1315 \ 16 March 1899), p. 4; Suat, "Hastane Alemi [Poem]," *Hanımlara Mahsûs Gazete*, No. 4-206, (25 Zilkâde 1316 \ 25 Mart 1315 \ 6 April 1899), p. 4; Memduh, "Diyorsunuz [Poem]," *Hanımlara Mahsûs Gazete*, No. 7-209, (23 Zilhicce 1316 \ 22 Nisan 1315 \ 4 May 1899), p. 4; Necdet Sami, "Kardeşim Lütfü'ye Verdiğim Fotoğraf Arkasında [Poem]," *Hanımlara Mahsûs Gazete*, No. 7-209, (23 Zilhicce 1316 \ 22 Nisan 1315 \ 4 May 1899), p. 4; Melek Saniye, "Sail [Poem]," *Hanımlara Mahsûs Gazete*, No.63-265, (16 Safer 1318 \ 1 Haziran 1316 \ 14 June 1900), p. 2; Mehmet Nizami, "Münacat [Poem]," *Hanımlara Mahsûs Gazete*, No. 70-272, (6 Rebîyyülâhir 1318 \ 20 Temmuz 1316 \ 2 August 1900), pp. 1-2; [Ayın]. H., "Güvercin [Poem]," *Hanımlara Mahsûs Gazete*, No. 84-286, (15 Recep 1318 \ 26 Teşrînievvel 1316 \ 8 November 1900), pp. 1-2; Sadiye İclal, "Ona [Poem]," *Hanımlara Mahsûs Gazete*, No. 350, (11 Zilkâde 1319 \ 7 Şubat 1317 \ 20 February 1902), pp. 1-2; Seniye Neyir, "Güzeran-ı Bahar [Poem]," *Hanımlara Mahsûs Gazete*, No. 357, (8 Muharrem 1320 \ 4 Nisan 1318 \ 17 April 1902), p. 1; Nefise Talat, "Teessür [Poem]," *Hanımlara Mahsûs Gazete*, No. 361, (7 Safer 1320 \ 2 Mayıs 1318 \ 15 May 1902), p. 1; Seniye Neyir, "Ezhar-ı Bahar [Poem]," *Hanımlara Mahsûs Gazete*, No. 365, (6 Rebîyyülevvel 1320 \ 30 Mayıs 1318 \ 12 June 1902), p. 1; Bahriye, "Annelik [Poem]," *Hanımlara Mahsûs Gazete*, No. 385, (5 Şabân 1320 \ 24 Teşrînievvel 1318 \ 6 November 1902), p. 4; Süreyya Baişe, "Küçük Faika'ya [Poem]," *Hanımlara Mahsûs Gazete*, No. 19, (16 Cemâziyyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 November 1895), p. 3; Hacer Feriha, "Kadınlık ve Tütün İçmek [Poem]," *Hanımlara Mahsûs Gazete*, No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 3; Rebia, "Ninni [Poem]," *Hanımlara Mahsûs Gazete*, No. 29, (22 Cemâziyyelâhir 1313 \ 27 Teşrînisânî 1311 \ 9 December 1895), p. 3; Necip Necati, "Bir Kızcağızla Kelebek [Poem]," *Hanımlara Mahsûs Gazete*, No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), pp. 2-3; Sadi, "Aile Manzumeleri [Poem]," *Hanımlara Mahsûs Gazete*, No. 39, (28 Recep 1313 \ 1 Kanûnisânî 1311 \ 13 January 1896), pp. 4-5.

Semiye, Makbule Leman, and Gülistan İsmet came forward among the authors of the serialized (*tefrîka*) and short stories; however, for the poems, the name of Nigâr bint-i Osman came forward as a woman poet. Even though the the name of Leyla Feride was also shown among the names of poets in *Hanımlara Mahsûs Gazete*, it is commonly known that "Leyla Feride" was one of the nicknames of Ahmet Rasim. Thus, it is not wrong to say that *Hanımlara Mahsûs Gazete* was a showcase for the poems of Nigâr bint-i Osman Hanım to present her poetic works to her readers from the upper and middle classes. In addition, like some of the women authors of the serialized and short stories in *Hanımlara Mahsûs Gazete*, Nigâr bint-i Osman Hanım published some of the collection of her poetic works as a book. For example, the book of Nigâr bint-i Osman Hanım called *Nîrân* was composed of the writings and the poems of the Nigâr bint-i Osman Hanım, which were published in *Hanımlara Mahsûs Gazete*. This book was the first published book of the library of *Hanımlara Mahsûs Gazete,* and before its publication, the advertisements and the news about its publishing were seen on the pages of *Hanımlara Mahsûs Gazete.*[699]

A Literature Critic

Even though there were various notable and "qualified" literal works of the Ottoman Muslim women's published in *Hanımlara Mahsûs Gazete*, there were also some critics about the women's interest in literature. For example, the name of [Elif]. Rasime, which was the female nickname of Ahmet Rasim, came forward among these criticisms, and he especially criticized the women who tried to create literal works in spite of their lack of qualifications. In this sense, in his article called

699 "Nirân," *Hanımlara Mahsûs Gazete,* No. 77, (2 Rebîyyülâhir 1314 \ 29 Ağustos 1312 \ 10 September 1896), p. 8.

"Bizdeki Edebiyat Merakına Dair" (About Our Interest in Literature), [Elif]. Rasime said that Turks had a great interest and love in literature, and regardless of his or her class and occupation, every person tried to write poems or to form literal outlines.[700] In addition, the high officials also were more interested in writing poems or other literal works, in other words, dealing with literature instead of dealing with their own responsibilities. However, according to [Elif]. Rasime, the things that they dealt with were not part of real "literature." There were only some people who really understood the meaning of literature and its necessity for the Ottomans. He also added that the Ottoman press was full of useless and meaningless "literary" works. On the other hand, he also wanted to admit that he was not against literature; in fact he was in love with literature itself. However, he said that he read *Efsûs*, *Nirân* and *Armand'dan Kalamanis'e Mektuplar* (The Letters from Armand to Kalamanis), which were literal works of Nigâr bint-i Osman with pleasure. Thus, his criticism was not directed against the writings of all Ottoman women, but only the ones that he thought were intellectually insufficient, that is perhaps the lower classes.

Yet, [Elif]. Rasime complained about girls who would be mothers of the future generations and who would be in charge of human and religious duties were all interested in literature, even though they did not have an accurate idea about what literature was. Yet, he also said that these girls should not be offended, because according to [Elif]. Rasime, it was not right to expect much for literature from these girls whose education was rather limited to the education of *ibtidâî* schools, and they were not really educated at home afterwards. In this sense, [Elif]. Rasime underlined the importance of higher education for these girls, and gave examples of American women who obtained different kinds of occupations as a result of a qualified

[700] [Elif]. Rasime, "Bizdeki Edebiyat Merakına Dair," *Hanımlara Mahsûs Gazete*, No. 179, (6 Cemâziyyelevvel 1316 \ 10 Eylül 1314 \ 22 September 1898), pp. 2-4.

education. Thus, [Elif]. Rasime thought that the Ottoman Muslim women had the same level of intelligence; therefore, with the help of a qualified education, they could bring out notable works as well. As examples of his argument, he gave the names of successful works in literature, such as *Muhâzarât* of Fatma Aliye Hanım; *Efsûs* of Nigâr bint-i Osman, *Makes-i Hayâl* of Fatma Makbule Leman.[701] The article of [Elif]. Rasime, in other words, Ahmet Rasim, actually showed how an Ottoman intellectual expressed his ideas about the higher education of the Ottoman Muslim women under a female nickname. In addition, this article is also important in the sense that its writer endorsed the fact that to bring out literary works, like the ones in *Hanımlara Mahsûs Gazete,* required a high level of education. In this sense, it is not surprising to see that most of the literary works that were juxtaposed in this section generally belonged to the same women, who could receive adequate education with the help of their socio-economic statuses in order to bring out these kinds of notable literary works.

Literature: for what and who?

As it may be clearly seen, the literature sections of *Hanımlara Mahsûs Gazete*, such as serialized and short stories, prose and poems took up much space in the newspaper. Because the target readers of *Hanımlara Mahsûs Gazete* were composed of the Ottoman Muslim ladies coming from the upper and middle classes of the Ottoman society who could afford to have their housework done. In other words, these women had much more time to spend on reading and writing these literary works, compared to their lower class counterparts. Moreover, it is a fact that these

[701] ibid., pp. 2-4.

women had a good level of education as an advantage of their classes, therefore, dealing with literary works not only provided them with a sense of identity in the Ottoman society and their elite *milieu*, but also functioned as an activity that filled up the spare time of these women.

Yet, it it not right to say that the literature sections of the newspaper only functioned as a leisure activity for the upper and middle class Ottoman Muslim women. Most of the literary works in these sections were written with the aim to educate its readers and raise awareness among them about what "the ideal Ottoman Muslim woman" should be and how she should act. In this sense, these literary works became more valuable in order to examine and understand the "perception of woman" and to model "the ideal Ottoman Muslim woman" in the minds of the writers of *Hanımlara Mahsûs Gazete.* However, due to the nature of an ordinary newspaper or magazine, the ideas about "the ideal Ottoman Muslim woman" could change from writer to writer in the newspaper. Yet, in these literary works, the characteristics of an "ideal Ottoman Muslim woman," which was aimed in the minds of the readers of the newspaper, had more in common as well.

For example, in *Bikes* (Lonely), Emine Semiye Hanım idealized her main woman character by underlining her level of education and nobility.[702] Moreover, in her other serialized story called *Muâllime* (Female Teacher), she continued to explain the importance of girls' education; and she emphasized that educated girls could easily cope with problems that they could encounter in their marriages and social lives. She stressed the significance of education, knowledge and morality in marriage instead of beauty and richness.[703] Furthermore, in her story called *Bir Mütehassîsenin Tefekkürâtı* (Thoughts of An Emotional Woman), Emine Semiye Hanım created her

[702] Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye*, pp. 68.

[703] ibid., pp. 72-73

main character as a God-loving woman.[704] In addition, in her story called *Bir Hikâye: Tashîh* (A Story: Correction), Makbule Leman also underscored the importance of education of girls, and pointed out the importance of education especially in the household management.[705] However, in her other story called *Hüsn-i Muâmele* (Well Treatment), Makbule Leman idealized a woman who positively affected the improper behaviors of her husband by treating him kindly.[706] In this sense, the main female character of the story, by showing patience, kind manners and understanding to her husband, urged her husband to quit his bad habits. On the other hand, Nâfizzâde M. Nigâr, in her short story *Çiçekler Perisinin İffeti* (Chastity of the Fairy of Flowers), created her main character as an upper class girl who took private courses such as French, Music, and Painting at home, and who had a nanny and a governess. However, at the end of the story, the readers witnessed the marriage of the main character, Seher, which was arranged by a gp-between and read the comments of the author, "Poor Seher, in order to assure the happiness of her husband, she became eternally sad."[707] Therefore, it could be said that marriage through blind date was disapproved of by the author for an ideal girl, yet, if marriage came through, an ideal Ottoman Muslim girl, for the happiness of her husband, should sacrifice her happiness.

Fatma Aliye Hanım also aimed to educate and attracted the attention of her readers via her stories in *Hanımlara Mahsûs Gazete*. According to Fatma Aliye

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[704] ibid., p. 73

[705] Makbule Leman, "Bir Hikâye: Tashîh," *Hanımlara Mahsûs Gazete,* No. 14, (28 Rebîyyülevvel 1313 \ 5 Teşrînievvel 1311 \ 18 October 1895), pp. 2-4.

[706] Makbule Leman, "Hüsn-i Muamele - 1," *Hanımlara Mahsûs Gazete,* No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), pp. 2-3 - Makbule Leman, "Hüsn-i Muamele - 4," *Hanımlara Mahsûs Gazete,* No. 46, (22 Şabân 1313 \ 25 Kanûnisânî 1311 \ 7 Februray 1896), pp. 2-4.

[707] "Nâfizzâde M. Nigâr, "Çiçekler Perisinin İffeti," *Hanımlara Mahsûs Gazete,* No. 66, (6 Muharrem 1313 \ 6 Haziran 1312 \ 17 June 1896), pp. 4-5.

Hanım, novels were beneficial tools for education, in this sense; she believed that the young should read novels in order to differenciate the good from the bad.[708] Therefore, it could be assumed that she also wanted to educate her readers through her writings. For this reason, her writings in *Hanımlara Mahsûs Gazete* became a good source to examine her ideas about how "the ideal Ottoman Muslim woman" should be. In her serialized story in *Hanımlara Mahsûs Gazete* called *Levâyih-i Hayât* (Letters of Life), Fatma Aliye Hanım gave advice to her readers about proper womanhood. For example, according to Fatma Aliye Hanım, love before marriage was an illness that pestered the young, and she presented her views about love via Fehame in her story.[709] However, she also touched upon the duties of women as well as men in the household, and underlined the importance of loyalty for both woman and manin a marriage.[710]

In her story called "Bir Kadında İstirâhat-i Vicdâniyye Nasıl Hasıl Olurmuş?" (How is a Conscience of a Woman Cleared?), Fatma Fahrünnisa Hanım offered advice of an Ottoman Muslim mother to her daughter. The mother said to her daughter, "Come on my girl! Leave your sewing, perform your prayers (*namâz*). Read a little from the Quran. Tonight is Friday night. It should make happy the souls of the dead."[711] In other words, the author created her ideal character as someone who fulfilled her religious responsibilities. In addition, in her story, Fatma Fahrünnisa Hanım shared the thoughts of the mother about the ideal womanhood. According to the mother in the story, if a woman wanted to pass her life feeling at

[708] Firdevs Canbaz, "Fatma Aliye Hanım'ın Romanlarında Kadın Sorunu," p. 68.

[709] ibid., p. 37.

[710] ibid., p. 59.

[711] Fatma Fahrunnisa, "Bir Kadında İstirâhat-ı Vicdâniyye Nasıl Hâsıl Olurmuş?" *Hanımlara Mahsûs Gazete*, No. 81, (1 Cemâziyyelevvel 1314 \ 26 Eylül 1312 \ 7 November 1896), pp. 2-3.

peace, that woman should be completely respectful to the rights of her parents, husband and children, should be chaste and moral, should know the methods of household management, should keep her heart away from jealousy, grudge, ambition and avarice, should be purified from acrimony and peevishness, after all, should be religious, conscientious, good natured and active.[712] This description of Fatma Fahrünnisa Hanım mostly summarizes the "imagined" ideal Ottoman Muslim womanhood, which was aimed to be presented to the readers of *Hanımlara Mahsûs Gazete*.

Questions, Jokes, Puzzles and Music

The literature sections of the newspaper were not the only ones that served for the taste and the entertainment of the readers of *Hanımlara Mahsûs Gazete*. For this reason, *Hanımlara Mahsûs Gazete* left some pages for questions and puzzles for its readers; therefore, its readers could pass their spare time by dealing with these brain exercises.[713] Moreover, *Hanımlara Mahsûs Gazete* published some articles for its readers to entertain themselves, especially, at home.

It is a fact that according to some of the articles in *Hanımlara Mahsûs Gazete*, going to the theater was not part of "an ideal characteristic" of a moral Ottoman Muslim woman, and it could damage her morality. For example, in her article "Romanlar ve Tiyatrolar" (Novels and Theatres), Fatma Fahrünnisa Hanım criticized that "theatres and novels were schools of manners and lessons of wisdom,

[712] ibid., pp. 2-3.

[713] "Bilmece," *Hanımlara Mahsûs Gazete*, No. 361, (7 Safer 1320 \ 2 Mayıs 1318 \ 15 May 1902), p. 7; "Gelen Bilmeceler," *Hanımlara Mahsûs Gazete*, No. 363, (21 Safer 1320 \ 16 Mayıs 1318 \ 29 May 1902), p. 7.

which served to enlighten the thought and chasten the morals," by claiming that even though Europe was full of theaters for people from different classes, and various novels were constantly written in the same continent, the most exaggerating liars, the bloodiest murders, the most deceitful tricksters came out in Europe:

> If theater corrects morality, should it not be exemplary for virtue in Europe where people from all walks of life go to different theaters both for the elite and the commoners, in other words appropriate to their class and status, and where every day thousands of novels are published? Why then do the vilest murderers, the basest scoundrels, the ablest thiefs, the most exaggerated liars, the most deceitful conmen also appear there? Why does an incident occur in almost every household worthy of a novel or a play? If theater consists of enlightening ideas, should those plays not staged in distinguished, proper and prosperous European theaters that we see in pictures or read about in books and that fill up every night to capacity with audience which are also full of moral lessons for their regular goers take under control, improve and change the general moral corruption in the west?[714]

In this sense, it was seen in *Hanımlara Mahsûs Gazete*, some of the articles in the newspaper presented additional games to the Ottoman Muslim women in order to entertain themselves at home rather than to advise them to go to the theater.

Jokes, Puzzles and Questions

In order to make Ottoman women have fun and pass their time pleasurably, most of the issues of *Hanımlara Mahsûs Gazete* included a part which was full of brain exercises for women such as jokes, puzzles and questions. For example, in one of these parts, a question was asked to the readers as such: "It is a kind of mine, and if

[714]Fatma Fahrünnisa, "Romanlar ve Tiyatrolar," *Hanımlara Mahsûs Gazete,* No. 16, (5 Cemâziyyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 October 1895), p. 2.

you add a letter to the end of its name, it becomes the face of a human being."[715] After asking this question, the newspaper wanted its women readers to answer this question. The winner would be determined by drawing lots among the ones who answered the question correctly, and would be awarded with a free-subscription to the newspaper for three months.[716] In the next issue of the newspaper, the answer to the question, the winner and all the names of the women who answered the question correctly were declared in the newspaper.[717] In other words, this part of the newspaper turned to a weekly mini-competition among women. This was, needless to say, a marketing strategy.

Entertaining Suggestions

Apart from riddles and questions, there were articles in *Hanımlara Mahsûs Gazete* which suggested different kinds "entertainments" to the Ottoman women in order to pass their free time enjoyably.[718] Most of these "entertaining" activities were intended to entertain women at home. However, most of these activities also required women "to think" as well. In other words, these activities offered women to make brain exercises while they passed their sparetime enjoyably. Moreover, in some of the last issues of *Hanımlara Mahsûs Gazete*, the section of "Bilmece" (Riddle) part

[715] "Bilmece," *Hanımlara Mahsûs Gazete,* No. 312-110, (4 Safer 1319 \ 10 Mayıs 1317 \ 23 May 1901), p. 7.

[716] ibid., p. 7.

[717] "Bilmece Halli," *Hanımlara Mahsûs Gazete,* No. 313-11, (11 Safer 1319 \ 17 Mayıs 1317 \ 30 May 1901), p. 7.

[718] For example: "Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), pp. 7-8; "Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 35, (13 Recep 1313 \ 18 Kanûnievvel 1311 \ 30 December 1895), p. 7; "Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 36, (16 Recep 1313 \ 21 Kanûnievvel 1311 \ 2 January 1896), pp. 6-7.

in the newspaper changed its name to "*Hanımlara Mahsûs Gazete'*nin Eğlenceleri" (Entertainments of *Hanımlara Mahsûs Gazete*).[719] However, the contents and rules of this part generally did not change, some of the questions, puzzles or riddles were asked to the readers under this title, and the answers and the solutions of these questions, puzzles or the riddles were declared in the following issue under the title of "Eğlence Halli" (The Answers of the Entertainment).[720]

Moreover, the "entertainment" of girls was considered by the authors of *Hanımlara Mahsûs Gazete*. For example, in the article called "Küçük Hanımlar İçin Eğlenceli Meşgûliyet" (Entertaining Work for Little Ladies),[721] suggestions were given to little ladies in order to pass their free time during the long winter nights. According to the article, how to pass the time during long winter nights was an important issue in the family. At those times, generally, the Ottoman women dealt with their handwork, whereas men were in their armchairs reading their newspapers. For the article, young girls and little ladies could deal with handwork, such as doing lacework or embroidery as well. However, handwork required these young girls to sit for a long time during the long winter nights without moving. In this sense, the article warned young girls that sitting without moving was harmful for their health. For this reason, the article suggested different kinds of activities to the young girls, for example, woodcarving. According to the article, woodcarving could be made while standing, thus, it offered different kinds of movements for girls. In addition,

[719] "Hanımlara Mahsûs Gazete'nin Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 7, (22 Şevvâl 1325 \ 15 Teşrînisânî 1323 \ 28 November 1907), p. 6. - "Hanımlara Mahsûs Gazete'nin Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 32, (27 Rebîyyülâhir 1326 \ 15 Mayıs 1324 \ 28 May 1908), p. 6.

[720] "Eğlence Halli," *Hanımlara Mahsûs Gazete,* No. 9, (6 Zilkâde 1325 \ 29 Teşrînisânî 1323 \ 12 December 1907), p. 6. – "Geçen Nüshamızdaki Eğlencelerin Halli," *Hanımlara Mahsûs Gazete,* No. 35, (19 Cemâziyyelevvel 1326 \ 5 Haziran 1324 \ 18 June 1908), p. 6.

[721] "Küçük Hanımlar İçin Eğlenceli Meşgûliyet," *Hanımlara Mahsûs Gazete,* No. 392, (9 Şevvâl 1320 \ 26 Kanûnievvel 1318 \ 8 January 1903), pp. 3-4.

woodcarving was not an expensive activity; for example, only six kinds of tools were enough to start this work.[722] Thus, this activity, woodcarving, was strongly recommended to the young Ottoman girls in order to pass their time efficiently and pleasurably at home during long winter nights. Therefore, considering this suggestion of the newspaper to its readers that it is not wrong to get "the readers" in this article were not considered young women who physically worked in order to sustain their lives, contrarily; they were assumed as young ladies who had no obligation to physically work in order to maintain their lives financially.

Music

Furthermore, the musical sections of *Hanımlara Mahsûs Gazete* also served for the musical education and the entertainment of its readers. It is a fact that to learn to play a musical instrument, especially the piano was part of *konâk* education (home-schooling) of most of the girls from the upper class of the Ottoman society. For example, in some of the serialized stories in *Hanımlara Mahsûs Gazete*, it was shown that especially playing the piano was part of the curriculum of the upper class Ottoman Muslim girls.[723] Therefore, it also became a part of the daily lives of the Ottoman Muslim women from the upper and middle classes as an entertaining hobby. For this reason, it is not surprising to see the musical notes of famous composers in *Hanımlara Mahsûs Gazete* for the service of its readers. For example,

[722]ibid., pp. 3-4.

[723] For example: "Nâfizzâde M. Nigâr, "Çiçekler Perisinin İffeti," *Hanımlara Mahsûs Gazete,* No. 66, (6 Muharrem 1313 \ 6 Haziran 1312 \ 17 June 1896), pp. 4-5.

Astik Ağa,[724] Ethem Efendi,[725] Udî Cemil Bey,[726] Ahmet Bey,[727] Hacı Faik Bey,[728] Tatyos Efendi[729] and other distinguished musicians,[730] various Ottoman composers published notes and lyrics of their songs for the enjoyment of the readers of *Hanımlara Mahsûs Gazete*. Among the names of these men, Nigâr Hanım[731] and Leyla Hanım[732] also presented the notes of certain musical pieces in the newspaper. Briefly, considering the upper and the middle socio-economic statuses of the authors and the readers of *Hanımlara Mahsûs Gazete*, it is reasonable to see that with its

[724] Astik Ağa, "Şarkı-i Karciğar [Note]," *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895) [Supplementary].

[725] Ethem Efendi, "Nihavent Kanto [Note]," *Hanımlara Mahsûs Gazete*, No. 83, (5 Cemâziyyelevvel 1314 \ 10 Teşrînievvel 1312 \ 13 October 1896), p. 7; Ethem Efendi, "Şarkı-i Hicaz [Note]," *Hanımlara Mahsûs Gazete,* No. 90, (5 Recep 1314 \ 28 Teşrînisânî 1312 \ 10 December 1896), p. 5; Ethem Efendi, "Şarkı-i Hicaz [Note]," *Hanımlara Mahsûs Gazete,* No. 94, (3 Şabân 1314 \ 26 Kanûnievvel 1312 \ 7 January 1897), p. 5; Ethem Efendi, "Muharebe Şarkısı: Chant Martial [Şarkı-i Rast]," *Hanımlara Mahsûs Gazete*, No. 117, (30 Muharrem 1314 \ 19 Haziran 1313 \ 1 June 1897), p. 7.

[726] Udî Cemil Bey, "Şarkı-ı Bestenigâr [Note and Lyrics]," *Hanımlara Mahsûs Gazete,* No. 230-28, (23 Cemâziyyelevvel 1317 \ 16 Eylül 1315 \ 28 September 1899), p. 4.

[727] Ahmet Bey, "Şarkı-i Kürdili Hicazkâr [Note and Lyrics]," *Hanımlara Mahsûs Gazete,* No. 233-31, (14 Cemâziyyelâhir 1317 \ 7 Teşrînievvel 1315 \ 19 October 1899), p. 4.

[728] Hacı Faik Bey, "Şarkı-yı Nihavent [Note]," *Hanımlara Mahsûs Gazete,* No. 239-37, (27 Recep 1317 \ 18 Teşrînisânî 1315 \ 30 November 1899), p. 4.

[729] Tatyos Efendi, "Padişahım Çok Yaşa, Nihavent Beste [Note and Lyrics]," *Hanımlara Mahsûs Gazete*, No. 525, (1 Recep 1323 \ 19 Ağustos 1321 \ 1 September 1905), p. 4; Tatyos Efendi, "Şarkı-i Nevester [Note and Lyrics]," *Hanımlara Mahsûs Gazete,* No. 526, (7 Recep 1323 \ 25 Ağustos 1321 \ 7 September 1905), p. 4; Tatyos Efendi, "Şarkı-i Suzinak [Note]," *Hanımlara Mahsûs Gazete,* No. 527, (14 Recep 1323 \ 1 Eylül 1321 \ 14 September 1905), p. 4; Tatyos Efendi, "Şarkı [Note]," *Hanımlara Mahsûs Gazete,* No. 528, (21 Recep 1323 \ 8 Eylül 1321 \ 21 September 1905), p. 4; Tatyos Efendi, "Şarkı-i Hicazkâr [Note and Lyrics]," *Hanımlara Mahsûs Gazete,* No. 529, (28 Recep 1323 \ 15 Eylül 1321 \ 28 September 1905), p. 4.

[730] For example: Kemani Meşhur Ağa Aleksan Efendi, "Hüseyni-Aşiran Peşrevi [Note]," *Hanımlara Mahsûs Gazete,* No. 508, (22 Safer 1312 \ 14 Nisan 1321 \ 27 April 1905), pp. 2,6; Tanburi Osman Bey, "Yegâh Peşrevi [Note]," *Hanımlara Mahsûs Gazete,* No. 510, (13 Rebîyyülevvel 1323 \ 5 Mayıs 1321 \ 18 May 1905), pp. 4-5; Rauf Yekta Bey, "Mahur Peşrevi Usulü Muhammes [Note]," *Hanımlara Mahsûs Gazete,* No. 505, (8 Safer 1323 \ 31 Mart 1321 \ 13 April 1905), p. 6.

[731] Nigâr Hanım, "Şarkı-ı Nihavend [Note]," *Hanımlara Mahsûs Gazete,* No. 85, (29 Cemâziyyelevvel 1314 \ 24 Teşrînievvel 1312 \ 5 November 1896), p. 5; Nigâr Hanım, "Şarkı-ı Nihavend [Note]," *Hanımlara Mahsûs Gazete,* No. 87, (13 Cemâziyyelahir 1314 \ 7 Teşrînisânî 1312 \ 19 November 1896), p. 5.

[732] Leyla Hanım, "Peşrev-i Gülizar [Note]," *Hanımlara Mahsûs Gazete,* No. 511, (20 Rebîyyülevvel 1323 \ 12 Mayıs 1321 \ 25 May 1905), pp. 4-5.

sections for literature, questions and riddles, and music, the newspaper had also an entertaining function, which presented options to its upper and middle class readers about what they could do in order to pass their spare time at home.

Health and Personal Care

Health

As a women's newspaper, *Hanımlara Mahsûs Gazete* was full of articles about health, daily hygiene and personal care of not only the Ottoman Muslim women, but also the Ottoman Muslim children regarding the modern trends in these fields. The reason that I wanted to mention the articles on the issue of health of children in the same section of health and personal care of the Ottoman Muslim women was due to the same idea: the "healthy" children of the nation would create the prosperous and "healthy" future of the Ottoman Empire, which was constantly underlined in the articles of the newspaper. In other words, the health of a woman depended on her childhood medical history, so the health of a child depended on his or her babyhood history, the health of a baby depended on the pregnancy of his or her mother, and of course, the mother's situation of health again depended on her past and present life. Thus, this circle of health was always underlined in the articles in *Hanımlara Mahsûs Gazete*, and actually, this emphasis on taking care of health of human beings from their babyhood to the end of their lives also showed how modernized principles of health, for both men and women, came into being in the late nineteenth century Ottoman Empire.

Furthermore, another important point that was frequently emphasized in the articles of *Hanımlara Mahsûs Gazete* was that a woman as a mother was also primarily in charge of the health and care of her children, thus the connection between the health of a woman and her child or her childhood became strongly interconnected. Therefore, in the time of modernization and westernization, besides the institutional reforms for children and for women that had been made in the state level, the modern ideas and methods were also circulated among the Ottoman Muslim women from the upper and middle classes through the articles of *Hanımlara Mahsûs Gazete*.

In terms of the health of children, the articles generally took the issue from the period of pregnancy,[733] and a lot of modern medical advice was given to pregnant women by doctors, mostly, by gynecologists. Besides those, it is very common to see descriptive essays about famous Ottoman gynecologists and professional midwives[734] among the articles of *Hanımlara Mahsûs Gazete*, and their advertisements in the section of the advertisements of the newspaper.[735] Moreover,

[733] For example: "Hamile Kadınlar Nasıl Vakit Geçirmeli!" *Hanımlara Mahsûs Gazete,* No. 281-79, (9 Cemâziyyelâhir 1318 \ 21 Eylül 1316 \ 4 October 1900), pp. 1-2; "Hamile Kadınlara Vesâyâ-ı Tıbbiye," *Hanımlara Mahsûs Gazete*, No. 377, (8 Cemâziyyelâhir 1320 \ 29 Ağustos 1318 \ 12 September 1902), pp. 1-2; Dr. Besim Ömer Paşa, "Gebelik," *Hanımlara Mahsûs Gazete,* No. 397, (7 Zilkâde 1320 \ 30 Kanûnisânî 1318 \ 5 February 1903), p. 1.

[734] For example: "Doktor Hafız Hilmi Beyefendi," *Hanımlara Mahsûs Gazete*, No. 112, (24 Zilhicce 1314 \ 15 Mayıs 1313 \ 26 May 1313), p. 8; "Gazetemiz Tabib-i Husûsîsi Doktor İzzetli Hafız Hilmi Beyefendi," *Hanımlara Mahsûs Gazete*, No. 125, (26 Rebîyyülevvel 1314 \ 14 Ağustos 1313 \ 26 August 1897), p. 7; "Kabile-i Şöhretşiar Hafız Hilmi Bey," *Hanımlara Mahsûs Gazete,* No. 27-229, (16 Cemâziyyelevvel 1317 \ 9 Eylül 1315 \ 22 September 1899), p. 5; "Kâbil-i Şehir Doktor Saadetli Besim Ömer Paşa Hazretleri," *Hanımlara Mahsûs Gazete*, No. 288-86, (29 Recep 1318 \ 9 Teşrînisânî 1316 \ 22 November 1900), pp. 3-4; "Gazetemiz Tabib-i Husûsîsi ve Ebeler Muallimi Doktor Hafız Hilmi Bey Efendi [News]," *Hanımlara Mahsûs Gazete*, No. 143, (6 Şabân 1315 \ 18 Kanûnievvel 1313\30 December 1897), p. 8.

[735] For example: "Madame Turasi: Paris Mekteb-i Tıbbiyesi'nden Muhrec Birinci Sınıf Ebe'' *Hanımlara Mahsûs Gazete,* No. 15, (2 Cemâziyyelevvel 1313 \ 9 Teşrînievvel 1311 \ 21 October 1895), p. 8; "Etibba-yı hâzıkadan ebe ve kadın hastalıkları tabib-i hususiyesi [Advertisement]," *Hanımlara Mahsûs Gazete [Supplementary],* No. 79, (16 Rebîyyülâhir 1314 \ 12 Eylül 1312 \ 24 September 1896), p. 2; "Ebe ve Kadın Hastalıkları Tabib-i Hususiyesi: Devâ-yı Cedid, Mekteb-i Tıbbiye-i Şahane Ebeler Muallimi Doktor Hafız Hilmi Bey [Advertisement]," *Hanımlara Mahsûs Gazete [Supplementary],* No. 79, (16 Rebîyyülâhir 1314 \ 12 Eylül 1312 \ 24 September 1896), p. 3.

the "letters of thanks" to gynecologists, professional midwives or their professors were seen among the articles of *Hanımlara Mahsûs Gazete.*[736] In other words, these constituted the evidence of how important the period of pregnancy was perceived in this era. Briefly, as it was clearly mentioned before, the period of childhood was very significant in the eyes of the Ottoman intellectuals, and intelligentsia in order to create the healthy future of the nation as well; therefore, from their daily diets to specific health problems, various articles about the health of children were written in order to inform the readers.[737]

The health problems of the Ottoman Muslim women were also discussed in the articles of *Hanımlara Mahsûs Gazete*. Especially, the importance of physical exercises for women was underlined in the articles, and some of the exercises were shown in images in the newspaper for the sake of the women as well.[738] In addition, women were informed about the illnesses and the modern treatment methods of these illnesses.[739] However, as it was clearly mentioned before, the importance of health of

[736] "Gazetemizin Tabib-i Husûsîsi ve Ebeler Muallimi Doktor İzzetli Hafız Hilmi Beyefendi'ye Teşekkürât-ı Mahsûsa," *Hanımlara Mahsûs Gazete,* No. 122, (7 Rebîyyülevvel 1314 \ 24 Temmuz 1313 \ 17 August 1896), p. 8; "Tabib-i Hazakatment Doktor İzzetli Hafız Hilmi Beyefendi'ye Teşekkürat-ı Mahsusamız," *Hanımlara Mahsûs Gazete,* No. 185, (18 Cemâziyyelâhir 1316 \ 22 Teşrînievvel 1314 \ 3 November 1898), pp. 2-3.

[737] Âile Hekimi, "Çocuklarda Kasrülbasar," *Hanımlara Mahsûs Gazete,* No. 20, (19 Cemâziyyelevvel 1313 \ 26 Teşrînievvel 1311 \ 7 November 1895), p. 4; Âile Hekimi, "Çocukların Yiyecekleri," *Hanımlara Mahsûs Gazete,* No. 20, (19 Cemâziyyelevvel 1313 \ 26 Teşrînievvel 1311 \ 7 November 1895), pp. 3-4; Âile Hekimi, ''Çocuk Hastalıkları: Çiçek Aşısı,'' *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), pp. 3-4; Âile Hekimi, "Çekidüzen Odası: Çocukların Dişleri," *Hanımlara Mahsûs Gazete,* No. 50, (6 Ramazân 1313 \ 8 Şubat 1311 \ 20 February 1896), p. 7; Mademoiselle Talya, "Çocukların Libâsı ve Muhâfaza-ı Sıhhati," *Hanımlara Mahsûs Gazete,* No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), s. 5.

[738] "Kadınlarda Jimnastik Yahut İlm-i Terbiye-i Beden," *Hanımlara Mahsûs Gazete,* No. 68, (20 Muharrem 1314 \ 20 Haziran 1312 \ 1 July 1896), pp. 4-5; D. Saime, "Kadınlarda Jimnastik Yahut İlm-i Terbiye-i Beden," *Hanımlara Mahsûs Gazete,* No. 83, (5 Cemâziyyelevvel 1314 \ 10 Teşrînievvel 1312 \ 13 October 1896), p. 7.

[739] Âile Hekimi, "Çekidüzen Odası: Sağır Olmamak İçin Bazı Tedbirler," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 6; Hafız Hilmi, "Veremin Usul-i Cedide Üzere Tedavisi," *Hanımlara Mahsûs Gazete*, No. 205-3, (18 Zilkâde 1316 \ 18 Mart 1315 \ 30 March 1899), p. 4; [Elif]. Rasime, "Hıfzıssıhhaya Dair," *Hanımlara Mahsûs Gazete*, No. 178, (27 Rebîyyülâhir 1316 \ 3 Eylül 1314 \ 15 September 1898), pp. 2-3; [Elif]. Rasime, "Veremin Çaresi,"

a human-being started to be perceived more preciously even in the period of pregnancy. Another issue, which was the issue of "*ıskât-ı cenîn*" (abortion), came to the agenda of the Ottoman intellectuals. Therefore, the articles about the issue of "*ıskât-ı cenîn*" could also be found among the articles of *Hanımlara Mahsûs Gazete*.[740]

Personal Care

As a women's newspaper, *Hanımlara Mahsûs Gazete* was also full of articles that informed women about the issue of physical beauty and make up tips. As it was mentioned before, an ideal Ottoman Muslim woman should also be shown as "beautiful" to her husband; therefore, the issue of beauty was also one of the most discussed topics in the articles of *Hanımlara Mahsûs Gazete*. Even though most of the articles in *Hanımlara Mahsûs Gazete* tried to underline the idea that the inner, in other words, moral beauty of a woman was more precious than the outer or physical beauty of a woman. However, the number of articles related to the physical beauty of women showed that the importance of the outer beauty of a woman could not be underestimated by the authors of *Hanımlara Mahsûs Gazete.*

In case of the issue of the outer beauty of the Ottoman Muslim women, in the newspaper, the articles of "Aile Hekimi" (Family's Doctor) called "Çeki Düzen

Hanımlara Mahsûs Gazete, No. 229-27, (16 Cemâziyyelevvel 1317 \ 9 Eylül 1316 \ 21 September 1899), pp. 3-4.

[740] Rana bint-i Saffet, "Iskât-ı Cenîn," *Hanımlara Mahsûs Gazete*, No. 258-56, (26 Zilhicce 1317 \ 13 Nisan 1316 \ 26 April 1900), pp. 3-4; "Çocuk Düşürenlere İbret," *Hanımlara Mahsûs Gazete*, No. 27, (5 Recep 1322 \ 2 Eylül 1320 \ 15 September 1904), pp. 422-423; "Iskât-ı Cenîn Cinayeti," *Hanımlara Mahsûs Gazete*, No. 568, (20 Cemâziyyelevvel 1324 \ 29 Haziran 1322 \ 12 July 1906), p. 6.

Odası" (Personal Care Room),[741] some of the articles of Mehmet Süleyman,[742] Mustafa Asım,[743] and Faik Sabri[744] were the main articles that they mentioned the

[741] Some of the examples of the articles of Âile Hekimi in the *Hanımlara Mahsûs Gazete*: Âile Hekimi, "Çeki Düzen Odası: Çehredeki Buruşuklar," *Hanımlara Mahsûs Gazete*, No. 21 (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), pp. 6-7; Âile Hekimi, "Çekidüzen Odası: Yüze Arız Olan Hastalıklar," *Hanımlara Mahsûs Gazete,* No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 5; Âile Hekimi, "Çeki Düzen Odası:" *Hanımlara Mahsûs Gazete*, No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 6; Âile Hekimi, "Çekidüzen Odası: Yüze Sürülen Şeyler," *Hanımlara Mahsûs Gazete*, No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 6; Âile Hekimi, "Çekidüzen Odası: Saçlar," *Hanımlara Mahsûs Gazete*, No. 26, (11 Cemâziyyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 November 1985), p. 5; Âile Hekimi, "Çeki Düzen Odası: Saçlara Nasıl Dikkat Etmeli?" *Hanımlara Mahsûs Gazete,* No. 27, (15 Cemâziyyelâhir 1313 \ 20 Teşrînisânî 1311 \ 2 December 1895), pp. 6-7; Âile Hekimi, "Çekidüzen Odası: Saçların Temizliği," *Hanımlara Mahsûs Gazete*, No. 28, (18 Cemâziyyelâhir 1313 \ 23 Teşrînisânî 1311 \ 6 December 1895), pp. 6-7; Aîle Hekimi, "Çekidüzen Odası: Saç Dökülmesi ve Müdavatı," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver]*, No. 29, (22 Cemâziyyelâhir 1313 \ 27 Teşrînisânî 1311 \ 9 December 1895), pp. 6-7; Âile Hekimi, "Çekidüzen Odası: Dişler," *Hanımlara Mahsûs Gazete,* No. 31, (29 Cemâziyyelâhir 1313 \ 4 Kanûnievvel 1311 \ 16 December 1895), pp. 5-6; Âile Hekimi, "Çekidüzen Odası: Dişlerin Hıfzıssıhhatı," *Hanımlara Mahsûs Gazete,* No. 33, (6 Recep 1313 \ 11 Kanûnievvel 1311 \ 23 December 1895), pp. 6-7; Âile Hekimi, "Çekidüzen Odası: Diş Ağrıları," *Hanımlara Mahsûs Gazete,* No. 45, (19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 February 1896), p. 7; Âile Hekimi, "Çekidüzen Odası: Diş Tozları," *Hanımlara Mahsûs Gazete,* No. 48, (29 Şabân 1313 \ 1 Şubat 1311 \ 13 February 1896), pp. 6-7; Âile Hekimi, "Çeki Düzen Odası: Dudakların Hıfzısıhhatı," *Hanımlara Mahsûs Gazete*, No. 36, (16 Recep 1313 \ 21 Kanûnievvel 1311 \ 2 January 1896), pp. 5-6; Âile Hekimi, "Çekidüzen Odası: Kirpikler – Kaşlar," *Hanımlara Mahsûs Gazete,* No. 55, (11 Şevvâl 1313 \ 14 Mart 1312 \ 26 March 1896), p. 8; Âile Hekimi, "Çekidüzen Odası: Yanaklar-Kulaklar," *Hanımlara Mahsûs Gazete,* No. 57, (25 Şevvâl 1313 \ 28 Mart 1312 \ 9 April 1896), p. 8; Âile Hekimi, "Çekidüzen Odası: El," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 7; Âile Hekimi, "Çekidüzen Odası: Eller ve Ellere Ayrılacak Vakit," *Hanımlara Mahsûs Gazete,* No. 62, (2 Zilhicce 1313 \ 2 Mayıs 1312 \ 15 May 1896), p. 7; Âile Hekimi, "Çekidüzen Odası: Ellerin Terlememesi İçin Çare," *Hanımlara Mahsûs Gazete,* No. 63, (9 Zilhicce 1313 \ 9 Mayıs 1312 \ 22 May 1896), p. 7.

[742] Some of the examples of the articles of Mehmet Süleyman in the *Hanımlara Mahsûs Gazete*: Mehmet Süleyman, "Muhafaza-i Hüsn ü Ân," *Hanımlara Mahsûs Gazete,* No. 89, (27 Cemâziyyelâhir 1314 \ 21 Teşrînisânî 1312 \ 3 December 1896), pp. 4-5; Mehmet Süleyman, "Çekidüzen Odası," *Hanımlara Mahsûs Gazete,* No. 89, (27 Cemâziyyelâhir 1314 \ 21 Teşrînisânî 1312 \ 3 December 1896), p. 8; Mehmet Süleyman, "Çekidüzen Odası," *Hanımlara Mahsûs Gazete,* No. 92, (19 Recep 1314 \ 12 Kanûnievvel 1312 \ 24 December 1896), p. 8; Mehmet Süleyman, "Çekidüzen Odası," *Hanımlara Mahsûs Gazete,* No. 93, (26 Recep 1314 \ 19 Kanûnievvel 1312 \ 31 December 1896), pp. 7-8.

[743] Some of the examples of the articles of Mustafa Asım in the *Hanımlara Mahsûs Gazete*: Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Düzgünler," *Hanımlara Mahsûs Gazete,* No. 288-86, (29 Recep 1318 \ 9 Teşrînisânî 1316 \ 22 November 1900), p. 4; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Saçlar ve Saç," *Hanımlara Mahsûs Gazete,* No. 289-87, (6 Şabân 1318 \ 16 Teşrînisânî 1316 \ 29 November 1900), pp. 1-3; Mustafa Asım, "Güzellik ve Tuvalet: Korsa," *Hanımlara Mahsûs Gazete,* No. 310-108, (9 Muharrem 1319 \ 26 Nisan 1317 \ 28 April 1901), pp. 1-3; Mustafa Asım, "Nasıl Güzelleşmeli," *Hanımlara Mahsûs Gazete,* No. 357, (8 Muhterem 1320 \ 4 Nisan 1318 \ 17 April 1902), pp. 2-3; Mustafa Asım, "Güzellik ve Tuvalet: Gençliği Muhâfaza," *Hanımlara Mahsûs Gazete*, No. 321-119, (8 Rebîyyülevvel 1319 \ 12 Temmuz 1317 \ 25 July 1901), pp. 3-4; Mustafa Asım, "Güzellik ve Tuvalet: İmtizâç ve Aheng-i Elvân," *Hanımlara Mahsûs Gazete,* No. 314-112, (18 Safer 1319 \ 24 Mayıs 1317 \ 6 June 1901), pp. 1-2; Mustafa Asım, "Güzellik ve Tuvalet: Aheng-i Hüsn ü Zerâfet" *Hanımlara Mahsûs Gazete*, No. 306-104, (21 Zilhicce 1318 \ 29 Mart 1317 \ 11 April 1901), pp. 3-5; Mustafa Asım, "Güzellik ve Tuvalet: İmtizâç ve Aheng-i Elvân," *Hanımlara Mahsûs Gazete*,

issue of the physical beauty of the Ottoman Muslim women. In these articles, from the elimination of wrinkles on the face, to the softness of hands; from the care for hair to the clearness of the teeth, from the proper make up tips to the methods of depilation; a lot of information could be found about how the Ottoman Muslim women could beautify themselves during the reign of Sultan Abdülhamid II. The most important point in these articles was that the articles generally advised its readers to use more natural methods to beautify themselves rather than buying imported liquids, mixtures and make up tools from the stores, because, according to the articles, these kinds of imported liquids, mixtures and make up tools contained different kinds of poisons that could be harmful for the health of the Ottoman Muslim women. In this sense, the articles recommended to the readers various natural mixtures for certain purposes or directed them to use harmless brands of the make-up tools.[745] Moreover, these brands were also presented to the taste of the

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No. 316-114, (3 Rebîyyülevvel 1319 \ 7 Haziran 1317 \ 20 June 1901), pp. 2-3; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat," *Hanımlara Mahsûs Gazete,* No. 292-90, (27 Şabân 1318 \ 7 Kanûnievvel 1316 \ 20 December 1900), pp. 2-3; Mustafa Asım, "Yüzdeki Buruşukluklar," *Hanımlara Mahsûs Gazete,* No. 324-122, (29 Rebîyyülevvel 1319 \ 2 Ağustos 1317 \ 15 August 1901), pp. 1-3; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Çehre Buruşukları," *Hanımlara Mahsûs Gazete,* No. 290-88, (16 Şabân 1318 \ 26 Teşrînisânî 1316 \ 9 December 1900), pp. 3-4; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Şişmanlık ve Zayıflık," *Hanımlara Mahsûs Gazete,* No. 299-97, (24 Şevvâl 1318 \ 1 Şubat 1316 \ 14 February 1901), pp. 3-5; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Gözler," *Hanımlara Mahsûs Gazete,* No. 301-99, (9 Zilkâde 1318 \ 15 Şubat 1316 \ 28 February 1901), pp. 2-3; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Göğüs ve Memeler," *Hanımlara Mahsûs Gazete,* No. 101-303, (23 Zilkâde 1318 \ 1 Mart 1317 \ 14 March 1901), pp. 2-3; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Ayak ve Ayakkabılar," *Hanımlara Mahsûs Gazete,* No. 305-103, (7 Zilhicce 1318 \ 15 Mart 1317 \ 28 March 1901), pp. 1-2; Mustafa Asım, "Güzellik ve Tuvalet: Mücevherat," *Hanımlara Mahsûs Gazete*, No. 105-307, (28 Zilhicce 1318 \ 5 Nisan 1317 \ 18 April 1901), pp. 2-3; Mustafa Asım, "Güzellik ve Tuvalet: Eldiven ve Şemsiye," *Hanımlara Mahsûs Gazete,* No. 308-106, (5 Muharrem 1319 \ 11 Nisan 1317 \ 1 May 1901), pp. 2-3.

[744] Some of the examples of the articles of Faik Sabri in the *Hanımlara Mahsûs Gazete*: Faik Sabri, "Ellerin Güzelliğini Muhafaza," *Hanımlara Mahsûs Gazete,* No. 10, (23 Safer 1321 \ 8 Mayıs 1319 \ 21 May 1903), pp. 225-227; Faik Sabri, "Makale-i Mahsusa: Güzellik," *Hanımlara Mahsûs Gazete,* No. 11, (30 Safer 1321 \ 15 Mayıs 1319 \ 28 May 1903), pp. 247-248; Faik Sabri, "Makale-i Mahsusa: Saçların Muhafaza-i Sıhhat ve Taraveti," *Hanımlara Mahsûs Gazete,* No. 13, (15 Rebîyyülevvel 1321 \ 29 Mayıs 1319 \ 11 June 1903), pp. 295-297; Faik Sabri, "Dişlerin Muhâfaza-i Sıhhat ve Taraveti," *Hanımlara Mahsûs Gazete,* No. 28, (2 Recep 1321 \ 11 Eylül 1319 \ 24 September 1903), pp. 648-649.

[745] Ahmet Farukî, "Beyaz Kamelya Pudrası," *Hanımlara Mahsûs Gazete,* No. 79, (16 Rebîyyülevvel 1314 \ 12 Eylül 1312 \ 24 September 1896), pp. 6-7; "Zambak Pudrası," *Hanımlara Mahsûs Gazete,* No. 240-38, (4 Şabân 1317 \ 25 Teşrînisânî 1315 \ 7 December 1899), pp. 2-3; "Pudralar Hakkında

readers with the help of frequent advertisements, which appeared in the section for advertisements.

News and Advertisements

The news and the advertisement parts of *Hanımlara Mahsûs Gazete* were very significant and informative sections of the newspaper, because they could be identfied as the concrete reflections of the articles and stories in *Hanımlara Mahsûs Gazete.* In other words, what was read in the article could also be related to the domestic or foreign news published in the newspaper, or it could be addressed to a particular advertisement. Especially, the the advertisements in *Hanımlara Mahsûs Gazete* were very informative and useful for tracing the transformation in the Ottoman Muslim society in the late nineteenth century.

News

Even though *Hanımlara Mahsûs Gazete* presented itself as a "newspaper" regarding its title, some of the issues of *Hanımlara Mahsûs Gazete* did not have special sections called "Dâhilî Havâdis or Havâdis-i Dâhiliye" (Domestic News) and "Hâricî Havâdis or Havâdis-i Hâriciye" (Foreign News). However, by protecting its informative and educational characteristics, *Hanımlara Mahsûs Gazete* also continued to inform its readers about domestic and foreign news without categorizing them under certain sections. Especially during the first two years of the publishing of the newspaper, sections for the news were identified clearly in *Hanımlara Mahsûs*

Bir Mütalaa-i Sıhhiye," *Hanımlara Mahsûs Gazete,* No. 277-75, (11 Cemâziyyelevvel 1318 \ 24 Ağustos 1316 \ 6 September 1900), pp. 1-2.

Gazete. However, after two years, the newspaper preferred to use "Havâdis" (News),[746] "Havâdis-i Müteferrika" (Assorted News), [747] "Havâdis-i Nisâiye" (News About Women),[748] or it preferred to publish them without any title.

Besides these sections, there was another part in *Hanımlara Mahsûs Gazete* called "Muhâbere-i Aleniyye" (Public Communication).[749] Actually, this section functioned as a public platform of the newspaper, through which the newspaper contacted its readers personally. For example, in one of these sections, the newspaper wrote addressing Hacer Hanımefendi, the daughter of Nuri Bey, in order to inform her that her question, sent to the newspaper, was published that week and if she would form and send other good questions, the newspaper would be happy to receive them.[750] In another section of "Muhâbere-i Aleniyye," the newspaper notified its reader, Zehra Hanım that her silken handkerchief sent to the newspaper had arrived although the riddle had not yet. Due to this reason, the newspaper requested Zehra Hanım to send it to the newspaper again.[751] In another one, the newspaper called the daughter of the Yusuf Paşa, Nezihe Hanım to send the answers of her riddles.[752] In other words, via this section, *Hanımlara Mahsûs Gazete* could directly refer to and reach its readers personally.

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[746] "Havâdis," *Hanımlara Mahsûs Gazete*, No. 204-2, (11 Zilkâde 1316 \ 11 Mart 1315 \ 23 March 1899), pp. 5-6.

[747] "Havâdis-i Müteferrika," *Hanımlara Mahsûs Gazete,* No. 166, (3 Safer 1316 \ 11 Haziran 1314 \ 23 June 1898), pp. 3-4.

[748] "Havâdis-i Nisâiye," *Hanımlara Mahsûs Gazete,* No. 20, (5 Cemâziyyelevvel 1321 \ 17 Temmuz 1319 \ 30 June 1903), pp. 471-472.

[749] "Muhâbere-i Aleniye," *Hanımlara Mahsûs Gazete,* No. 323-12, (22 Rebîyyülâhir 1319 \ 26 Temmuz 1317 \ 8 August 1901), p. 7.

[750] "Muhâbere-i Aleniye," *Hanımlara Mahsûs Gazete,* No. 65, (29 Zilhicce 1313 \ 30 Mayıs 1312 \ 11 June 1896), p. 8.

[751] "Muhâbere-i Aleniye," *Hanımlara Mahsûs Gazete,* No. 354, (17 Zilhicce 1319 \ 14 Mart 1317 \ 27 March 1901), p. 7.

[752] "Muhâbere-i Aleniye," *Hanımlara Mahsûs Gazete,* No. 352, (25 Zilhicce 1319 \ 21 Şubat 1317 \ 6 March 1901), p. 8.

In the section "Dâhilî Havâdis or Havâdis-i Dâhiliye" (Domestic News) and in other related sections, the news about events that happened in the Ottoman Empire was presented to the readers. For example, under these sections, the donations for orphan girls at the proper age of marriage,[753] the imperial decrees of the Sultanate,[754] the establishment of new schools in the Ottoman Empire,[755] the publishing of new books by the authors of *Hanımlara Mahsûs Gazete,*[756] the returns of the administration of the Regie,[757] the births, deaths and marriages of the people from the Sultanate, statesmen, their family members, male and female intellectuals or other people from the Ottoman high society; in other words, appropriate events that happened in the Ottoman Empire were announced to the readers of the *Hanımlara Mahsûs Gazete.* On the other hand, in the section of the "Hâricî Havâdis or Havâdis-i Hâriciye" and in other related sections, the news about the events that happened in the Ottoman Empire was presented to the readers. For example, under these sections, the trips of the emperors of foreign countries and their family members to other countries,[758] natural disasters or fires that happened in foreign countries,[759] reports

[753] "Dâhilî Havâdis," *Hanımlara Mahsûs Gazete,* No. 10, (18 Rebîyyülahir 1313 \ 21 Eylül 1311 \ 3 October 1895), p. 5.

[754] "Dâhili Havâdis," *Hanımlara Mahsûs Gazete,* No. 15, (2 Cemâziyyelevvel 1313\ 9 Teşrînievvel 1311\ 21 October 1895), p. 4.

[755] "Dâhili Havâdis," *Hanımlara Mahsûs Gazete,* No. 30, (25 Cemâziyyelâhir 1313 \ 30 Teşrînisânî 1311 \ 12 December 1895), p. 5.

[756] ibid., p. 5.

[757] "Dâhili Havâdis," *Hanımlara Mahsûs Gazete*, No. 35, (13 Recep 1313 \ 18 Kanûnievvel 1311 \ 30 December 1895), p. 5.

[758] "Hârici Havâdis," *Hanımlara Mahsûs Gazete,* No. 57, (25 Şevvâl 1313 \ 28 Mart 1312 \ 9 April 1896), p. 7.

[759] "Hârici Havâdis," *Hanımlara Mahsûs Gazete,* No. 59, (10 Zilkâde 1313 \ 11 Nisan 1312 \ 23 April 1896), p. 8.

from foreign newspapers about the events in other countries,[760] memorial ceremonies in foreign countries,[761] briefly, selective events that happened outside the lands of the Ottoman Empire were declared to the readers of *Hanımlara Mahsûs Gazete.* However, as it was said after two years of publishing of *Hanımlara Mahsûs Gazete,* actually the newspaper did not categorize the news according to the *lieu* that they took place. For example, in the section of "Havâdis-i Müteferrika" (Assorted News), the news from the Ottoman Empire was given to the readers with foreign news.[762]

Advertisements

The section for advertisements in the newspaper is a very important source to trace the daily trends in various sectors at the same time. In *Hanımlara Mahsûs Gazete*, generally, the last pages of the newspaper were left for the advertisements. However, with some of the issues, the newspaper also gave a supplement just for the advertisements. Actually, the section for the advertisements in *Hanımlara Mahsûs Gazete* included most illustrated pages of the newspaper. Some of these illustrations were related to the advertisements that were published in the newspaper, whereas some of them were irrelevant, it was just put on the page in order to draw the attention of the readers. In this section of *Hanımlara Mahsûs Gazete,* it is more common to find the advertisements of various shops, language and music instructors, doctors, dentists, pharmacies, houses for rent and sale, wet nurses, newly published books and jewelries.

[760] "Hârici Havâdis," *Hanımlara Mahsûs Gazete,* No. 63, (9 Zilhicce 1313 \ 9 Mayıs 1312 \ 22 May 1896), p. 7.

[761] "ibid., p. 7.

[762] "Havâdis-i Müteferrika," *Hanımlara Mahsûs Gazete,* No. 166, (3 Safer 1316 \ 11 Haziran 1314 \ 23 June 1898), pp. 3-4.

With the start of professionalization in the health sector in the era of modernization and westernization, in *Hanımlara Mahsûs Gazete,* it is not suprising to see the advertisements of doctors who were specialized in various fields and used new and modern treatments methods. For example, in the advertisement of "Doktor Bandırmalı" (Doctor Bandırmalı), it was said that Dr. Bandırmalı was specialized in diseases of neurology, and internal medicine; and it was indicated that he cured his patients according to the new treatments in modern medicine.[763] In another advertisement, Dr. Mazhar, who was specialized in diseases related to heart, stomach, liver and nerves, was introduced to the readers of *Hanımlara Mahsûs Gazete*.[764] Moreover, there were a lot of advertisements of doctors who were specialized in the diseases related to women and children.[765] For example, in one of the advertisemens of *Hanımlara Mahsûs Gazete*, Dr. Hüsnü Şakir Bey, who graduated from Paris Medical School in the fields of gynecology and pediatry, was presented to the readers of *Hanımlara Mahsûs Gazete*.[766] Moreover, among the advertisements of *Hanımlara Mahsûs Gazete*, the new treatment methods for the health of women and their children were also presented to the readers. For example, in his advertisement, the professor of the midwives in the Imperial Medical School, Hafız Hilmi Bey declared that he could cure the illness of *hummâ-yı nifâsiye*

[763] "Doktor Bandırmalı [Advertisement]," *Hanımlara Mahsûs Gazete [Supplementary],* No. 73, (26 Safer 1314 \ 25 Temmuz 1312 \ 6 August 1896), p. 3.

[764] "Doktor Mazhar: Kalp, Mide, Ciğer ve Sinir Hastalıkları Mütehassısı [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 310-108, (9 Muharrem 1319 \ 26 Nisan 1317 \ 9 May 1901), p. 8.

[765]"Doktor Arif, Emrâz-ı Dâhiliye, Sinir: Kadın ve Çocuk Hastalıkları Mütehassısı [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 8, (9 Safer 1321 \ 24 Nisan 1319 \ 7 May 1903), p. 192.

[766] "Paris Tıbbiye Darülfünun'undan Diplomalı, Kadın ve Çocuk Hastalıklarıyla Ebelik Mütehassısı: Doktor Hüsnü Şakir Bey [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 338, (11 Şabân 1319 \ 8 Teşrînisânî 1317 \ 21 November 1901), p. 8.

(puerperal fever) with a newly invented serum. In addition, it was said in the advertisement that he was specialized in diseases related to the uterus.[767]

The effect of westernization on the education of the Ottoman Muslim women could also be traced in the advertisements published in the *Hanımlara Mahsûs Gazete.* Westernization also affected the curriculum of *konâk eğitimi* (home-schooling) of the Ottoman Muslim ladies, and in time, western languages started to be taught to the Ottoman Muslim girls and children. In order to meet this "demand" for learning western languages, the teachers started to publish advertisements in order to find students. For example, in her advertisement, *mademoiselle* L. Pierrar told that she had a diploma from the Academy of Paris, and that she worked in the American Girls' College in Üsküdar, and wanted to give French lessons to young girls and little children.[768] In another advertisement called "Lisan ve Piyano Muallimesi (Language and Piano (Female) Intsructor)," it was said that an English teacher who had a wonderful level of education and morality wanted to give English, French and German courses to whom it might be interesting.[769]

The advertisements of the shops always had a place in the section of the advertisements in *Hanımlara Mahsûs Gazete*. For example, in one of the advertisements of *Hanımlara Mahsûs Gazete*, "Meşhur Gömlekçi Mağazası: İç Çamaşırları ve Cihâz Fabrikası" (Famous Shirt Shop: Lingerie and Dowry Factory)

[767] "Ebe ve Kadın Hastalıklar Tabib-i Hususisi: Mekteb-i Şahane Ebeler Muallimi Doktor Hafız Hilmi Bey [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 233-31, (14 Cemâziyyelâhir 1317 \ 7 Teşrînievvel 1315 \ 19 October 1899), p. 2.

[768] "Mademoiselle L. Pierrar [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 193, (16 Şabân 1316 \ 18 Kanûnievvel 1314 \ 30 December 1898), p. 4.

[769] "Lisan ve Piyano Muallimesi [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 204-2, (11 Zilkâde 1316 \ 11 Mart 1315 \ 23 March 1899), p. 2.

was presented to the readers.[770] In the advertisement, it was said that various kinds of lingeries and wonderful pieces for young girls' dowries could be found in this shop.[771] In another advertisement, "Tring Mağazası" (Tring) was introduced to the readers, and in the advertisement it was said that all kinds of latest-fashion fabrics, dresses for women and for little girls and coats for children could be found in this shop.[772] The advertisement of "Karlman ve Blumberg Mağazası" (Karlman and Blumberg) was one of the most published shop advertisements in the section for the advertisments of *Hanımlara Mahsûs Gazete.*[773]

Apart from these advertisements, various other advertisements could be seen in *Hanımlara Mahsûs Gazete*. For example; the advertisement of a dye for clothes,[774] a shop for big cameras,[775] sewing machines,[776] washing machines,[777] owens,[778] pure

[770] "Meşhur Gömlekçi Mağazası: İç Çamaşırları ve Cihâz Fabrikası [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 503, (23 Muharrem 1323 \ 17 Mart 1321 \ 30 March 1905), p. 7.

[771] ibid., p. 7.

[772]"Galata'da Karaköy Caddesinde: Tring Mağazası [Advertisement]," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver]*, No. 28, (18 Cemâziyyelâhir 1313 \ 23 Teşrînisânî 1311 \ 6 December 1895), p. 4.

[773] "Karlman ve Blumberg Mağazası [Advertisement]," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver]*, No. 29, (22 Cemâziyyelâhir 1313 \ 27 Teşrînisânî 131 \ 9 December 1895), p. 4.

[774] "Savon Maypole [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 191, (1 Şabân 1316 \ 3 Kanûnievvel 1314 \ 15 December 1898), p. 4.

[775] "Büyük Fotoğraf Makineleri Mağazaları [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 327, (21 Cemâziyyelevvel 1319 \ 23 Ağustos 1317 \ 5 September 1901), p. 7.

[776] "61 Numeralı nüshamıza mahsûs olan dikiş makinesi mükâfatı," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver 67]*, No. 67, (13 Muharrem 1314 \ 13 Haziran 1312 \ 25 June 1896), p. 1;"Gazetemizin Bu Nüshası İçin Tahsis Edilen Dikiş Makinesi Mükâfatı," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver 81]*, No. 81, (1 Cemâziyelevvel 1314 \ 26 Eylül 1312 \ 8 October 1896), p. 1; "Bu Nüshamıza Bil-Cümle Müşterilerimizle Abonelerimize Hediye-i Mahsûsası Dahi Bir Dikiş Makinesidir," *[Hanımlara Mahsûs Gazete'nin İlavesi 83],* No. 83, (15 Cemâziyelevvel 1314 \ 10 Teşrînievvel 1312 \ 22 November 1896), p. 1; "New Home Dikiş Makinesi," *Hanımlara Mahsûs Gazete*, No. 23-225, (17 Rebîyyülahir 1316 \ 12 Ağustos 1315 \ 24 August 1899),p. 4; "Yeni Bir Dikiş Makinesi," *Hanımlara Mahsûs Gazete*, No. 334, (11 Recep 1319 \ 11 Teşrînievvel 1317 \ 24 October 1901), p. 7; "Kabil-i Nakl Bir Dikiş Makinesi," *Hanımlara Mahsûs Gazete*, No. 349, (4 Zilkâde 1319 \ 30 Kanûnisânî 1317 \ 12 February 1902), p. 5; "Yeni Bir Dikiş Makinesi," *Hanımlara Mahsûs Gazete*, No. 350, (11 Zilkâde 1319 \ 7 Şubat 1317 \ 20 February 1902), p. 5; "Paris Sergi-i Umumiyesinde Singer Makineleri," *Hanımlara Mahsûs Gazete*, No. 79-281, (9 Cemâziyyelahir 1318 \ 21 Eylül 1316 \ 4 October 1900), p. 6; "Singer Makineleri ve Elişleri," *Hanımlara Mahsûs Gazete*, No. 9, (6 Safer 1321 \ 1 Mayıs 1319 \ 14 May 1903), pp. 201-202; "Singer Sergisi," *Hanımlara Mahsûs Gazete*, No. 37, (6 Ramazân 1321 \ 13 Teşrînisânî 1319 \ 26 November 1903), pp. 861-862; "Singer Kumpanyasının

gluten bread,[779] on sale pianos,[780] dermatological creams,[781] Turkish delight,[782] skin powders,[783] fish-oil,[784] and even oat flour[785] were introduced to the readers via the advertisement of *Hanımlara Mahsûs Gazete.* Regarding these advertisements, it is obvious that the advertisements in *Hanımlara Mahsûs Gazete* not only show some trendy shops for clothes, or musical instruments, but also the products of famous brands. Therefore, it is not wrong to say that the target audience of the advertisements of these products was female members of the upper and the middle classes of the Ottoman society rather than their lower class counterparts.

Briefly, the sections for the news and the advertisements of *Hanımlara Mahsûs Gazete* function as showcases of the newspaper, which were opened to the daily life of the late nineteenth century Ottoman Empire, and which brought a fresh, modernized and westernized atmosphere. The reflection of these news and

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Dördüncü Sanayi-i Nefise Sergisi," *Hanımlara Mahsûs Gazete*, No. 558, (9 Rebîyyülevvel 1324 \ 20 Nisan 1322 \ 3 May 1906), p. 6; "Singer Sergisine Ziyaret," *Hanımlara Mahsûs Gazete*, No. 16, (3 Muharrem 1326 \ 24 Kanûnisânî 1323 \ 6 February 1908), pp. 6-7; "Elektrikli Dikiş Makineleri," *Hanımlara Mahsûs Gazete*, No. 397, (14 Zilkâde 1320 \ 30 Kanûnisânî 1318 \ 12 February 1903), p. 6.

[777] "Çamaşır Makinesi," *Hanımlara Mahsûs Gazete*, No. 9, (6 Safer 1321 \ 1 Mayıs 1319 \ 14 May 1903), pp. 202-203.

[778] "Elektrikli Fırın," *Hanımlara Mahsûs Gazete*, No. 360, (29 Muharrem 1320 \ 25 Nisan 1318 \ 8 May 1902), p. 6.

[779] "Halis Glüten Ekmeği [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 1, (29 Zilhicce 1321 \ 4 Mart 1320 \ 17 March 1904), p. 16.

[780] "Thurmer Piyanoları: Ferd Thurmer [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 12, (8 Rebîyyülevvel 1321 \ 22 Mayıs 1319 \ 4 June 1903), p. 283.

[781] "Dermophile [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 3, (13 Muharrem 1322 \ 18 Mart 1320 \ 31 March 1904), p. 48.

[782] "On Paraya Bir Kutu Lokum [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 8, (18 Safer 1322 \ 22 Nisan 1320 \ 5 May 1904), p. 127.

[783] "Poudre de Girofflée [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 522, (9 Cemâziyyelâhir 1323 \ 28 Temuz 1321 \ 10 August 1905), p. 7.

[784] "Huile de Hogg de Foies Frais Morue [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 36, (26 Cemâziyyelevvel 1326 \ 12 Haziran 1324 \ 25 June 1908), p. 8.

[785] "Fleure d'Avoine: Knorr: La Meilleure Nourriture Pour Enfants [Advertisement]," *Hanımlara Mahsûs Gazete,* No. 39, (17 Cemâziyyelâhir 1326 \ 3 Temmuz 1324 \ 16 July 1908), p. 8.

advertisements in the daily lives of the Ottoman Muslim women from the upper and middle classes of the Ottoman society of the Hamidian era will be clearly shown in the third chapter of the thesis as well.

Fashion

The issue of fashion was one of the most discussed topics in *Hanımlara Mahsûs Gazete*. However, as it was seen on the pages of *Hanımlara Mahsûs Gazete,* the issue of fashion was taken into consideration from two perspectives. On the one hand, in the articles about fashion, harms of fashion were mentioned to the readers of the newspaper; on the other hand, most of the issues of *Hanımlara Mahsûs Gazete* had special sections for the introduction of the lastest-fashion-clothes to their readers. Moreover, in the newspaper, the dress patterns of some of the lastest-fashion-clothes and instructions about how to manufacture these clothes were also presented to the readers. Furthermore, in these sections, not only the lastest-fashion clothes for women were presented to the readers, but also clothes for children from different ages were brought onto display.

Considering the number of articles about the issue of fashion, it was hard to decide on a general view about the perspective of the authors of *Hanımlara Mahsûs Gazete*. Moreover, studying a newspaper which included different kinds of views on its pages by nature required to avoid generalizations based on the ideas of the authors. However, it could be assumed from the articles on fashion in *Hanımlara Mahsûs Gazete* that being a loyal slave of fashion was not recommended to the readers of the newspaper. For example, in one of the articles about fashion in *Hanımlara Mahsûs Gazete,* it was asked a person who was familiar with arts and

elegance in general about his views on fashion. As a response to this question, according to the article, that person said that fashion should be followed, but not closely, just remotely. In other words, when a new style of fashion was introduced to people, it should not be followed immediately. For the article, the reason for this behavior was explained firstly because if it turned into a habit, it could become a financial disaster for the family's budget. Secondly, every fashion could not be appropriate for the elegance of every Ottoman Muslim woman. An Ottoman Muslim lady had to look elegant. In this sense, according to the article, fashion should be followed from a distance; however, it should not be totally refused, or closely imitated.[786]

In another article, Gülistan İsmet shared her thoughts about fashion with her readers. In her article called "Musahâbe: Moda Nereden Çıkıyor?" (Conversation: Where Does Fashion Come From?), Gülistan İsmet said that in order to beautify herself, a person should pay attention to two principles, which were harmony and appropriateness; however, fashion was against these two principles.[787] She also added that even though fashion offered inappropriate and bizarre clothing to people, some of them accepted this style of clothing, and thought that this type of clothing was the latest fashion, and the ones who did not follow this trend were considered rude.[788] However, Gülistan İsmet did not think that people in general should totally get rid of fashion; therefore, she thought that if appropriate modifications could be applied on clothing, which was introduced as the lastest fashion, this modified version of fashion could be suitable and acceptable for the Ottoman Muslim lady.

[786] "Moda," *Hanımlara Mahsûs Gazete,* No. 242-40, (16 Şabân 1317 \ 7 Kanûnievvel 1315 \ 21 December 1899), p. 3.

[787] Gülistan İsmet, "Musâhabe: Moda Nereden Çıkıyor?" *Hanımlara Mahsûs Gazete,* No. 290-88, (16 Şabân 1318 \ 26 Teşrînisânî 1316 \ 9 December 1900), p. 3.

[788] ibid., p. 3.

Lastly, Gülistan İsmet, again, wanted to advise her readers about not wasting their money in order to follow up the latest trends.[789] Briefly, as it was seen in the previous article, Gülistan İsmet also said that fashion should not be entirely accepted by the Ottoman Muslim women, but should be modified appropriately. In addition, she could not accept wasting money on fashion, and she recommended the same behavior to her readers as well.

Moreover, in some of the articles of *Hanımlara Mahsûs Gazete,* the critical writings about fashion did not only target "fashion" in general, but also criticized it by focusing on particular clothes for women. For example, in his article called "Çarşaflar ve Peçeler" (Covering Garments and Veils), Mustafa Asım complained about the new style of contemporary *çarşaf*s and *peçe*s of the Ottoman Muslim women who wore them when they went out, especially for shoping.[790] According to Mustafa Asım, these *çarşaf*s and *peçe*s were not compatible with the Islamic faith, and they became a kind of ornament for the Ottoman Muslim women rather than an outfit for Islamic covering.[791] Moreover, in his article, Mustafa Asım presented the opinions of a French woman who lived in Thessalonica about the outfits of the Ottoman Muslim ladies who lived in different parts of İstanbul. As Mustafa Asım reported, according to her, the outfits of these women, especially their *çarşaf*s and *peçe*s were not suitable for Islamic covering; in fact, they were made of the best and heavy silk fabric and composed of an imitation of the European *jupe* and an ornate cape. For this French woman, the Muslim Ottoman women made a few modifications on this European form of outfit in order to islamicize it; that was all.

[789] ibid., p. 3.

[790] Mustafa Asım, "Çarşaflar ve Peçeler," *Hanımlara Mahsûs Gazete,* No. 291-89, (20 Şabân 1318 \ 30 Teşrînisânî 1316 \ 13 December 1900), pp. 3-4.

[791] ibid., p. 3.

The same situation was also valid for *peçe*s.[792] Mustafa Asım confirmed what the French woman said about the outfits of the Muslim Ottoman women. However; he also responded to her that this situation was only valid for some Ottoman Muslim women. Yet, for these women, he agreed with what the French woman said, and actually, he thought that this French woman did not describe these outfits adequately. For example, according to Mustafa Asım, this French woman did not mention the beribboned, adorned and very much tight-fitting *çarşaf*s, tiny and gauzy *peçe*s, which started a finger-length above the chin, and the *décolleté* shown under the cape, which was not compatible with the Islamic rules. Moreover, Mustafa Asım said that if this French woman talked about the outfits the Ottoman Muslim women wore in the promenades and summer places, she was right again. Yet, Mustafa Asım thought that this French woman did not mention these outfits, because even she did not see anything compatible with Islam in these outfits.[793] In this sense, Mustafa Asım criticized the Ottoman Muslim women who wore these kinds of outfits when they went out for promenades or shopping; and stated that even the British or American women did not prefer to wear these kinds of heavily ornate and silky outfits when they went out. Contrarily, they preferred to wear the simplest and most elegant coverings. The heavily ornate, beribboned and silky outfits were neither compatible with Islam nor with Christianity.[794] Finally, Mustafa Asım admitted that they (he used "we" here without any explanation about who "we" referred to) were sure if the Ottoman Muslim women continued to imitate others, and therefore, continued to reduce the level of covering and increase the level of ornation in their outfits, the

[792] ibid., p. 3.

[793] ibid., pp. 3-4.

[794] ibid., p. 4.

society (he used "we" here again, but I preferred to translate it as "society") would suffer by this act.[795]

Furthermore, as it was mentioned before, in the fashion sections of *Hanımlara Mahsûs Gazete,* not only Ottoman Muslim women were addressed, but also Ottoman Muslim children were the target. In the era of modernization and westernization, perspectives towards children changed in the Ottoman Empire. Therefore, the daily lives of the Ottoman Muslim children were affected by this change, and for Ottoman children, new institutions on state level and new ideas on an intellectual level were introduced to the Ottoman society. The fashion was also influenced by this transformation; for instance, clothing of children became a new field of specialization in fashion, which was designed just for children. The reflections of this transformation started to be seen on the fashion pages of *Hanımlara Mahsûs Gazete* as well. For example, a variety of clothing for children of a certain age was presented to the readers.[796] In addition, on the shop advertisements, availability of the latest-fashion for children was specifically emphasized.[797]

As it may clearly seen, in most of the the articles in *Hanımlara Mahsûs Gazete*, the issue of fashion (*moda*) was discussed generally discussed along with the issue of prodigality (*isrâf*), health (*hıfzısıhha*) or ornamentation (*süsleme*). The religious doctrines were always reminded to the readers and it was advised to them that a Muslim Ottoman Woman should also have an Islamically proper outlook in the

[795] ibid., p. 4.

[796] For example: "Biçim ve Dikiş: 4-6 Yaşındaki Kız Çocukları İçin Gömlek," *Hanımlara Mahsûs Gazete*, No. 34, (16 Şabân 1321 \ 24 Teşrînievvel 1319 \ 6 November 1903), p. 796; Melahat, "Biçim ve Dikiş: 3-5 Yaşındaki Kız Çocukları İçin Kırmalı Elbise," *Hanımlara Mahsûs Gazete,* No. 35, (22 Şabân 1321 \ 30 Teşrînievvel 1319 \ 12 November 1903), pp. 816-817.

[797] For example: "Galata Karaköy Caddesinde Tring Mağazası," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver]*. No. 30, (25 Cemâziyyelâhir 1313 \ 30 Teşrînisânî 1311 \ 12 December 1895), p. 4; "Karamürsel Fes Çuha Fabrikası İdârehânesinden Vârid Olan İlândır," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 37, (23 Recep 1313 \ 28 Kanûnievvel 1311 \ 9 January 1896), p. 2.

society and should spend considerably, especially when she wanted to spend her money for the sake of fashion. However, the importance of covering (*tesettür*) was always emphasized in the articles, and, it was adviced to women that a Muslim Ottoman woman should be chaste and virtuous, and should cover herself according to the Islamic doctrines. Yet on the other hand, the newspaper continued to publish the examples of the latest fashion clothes and the advertisements of the shops that they sold these outfits. Therefore, it is obvious to see that the Ottoman Muslim woman, who was created throught the articles in the *Hanımlara Mahsûs Gazete,* was the "ideal" one, and there were also "others," among the readers as well as in the society, who could not easily match with this idealization.

To sum up, with its distinguished leading authors, notable poets, elaborate but serious layout, rich contents and charitable activities, throughout thirteen years of its publication, *Hanımlara Mahsûs Gazete* left a mark in the daily lives of most of its readers who were from the upper and middle classes of the Ottoman society of the late nineteenth century. Whether it was the ideology of Sultan Abdülhamid II or the Ottoman intellectuals of the late nineteenth century, the idea of creating an "ideal Ottoman Muslim woman" and her child in order to cure the sick man of Europe and build a prosperous nation for the future was shaped in the era of modernization and westernization, and manifested itself in newspapers and the magazines; therefore, *Hanımlara Mahsûs Gazete* also tried to accomplish its duty in this process. In this sense, it became a rich source to portray the everyday lives of its readers from the daily routine of their households to their personal care practices.

CHAPTER 4

EVERYDAY LIVES OF OTTOMAN MUSLIM WOMEN:
OTTOMAN MUSLIM WOMAN AS AN "EDUCATED HOUSEMAKER"

The nineteenth century constituted the period when the Ottoman Empire witnessed a profound transformation in its society and welcomed the accelerating impacts of westernization. Starting with the *Tanzîmât* reforms, the creation of the concept of the Ottoman "citizenship" paved the way for a fresh understanding of "new identities" for the Ottoman subjects. Moreover, the printing press provided a limited public sphere for the Ottoman intellectuals in order to discuss the construction of these "new identities." In search of a cure for the backwardness of the "sick man of Europe," the previously neglected issues such as women and children gained more currency during this construction process. Especially after the *Tanzîmât* era, "the question of women" took its place on the agenda of the high officials and the intellectuals of the empire and various discussions had been made about the way of women's lives. As the gatekeepers of the household and mothers of the future generations, the duties of women in the society gained more significance and the state took responsibility to modernize the way of living of women in order to create a modern society. Moreover, this responsibility included the interference of the state in not only to the private spheres of women, which was basically "the household," but also to their public spheres, which was expanded by the increase in the appearance of the women in the society. In this process, the everyday life of Ottoman women started to be changed and became more modern in a way of Ottoman understanding.

Placed in the core of the life of ottoman women, children also became essential for the Ottoman Empire's sake, thus the Ottoman intelligentsia and intellectuals started to perceive the Muslim Ottoman child (0 - 12 years old) as an individual and became more focused on the modernization of childhood in order to save "the future" of a prosperous nation. Therefore, the aim of creating a prosperous nation induced the state and the intellectuals to bring new and modern approaches upon the traditional methods and perspectives about children and childhood, which then became "extensively acceptable social truths."[798] Instead of the traditional dogmas and institutions in the concepts of "the child," "child rearing," "child education," "children's health" and "nutrition," a more modern and westernized outlook replaced the issue. In this sense, the transformation of Ottoman understanding towards children gave birth to changes in everyday life Ottoman women. Especially, modernization of child rearing and reforms in various fields that related to children shaped the meaning of "ideal motherhood" in Ottoman sense, and the lives of girls as well as boys started to be different than their previous counterparts. Thus, the life of not only children but also women was changed compared to before. However, it is important to keep in mind that westernization firstly became effective in the lives of women and their children in the palace and around it, then in the families of the bureaucrats and the bourgeoisie. If the conditions were ripe, then it would affect the lives of the rest of the social strata. In addition, westernization was mostly effective in cities such as İstanbul, İzmir and

[798] Philippe Ariés, *Centuries of Childhood: A Social History of Family Life*, trans. Robert Baldick (New York: Vintage Books, 1962), especially pp. 125-130; Mehmet İnanç Özekmekçi, The Formation of Children in the Late Ottoman Empire: An Analysis Through Periodicals For Children (1869-1914) (M.A thesis, Boğaziçi University, 2005), p. 1.

Salonica due to their close connections with the west. For the rest of the empire, to talk about the same degree of westernization and modernization would be wrong.

Although all these transformations mainly started in the *Tanzîmât* era, they really blossomed after the *Tanzîmât*, especially in the reign of Sultan Abdülhamid II. In this era, the concept of modernity influenced by the west started to be internalized by the society, mostly by the upper and middle classes. In addition, during the reign of Sultan Abdülhamid II, the number of modern institutions in order to modernize the life of Ottoman women and children increased; and new perspectives towards the duties of women in the society developed. In order to trace these reforms, the printing press becomes one of the prominent means to reflect on this transformation. In this sense, published for thirteen years of thirty three years (1876-1909) of the Hamidian regime, *Hanımlara Mahsûs Gazete,* with its articles on education, family, household, household management, hygiene, health, beauty, embroidery, social activities, news, fashion, and child-rearing reflected the everyday life of "an ideal Ottoman Muslim woman" in the era of oppressive censorship policies of Sultan Abdülhamid II on the press.

However, what does "the everyday life of Ottoman women" mean in real terms? What does it include or exclude, in order words, what are its limits? In addition, what does "Ottoman" mean in this context, and which class of women that was idealized in this newspaper? Precisely, the aim of *Hanımlara Mahsûs Gazete* was to idealize a woman as a good, decent, religious (of course Muslim), caring and educated daughter of her parents, mother of her children and wife of her husband. In other words, through the articles in the *Hanımlara Mahsûs Gazete*, it was aimed to create an "ideal" urban Ottoman Muslim woman from the upper and the middle classes of the Hamidian society or her "imagined" everyday life supposed to be. In

this sense, even though I used the term "everyday life" as a title to my thesis, it should not be assumed as totally "real," it was just an imagination or idealization of the life-style of the late nineteenth century Ottoman Muslim woman. Furthermore, even though some of the articles in the newspaper were written by non-Muslim women writers or some of the letters were sent from the provinces of the Ottoman Empire, the target readers of the newspaper were mostly "urban" Ottoman Muslim women, as well. In ethnic terms, being "Ottoman" was always emphasized by the authors of the newspaper, yet, in some articles, the adjectives that identified authors of the newspaper and the targeted readers, "Ottoman-Muslim" and "Turkish," could be used inter-changeably. More importantly, the women authors of the *Hanımlara Mahsûs Gazete* came from the upper and middle classes of the society and their readers were also the members of the same social strata. Briefly, as magazines and books directed toward women in the nineteenth century in some European countries started to praise motherhood, domesticity, religion, charity as the proper work of women,[799] *Hanımlara Mahsûs Gazete* also worked to promote these nineteenth century middle class woman ethics among the urban, Ottoman Muslim women of the upper and the middle classes during the reign of Sultan Abdülhamid II.

Thus, even though I use the word "women" in order to identify the female authors or readers of the newspaper, this word "women" refers to "ladies" in real terms. However, the female authors of *Hanımlara Mahsûs Gazete* also used the term "lady or ladies" when they addressed to themselves as "us, Ottoman ladies (*biz, Osmânlı hanımları*)." Besides that, it is important to keep in mind that even though *Hanımlara Mahsûs Gazete* was a woman's journal, its authors were not only

[799] "Woman in the Middle Class in the 19th Century," Web accessed: http://web.clark.edu/afisher/HIST253/lecture_text/WomenMiddleClass_19c_Europe.pdf. Last accessed: 20.08.2012, p. 2.

composed of women only. On the other hand, even though some articles had a female, male or no signatures, this does not guarantee that this article was written by a person of same sex with the signature of the article. In the era of the using nicknames (*müstear isim*) in the printing press, it is hard to decide whether a article was written by a same person with the signature holder. Yet, in this chapter, my aim is not to identify the true sexes of the authors, therefore, I prefer to address to the author of the article as he or she according to the "gender" of the signature of the article, while keeping in mind that the contrary could be also true. However, regardless of the sex of these authors, considering to widespread censorship policies of the era and the frequent praises for Sultan Abdülhamid II in the newspaper,[800] in general, the writings of these authors in the newspaper were ideologically compatible with the Hamidian ideology of the era. I used the term "general" here because regarding to cencorship policies, even though there was not a radical criticism to the regime of the era, there could be little differences in details among the articles, in fact, it was absolutely normal by nature of the newspapers.

However, to read all of the issues of the *Hanımlara Mahsûs Gazete* exceeded the scope of my master thesis project, I could not say that all of the articles, surely, were compatible with the Hamidian ideology of the era. Under these circumstances, my aim for this chapter is to examine the "idealized" or "imagined" everyday life of the urban upper and middle class Ottoman Muslim female authors and readers of *Hanımlara Mahsûs Gazete* in the reign of Sultan Abdülhamid II. My intention is not to make wide generalizations about the everyday life of Ottoman Muslim ladies from the upper and the middle classes, because this kind of a research requires a more profound and comparative analysis of various sources for the women of the same

[800] "Tahdîs-i Ni'met – Ta'yîn-i Meslek,'' *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), pp. 2-3.

social status. However, I aim to profile an example of idealized way of living of particular women from same social classes by examining the writings about their daily lives in a long lasting and didactic woman's newspaper.

Household: Housewife, Wife, Mother as a Modern Homemaker

According to the articles in *Hanımlara Mahsûs Gazete*, the ideal nineteenth century Ottoman Muslim women should pass most of their times in their houses, mostly, dealing with their daily responsibilities about their households. In Ottoman family, a man, as a breadwinner, was charged of working outside the household, earning money and meeting the expenses of the family according to the law of nature and law of civilization.[801] On the contrary, a woman, as the gatekeeper of the household, was charged of maintaining the order in the household, being a kind wife for her husband and taking care of her children properly.[802] For example, in her article, Zeynep Sünbül Hanım mentioned that to educate women and men in the same way as in the United States, caused a competition between men and women and women became strayed and lacked of beauty and kindness that they had.[803] She added that if a man and a woman knew their own duties and worked for them, there would not be any dangerous result. For her, to compete with men by taking part in their duties was

[801] "Hanım ile Hizmetçinin Münâsebeti," *Hanımlara Mahsûs Gazete,* No. 19, (16 Cemâziyyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 November 1895), p. 1.

[802] ibid., pp. 1-2; "Kızların Tahsili Hakkında Bir Mütalâa – 2," *Hanımlara Mahsûs Gazete,* No. 21, (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), pp. 1-2; "Kızların Tahsili Hakkında Bir Mütalâa – 3," *Hanımlara Mahsûs Gazete,* No. 22, (26 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 14 November 1895), pp. 1-2; "Kızların Tahsili Hakkında Bir Mutalâa – 4," *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), pp. 1-2; "Kızların Tahsili Hakkında Bir Mütalâa – 5," *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 3.

[803] Zeynep Sünbül, "[Tâife-i nisvânın okuyup yazmakla tefennün eylemeleri…]," *Hanımlara Mahsûs Gazete*, No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 24 September 1895), p. 3.

unnatural for women. In addition, due to the reason that the structures of the bodies of both men and women were compatible with their duties; therefore, to do the contrary did not give any gain for both parts.[804] Even though both parties should have responsible for their own obligations for the maintenance of the happiness of the family, it was obvious to see in the articles in *Hanımlara Mahsûs Gazete*, the duties of women, especially in the household, were much more emphasized for continuation of the welfare of the family as a whole. Thus, according to *Hanımlara Mahsûs Gazete,* for an "ideal Ottoman Muslim woman" in the reign of the Sultan Abdülhamid II, "the household" was in the center of her daily life.

The importance of the duties of women in the household was also emphasized in the articles about the feminism in the *Hanımlara Mahsûs Gazete,* as well. Even though the *Hanımlara Mahsûs Gazete* was not a newspaper, which targeted feministic goals for women, it also published some articles and news about feminism and works[805] or biographies of certain feminist writers. For example, in the article called, "George Sand," the biography of the French feminist-novelist, George Sand, was presented to the readers;[806] even the news of the death of the daughter-in-law of George Sand was announced to the readers of the *Hanımlara Mahsûs Gazete*.[807] Moreover, other news about feminism from all over the world was also published for the taste of the readers of the *Hanımlara Mahsûs Gazete* in the newspaper. For

[804] ibid., p. 3.

[805] For example: Jane Austen, "Hanımlara Mahsûs Gazete'nin Roman-ı Tefrikası: Kuvvet-i Akıl ve Hassasiyet-i Kalp [Tefrika Roman]," mtc. [Elif]. Rasime, *Hanımlara Mahsûs Gazete,* No. 61-263, (2 Safer 1318 \ 18 Mayıs 1316 \ 31 May 1900), pp. 1-3.

[806] "George Sand: 19. Asrın En Meşhur Muharriresi," *Hanımlara Mahsûs Gazete*, No 35, (2 Ramazân 1322 \ 28 Teşrînievvel 1320 \ 10 November 1904), pp. 551-553.

[807] "George Sand'ın Gelini," *Hanımlara Mahsûs Gazete,* No 345, (29 Ramazân 1319 \ 27 Kanûnievvel 1317 \ 9 January 1902), p. 6.

instance, according to one article in the *Hanımlara Mahsûs Gazete*, in Germany, 170.000 married women were workers, as well.[808] In addition, in Wien, a woman, after her husband died, continued the work of her husband, grave-digging.[809] Furthermore, In Austria, the enterance of women into the law schools was accepted. Again in Austria, a girl finished the law school and started to work as a lawyer.[810] Besides, the news about international organizations of women also took its place in the pages of the *Hanımlara Mahsûs Gazete*.[811] For example, in one of the news introduced tho readers of the *Hanımlara Mahsûs Gazete,* the readers were informed about a women congress in Paris, which was organized for providing rights for women. It was said in the news; a rapport about the issue of work of women was also read in the congress. According to this rapport, it was said that only in France there were two and a half million women workers, and this number was three million and a half for the male workers. However, women workers did not have the rights of their male counterparts; therefore, they demanded these rights for themselves, as well. In the news it was also said that most of the French newspapers also supported their demands. At the end of the news, it was said that the readers would be informed about the consequences of the congress.[812]

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[808] Feminist, "Feminizm Havadisi," *Hanımlara Mahsûs Gazete,* No. 89-291, (20 Şabân 1318 \ 30 Teşrînisânî 1316 \ 13 December 1900), p. 5.

[809] ibid., p. 6.

[810] Feminist, "Feminizm Havadisi," *Hanımlara Mahsûs Gazete,* No. 90-292, (27 Şabân 1318 \ 7 Kanûnievvel 1316 \ 20 December 1900), p. 5.

[811] "Nisvân Kongresi," *Hanımlara Mahsûs Gazete*, No 76-278, (18 Cemâziyyelevvel 1318 \ 31 Ağustos 1316 \ 13 September 1900), p. 5; "Kadınlar Kongresi," *Hanımlara Mahsûs Gazete*, No. 1, (16 Ramazân 1325 \ 27 Eylül 1323 \ 10 October 1907), p. 2; "Nisvân Kongresi [Haber]," *Hanımlara Mahsûs Gazete*, No. 124, (19 Rebîyyülevvel 1315 \ 7 Ağustos 1313 \ 19 August 1897), p. 7.

[812] "Nisvân Kongresi," *Hanımlara Mahsûs Gazete*, No 76-278, (18 Cemâziyyelevvel 1318 \ 31 Ağustos 1316 \ 13 September 1900), p. 5.

As it may seen, the readers of the *Hanımlara Mahsûs Gazete*.were kept to be informed about the news about feminism from all around the world. However, it is a fact that most of the news about feminism was presented to the readers of the *Hanımlara Mahsûs Gazete* without making any comment on them. Yet, in some articles about feminism, it could be found the direct or indirect comments of the authors about the issue or event that they discussed in their articles. For example, in the news about the women's congress, the readers were informed about a women congress which was held in Brussels. According to the news, German, French, English Russian, Austrian, Swiss, Belgian, Flemish and Norwegian women were attended to the congress. The newspaper saw this event as a proof of the high level of development of the European women.[813]

Morever, in this his article called, "Kadın Erkeğe Fâik midir?" (Is Woman Superior to Man?), İbrahim Hikmet said that it there were a lot of men in Europe and the United States, who claimed that women should be equal to men in household, political situations and society.[814] The author said that he did not want to explore whether the nature of women were equal to men or not. But, he presented the ideas and examples of an American woman about the superiority of women over men. Actually, İbrahim Hikmet named these examples as strange. According to these examples, for instance, woman was cleaner than man, if a woman poured water onto her hand after she completely washed herself once, that water never got dirty. However, even though a man washed himself completely several times, the water that he used got dirty. According to American woman, this was one of the proofs that

[813] "Nisvân Kongresi [Haber]," *Hanımlara Mahsûs Gazete*, No. 124, (19 Rebîyyülevvel 1315 \ 7 Ağustos 1313 \ 19 August 1897), p. 7.

[814] İbrahim Hikmet, "Kadın Erkeğe Faik midir?" *Hanımlara Mahsûs Gazete*, No. 156, (16 Zilkâde 1315 \ 26 Mart 1314 \ 7 April 1898), p. 3.

showed the superiority of women over men. Yet, in his article, İbrahim Hikmet commented on this proof by sarcastically saying that this should be a strangeness belonged to the new world. [815]

Furthermore, in one of his articles in the *Hanımlara Mahsûs Gazete,* Ahmet Mithat mentioned about the issue of working of French woman as a lawyer in France. [816] In the article, it was said that in France, a French woman, who obtained her diploma of being lawyer, wanted to perform her profession, however her entrance into the lawyers' society was not permitted. In this sense, as Ahmet Mithat reported, in France it was discussed about whether a woman could be a lawyer or not. In this case, Ahmet Mithat presented the ideas of some of the French writers about this issue. For example, one of them said that even male lawyers could not find any job to earn their lives; therefore, women should not enter this profession. However, Ahmet Mithat found this comment very strange and responded to this comment by asking that while a male lawyer should do his profession in order to earn his life, whether a female lawyer should not need to do the same.[817]

In addition, Ahmet Reşid also touched upon the issue of feminism in his article in the *Hanımlara Mahsûs Gazete*.[818] He mentioned about the conference of Jules Bouvas about women and Ahmet Reşid's discussion with his friend on feminism after the conference. According to Jules Bouvas, three problems could be seen in the lives of the contemporary women, such as economic problems, social

[815] ibid., p. 3.

[816] Ahmet Mithat, "Yine Mesele-i İsti'nâ," *Hanımlara Mahsûs Gazete,* No. 131, (11 Cemâziyyelevvel 1315 \ 25 Eylül 1313 \ 7 October 1897), ss. 1-2.

[817] ibid., pp. 1-2.

[818] Ahmet Reşit, "Monsieur Jules Bevoit'in Konferansı: Yirminci Asırda Kadınlar Ne Olacak?" *Hanımlara Mahsûs Gazete,* No. 86-288, (29 Recep 1318 \ 9 Teşrînisânî 1316 \ 22 November 1900), pp. 1-3.

problems and domestic problems (related to the household). For example, the economic problems forced women to work out of their households, poor and young women, divorsed or seperated from their husbands, strove to earn their lives. After he talked about the economic problems of women, he mentioned about the social and domestic problems of women and tried to show the high quality (*mâhiyet-i ulviye*) of women by giving examples from the history and the literature. Monsieur Jules Bouvas thanked to his audience at the end of his speech and left the stage with the appreciation of his audience.[819] After a brief narration of the conference, the writer of the article told that his feminist friend who was accompaigned to him for the conference admired the ideas of Monsieur Jules Bouvas and mentioned about the endeavors of the feminists in Europe and the US. As a response to her, the author, Ahmed Reşid told that he did not supported the ignorance of women and said that due to this ignorance, women were exposed to various problems. Yet, he said that the main aim of feminism was not to provide excellent education for women. In this sense, Ahmet Reşid said that the aim of this kind of excellent education was not to raise excellent housewives or excellent mothers, it had other goals, for example to equalize women with men in every situation, in fact, to surpass the men.[820] Moreover, Ahmet Reşid gave a quote from Michelet as "From her birth to her death, woman is sick. (Therefore) she should be treated according to this fact," and said that he did not agree with Michelet, yet according to Ahmet Reşid, women could not deal with some of the responsibilites of men. The reasons of these were not only their main duities in the society, but also their nature. Moreover, he asked also if women

[819] ibid., pp. 1-3.

[820] ibid., p. 2.

worked for being in the same state or condition, who would take care of the main duties of women.[821]

In addition, when his friend mentioned about the real necessity of feminism, he said that due to the distortion in morality of men in Europe, women were needed to go out of their households to earn their lives. However, he said that women were, first of all, a housewife and a mother. He also added that a French woman could not be the same with an American one; every folk did not have the same nature. Therefore, he said that there was no place for feminism in the Ottoman society. According to him, the Ottoman women should only learn their main duties related to the household.[822] He also said that his friend also accepted the part of the his ideas about the Ottoman case, yet she continued to advocate the American and European feminists.[823]

Furthermore, at the end of his article, Ahmet Reşid told that according to him, his thoughts about feminism were not in a conflict with the thought and the aim of the *Hanımlara Mahsûs Gazete*, because he said that the aim of the *Hanımlara Mahsûs Gazete* was that the Ottoman women became a perfect housewife and a perfect mother and it strove for the fulfillment of this goal. [824]

In this sense, it is obvious to see that the issue of feminism was generally taken into consideration in terms of equality of sexes and the working rights of women. However, even though the news about feminism from all over the world was presented to the readers of the *Hanımlara Mahsûs Gazete*, the idea behind the late

[821] ibid., pp. 2-3.

[822] ibid., p. 3.

[823] ibid., p. 3.

[824] ibid., p. 3.

19th century feminism was not wistfully supported by the Ottoman intellectuals, who wrote in the *Hanımlara Mahsûs Gazete*. The main reasons of this situation were that the nature of the Ottoman Muslim woman was different that the nature of man, therefore it could not mentioned about any equality between them, in this sense, they had different kinds capabilities and responsabilities in the society, for example, women were identified with the duties in the household and men were charged of earning money to support the household. According to the intellectuals, if both sides perfectly did their responsibilities, there would be no need for feminism in the Ottoman society. Yet, even though most of the articles about feminism were written by the "male" intellectuals of the *Hanımlara Mahsûs Gazete*, and reflected the male point of view about feminism, briefly, it is not wrong to say that the household again came to the center of the everyday life of the "ideal Ottoman Muslim woman" of the Hamidian society.

Housework

As frequently emphasized in several articles in *Hanımlara Mahsûs Gazete*, the most sacred tasks of an ideal woman were her duties about her household[825] as the owner and the manager of it.[826] However, according to the article called, "Sa'y u Amel" (Effort and Labor), these duties could be changed according to the social position and personal dignity of women in the society. For example, if this woman had personal servants in her households, her daily tasks for her household, such as

[825] Nigâr bint-i Osman, "Sa'y u Amel," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 1.

[826] Zeynep Sünbül, "[Tâife-i nisvânın okuyup yazmakla tefennün eylemeleri…]," *Hanımlara Mahsûs Gazete*, No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 23 September 1895), p. 3.

cleaning, cooking and sewing, could be completed until afternoon and nothing could be more stressful than to plan the rest of her day for this woman.[827] For the rest of the day, this woman could invite her friends to her house or she could go to their houses for a visit. If she preferred, she could go out in order to make a promenade as well. However, according to article, the most miserable being in the world was the one who spent her life for wasting her time, thus it could not be imagined that a smart and kind woman did not think that dealing with the household was not one of the biggest pleasures and benefactions of her life.[828] In addition, according to another article in *Hanımlara Mahsûs Gazete*, "Meşâgil-i Beytiyyenin Te'sîrât-ı Sıhhiyesi" (The Effect of the Occupation with Household on Health), it was said that if women did not busy with the houseworks concerning their beauty and tirelessness, they had some medical problems. These could be not only small disorders such as indigestion or headache, but also but also more serious ones as well. In addition, these women who did not want to be occupied with any kind of housework could be very fat; therefore, according to article, to exhaust the body by dealing with the housework was very beneficial for women.[829] For example, to sweep around, to make beds and to iron were the best gymnastic for women. In this sense, all parts of the women's body worked, especially, the arms of women. Furthermore, the article also told that even in the wealthy women in the United States comfirmed this fact and as a result they preferred to occupy with the housework rather than playing ball games, which were less beneficial for women's body than dealing with housework.[830]

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[827] Nigâr bint-i Osman, "Sa'y u Amel," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 1.

[828] ibid., p. 1.

[829] "Meşâgil-i Beytiyyenin Te'sîrât-ı Sıhhiyesi," *Hanımlara Mahsûs Gazete,* No. 510, (13 Rebîyyülevvel 1323 \ 5 MayIS 1321 \ 18 May 1905), p. 2.

In this sense, how did an Ottoman woman manage her one of the biggest pleasures and benefactions of her everyday life, her household, efficiently? In order to maintain the order in the house, a woman should control its servants and concubines. The number of the servants and the concubines depended on the economic power of the breadwinner of the family, the husband. Thus, a woman should make her servants and concubines efficiently in order to deal with the housework. However, as far as it was understood from the articles in the newspaper, this control mechanism sometimes included insults and violence against the servants in order to make them work efficiently. For example, in one article called, "Hüsn-i İdâre" (Good Management), the author, Naime Hanım, said that to use violence against the servants when they were used for work was inhumane[831] because they (master and her servants) were all equal subjects of God and they would be treated same before the God.[832] However, Naime Hanım also thanked God for that among Muslim Ottoman women; there were ones who treated very kindly to their servants.[833] In another article called, "Hanım ile Hizmetçinin Münâsebeti" (The Relationship between the Lady and the Servant), the author explained how the relationship should be between the master and her servant.[834] According to this article, if the level of the social status and welfare of a family were a little bit of higher, in that family, the housewife could have one or several servants such as

[830] ibid., p. 2.

[831] Naime, "Hüsn-i İdâre," *Hanımlara Mahsûs Gazete,* No. 24 (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 4.

[832] ibid., p. 4.

[833] ibid., p. 4.

[834] For more information about this issue: Yavuz Selim Karakışla, ''Osmânlı Hanımları ve Hizmetçi Kadınlar (1869-1927),'' *Toplumsal Tarih* XI, No. 63, (March 1999), s. 15.

maids, cooks or nannies in order to make them deal with the housework instead of her. However, even though that housewife had several servants in her household for housework, regardless of her social position in the society, she should also know how to cook, to sew, to take care of children, to wash laundry and to sweep around without the help of her servants, because even though she did not need to do them by herself, she should monitor and check her servants whether they did all the tasks properly or not.[835] In addition, the article also emphasized that servants should take care of the works which required only strength not a mental eligibility or wisdom.[836] To know how to make servants work efficiently was essential for women, because if she failed to do that successfully, her happiness of family would damage.[837] A servant should love her master and show her respects to her; therefore, a master should treat her servants in a way to construct this kind of a relationship between them. Moreover, a master should prepare the daily "to do list" of her servants and should not leave them free for a long time. If the tasks of servants were not determined and if a master did not make them get accustomed to their tasks, they did not fulfill their duties in an efficient way even if they were scolded by their master. This only caused them to hate her. Lastly, but more importantly, the master should always pay attention to the morality of her servants.[838]

The issue of morality of servants was one of the mostly discussed topics of the articles in *Hanımlara Mahsûs Gazete*, especially in the articles about moral education of children. Under these circumstances, if her social status and the level of

[835] "Hanım ile Hizmetçinin Münâsebeti," *Hanımlara Mahsûs Gazete,* No. 19, (16 Cemâziyyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 November 1895), pp. 1-2.

[836] ibid., pp. 1-2.

[837] ibid., pp. 1-2.

[838] ibid., pp. 1-2.

the welfare of her family was enough to hire at least one or more servants, an ideal Ottoman Muslim woman should know how to use them efficiently in her household in order to maintain the order in her house, even though she had all the skills to deal with all housework by herself as well. Logically, if she lacked of the assets to hire servants, she should do all the housework such as cooking, cleaning, sewing, washing the dishes, doing laundry and taking care of children in her daily life for the happiness of her family. Related to this idea, in another article called, "İdâre-i Beytiyye Dersleri" (Household Management Lessons), *Hanımlara Mahsûs Gazete* published a translation of an article of *madame française,* who established a school called "school of mothering" (*vâlideler mektebi*) in Bordeaux, in order to teach efficient household management, houseworks and child-rearing to girls as well as women from different classes, due to the reason that these capabilities did not teach in the female schools.[839] The author and the owner of the school of mothering stressed the importance of learning of these capabilities, which were the basic duties of women in general. [840]

Other duties of an ideal Ottoman woman in her household were to be financially interested in the expenditures of the households, to manage the budget which was left for the household's expenses and to record them properly. Fatma Rasiha Hanım, in her article called, "Hanımlarımız ve Ev İdâresi" (Our Ladies and Household Management), mentioned that there was no doubt about that it was very beneficial for her household if a woman took care of the household management. She also emphasized that in Europe all of the household management was taken care of

[839] "İdâre-i Beytiyye Dersleri," *Hanımlara Mahsûs Gazete,* No. 34, (26 Şabân 1322 \ 21 Teşrînievvel 1320 \ 5 November 1904), pp. 532-534.

[840] ibid., pp. 532-534.

the housewives.[841] In this sense, Fatma Rasiha Hanım thought that women should know how to write, to read and to measure in order to deal with the household management correctly. [842] She added that women should be frugal and they should be kept away from prodigality. In addition, the respect that their husband showed them was mostly related to women's attention on the household management.[843]

In another article called, "İdâre-i Beytiyye Hakkında Bir İki Söz" (A Few Words About Household Management), two important rules of household management were explained to the readers: The neatness (*intizâm*) and the management of savings (*idâre-i tasarruf*).[844] Regarding to these rules, an ideal Ottoman Muslim woman should provide neatness of her household and should know how to use budget efficiently for the household's expenditures. For this reason, various articles in *Hanımlara Mahsûs Gazete* bolstered the sufficient education of women in order to make calculations and to keep records related to the household's expenditures.

For example, in a story called, "Bir Hikâye: Tashîh" (A Story: Correction), in *Hanımlara Mahsûs Gazete*, it was told a story of a man who was against the idea of women's learning of reading and writing. In this sense, he did not want to get married to a woman who knew these skills. Finally, he found the woman of his dreams and treated her very respectfully and kindly. In addition, he had a daughter from her. However, this little girl tended to learn how to write and read; therefore, due to the reason that her father did not let her to learn how to read and write, she

[841]Fatma Rasiha, "Hanımlarımız ve Ev İdâresi," *Hanımlara Mahsûs Gazete,* No. 6, (30 Rebîyyülevvel 1313 \ 7 Eylül 1311 \ 20 September 1895), p. 5.

[842] ibid., p. 5.

[843] ibid., p. 5.

[844] "İdâre-i Beytiyye Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete,* No. 9, (11 Rebîyyülevvel 1313 \ 18 Eylül 1311 \ 1 October 1895), pp. 1-2.

started to go to their neighbor's house where their idealist neighbor on girls' education, Pesendide Hanım, in order to learn how to read and write from her. One day, the father went away for a business purposes and the wife had to deal with two men who asked her for some papers to check them while the husband was not at home. At the end of the story, we saw that even though the wife gave all the papers to these two men by counting them one by one and took them back again by counting again, these two men had changed the two of these financial papers with non-valuable ones and she did not understand it because of her illiteracy. When her husband learnt this situation, he got furious, and yelled to her wife disrespectfully and told her due to her illiteracy, they lost a lot of money. This event showed father the importance of learning how to read and write and he decided to enroll his daughter to the school. When he learnt that his daughter had already learnt how to read and write, he got very pleased and sent his thanks to her neighbor.[845] This story tried to show its readers, on one hand, the importance of reading and writing for management of the household, on the other hand, how a respectful and kind husband could turn in to a disrespectful and rude to his wife, if the wife could not be successful in the household management.

"Perfect" (!) Wife

Beside the task of maintenance of neatness and order in the household, regarding to the articles in *Hanımlara Mahsûs Gazete,* the other important duty of an ideal Ottoman Muslim woman in the reign of Sultan Abdülhamid II was to be a kind,

[845] Makbule Leman, "Bir Hikâye: Tashîh," *Hanımlara Mahsûs Gazete,* No. 14, (28 Rebîyyülevvel 1313 \ 5 Teşrînievvel 1311 \ 18 October 1895), pp. 2-4.

decent, honest, merciful, patient, charming, loyal, caring, helpful, educated, obedient, respectful, religious and moral, tolerant and understanding wife for her husband. The reason for that I used so many adjectives in order to describe "a good wife" was that the most of the articles[846] in *Hanımlara Mahsûs Gazete* tried to draw characteristics of a "perfect" wife, acquired all of these adjectives, who strived for the happiness and welfare of her husband in every kind of situation. If the reader was not married yet, thus, the aim of the newspaper was to guide that little lady for how to be a "perfect wife" in the future in order to find the happiness in her future family.[847]

According to one of the articles in *Hanımlara Mahsûs Gazete*, it was advised to the readers that when the husband, as a breadwinner, came to his home after his work, his wife should treat him kindly in order to make him forget all of his daily tiredness.[848] In a story called, "Hüsn-i Muamele" (Well Treatment), in *Hanımlara Mahsûs Gazete*, it was told a story of a newly married beautiful woman and her alcoholic, jobless and nightlight-addicted husband. According to this story, even though the wife was very sad because of her husband's situation, she kept quiet and she did not complain to her husband about it. Every time her husband came at home in the morning, she welcomed him kindly and treated him very well. Thus, at the end of the story, this husband quit his badly habits, found a job and leant to be happy

[846] Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), pp. 1-2.

[847] Emine Semiye, "Cemâl-i Ma'nevî," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 1.

[848] "Hanım ile Hizmetçinin Münâsebeti," *Hanımlara Mahsûs Gazete,* No. 19, (16 Cemâziyyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 November 1895), pp. 1-2.

with his wife. All of these changes were materialized due to the well treatment of the wife to her husband.[849]

In addition, even though a wife was expected to treate her husband with kind understanding, respect and patience, she was expected to be physically beautiful as well. Although most of the articles in *Hanımlara Mahsûs Gazete*, stressed the inner beauty of the women, the physical attractiveness of women was also important for women as well as men. The articles and advertisements on beauty of women and especially on cosmetics showed how much Ottoman Muslim ladies paid attention on their physical appearance. Moreover, it is a fact that being beautiful also a means to draw the attention of the oppose sex, future or current husband. For example, in the article called, "Güzellik ve Zevciyet" (Beauty and Companionship), it was said that due to the reason that to be fond of beauty came by nature of people and everybody wanted to look at the beauties that they saw around them. For example, if a man saw a beautiful shop or anything else while he was walking on the street, he wanted to spend a few minutes to look at it, and even though he had no time for that, he continued in looking at this beauty until it went out of his sight, while he was passing through. According to the article, this event showed how humankind was tented to see the beauties and this act of seeing and the imagination of the beauty gave birth to rejoice of the mind and the soul of humankind. As a result, if the soul of a human was cheery, that person would get material and spiritual gains in his or her life.[850] However, fot the article's perspective, if a person became cheerful just because of

[849] Makbule Leman, "Hüsn-i Muamele - 1," *Hanımlara Mahsûs Gazete*, No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), pp. 2-3; Makbule Leman, "Hüsn-i Muamele - 2 ," *Hanımlara Mahsûs Gazete,* No. 44, (16 Şabân 1313 \ 19 Kanûnisânî 1311 \ 31 January 1896), pp. 4-5; Makbule Leman, "Hüsn-i Muamele - 3," *Hanımlara Mahsûs Gazete,* No. 45, (19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 February 1896), pp. 2-3; Makbule Leman, "Hüsn-i Muamele - 4," *Hanımlara Mahsûs Gazete*, No. 46, (22 Şabân 1313 \ 25 Kanûnisânî 1311 \ 7 Februray 1896), pp. 2-4.

[850] Saime, "Makâle-i Mahsûsa: Güzellik ve Zevciyyet," *Hanımlara Mahsûs Gazete,* No. 6, (4 Safer 1322 \ 8 Nisan 1320 \ 20 April 1904), pp. 83-85.

seeing the beauties in the outside, that person became more cheerful if he or she saw the beauties in his or her household. Due to this reason, the beauty primarily should be paid attention during the marriage, regarding to this article.[851]

Moreover, article also pointed out that the reason of that women were created as beautiful and even the ugly women had some beauties unique to women was the continuation of human life in a pleasurable and soul-refreshing love and affection (*muhâbbet*). If life lacked this love and affection, it would be lacked of all kinds of garnished and luxuries of existence, too. In this sense, according to article, due to the reason that all women had a kind of beauty of their own as a woman by their nature, each of their material and spiritual state of affairs should be beautiful and they should show all of their beauties (*material and spiritual*) that they had by their nature to their husbands. This was the law of nature.[852] The most important aspect of the article was that the article directly took the "housewives" as its reference point and the ones who used cosmetics (*düzgün*) and facial-powder (*pudra*) in order to be "beautiful," were out of its targeted readers. In other words, according to the article, a housewife should be physically beautiful without the help of the means of make-up.

Therefore, how should an Ottoman Muslim "housewife" be beautiful for her husband according to this article published in the *Hanımlara Mahsûs Gazete*? The spiritual aspect of this beauty was composed of some virtues which included women's loyalty, love and affection (*muhâbbet*), respect and dutiful treatments to their husbands. The material aspect of this beauty was the personal ornamentation of women. However, this personal ornamentation of women depended on her husband's

[851] ibid., pp. 83-84.

[852] ibid., pp. 83-84.

characteristic and his wealth. According to the article, a woman was fond of her personal ornamentation by her nature and she had to be beautiful to her husband according to the law of marriage, yet, she should beautify herself regarding some rules. A woman should be beautiful for her husband, thus, if she did not beautfy herself regarding to her husband, her husband would not even see her natural beauty as well.[853] For the article, a woman should beautfy herself by treating her husband kindly and regarding her characteristics. The style and the colours of her clothes should be what her husband preferred. However, in the footnotes, the article also mentioned about that the husband had duties towards her wife, but the author of the article did not prefer to talk about this issue in the article. On the other hand, the author pointed out that if the husband did not fulfill her duties to her wife, it was obvious to see that the wife could not treat her husband in a way that the article recommended.[854]

The other important point in the article was that the author undelined the fact that some women did not beautify themselves when they did not go out of their houses. On the contrary, if they wanted to go out, they spent a lot of time for their personal care and ornamentation in front of the mirror. For the author, this kind of behavior of a woman was unfair to his husband. A woman had to deal with her personel care before her husband came to home, even though if she did not finish her daily housework up until that time. She should encounter her husband at the door, because her husband should see her wife's "beauties" when he came home. If a woman encountered her husband with a kindly smile when he got home, even though her husband was upset for that day, his sadness would dissepear with that smile.

[853] ibid., p. 84.

[854] ibid., p. 84.

Therefore, according to article, a woman should beautify her self for her husband and it was not right for a woman to deal with her personal ornamentation more than its necessary before going out. In addition, the author told that even though a husband trusted her wife very much, he also complained about her ornamentation for outside. Thus, the author recommended its readers to choose simple and modest clothes to wear before going out.[855]

Mothering

The last but the most important function of the women in their households was to raise their children properly. The wind of the *Tanzîmât* reforms and the troublous situation of the Ottoman Empire, forced Ottoman intellectuals and the intelligentsia to search for a remedy to save the future of the empire. In this sense, Ottoman understanding towards "the children," was started to be changed and an idea of a "modern childhood" had emerged as a hope to create a prosperous future for the empire. In this process of modernization of the Ottoman childhood, the state as well as women as mothers were charged of accomplishment of this project. For example, in the article called, "Kızların Ta'lîm ve Terbiyesi Meselesi" (The Issue of Education and Discipline of Girls), it was told that the impacts of mothers on their children were much more effective than it was assumed and due to the belief which this impact would last until the last day of their lives was accepted by philosophers and doctors; therefore, the issue of education and moral disciple of girls became the issue

[855] ibid., p. 85.

of the future of the nation.[856] As a result, how did the concept of "modern childhood" emerge in the minds of Ottoman intelligentsia and intellectuals, how did women as mothers gain such a "duty of nation-building" in construction of the prosperous future of the Ottoman Empire and how did the state function in this process? It is beneficial to look at how this new concept of "modern childhood" was formed and how it differed than before in order to understand new concept of "an ideal motherhood" in the eyes of the authors of the *Hanımlara Mahsûs Gazete.*

Birth of the Awareness: What is a "Child"?

In his book, *Centuries of Childhood: A Social History of Family Life,* Philippe Ariés argues that childhood had a history by claiming that the medieval society did not have the "awareness of the particular nature of childhood."[857] Therefore, he thinks that "the discovery of the childhood" begins with the notion of distinguishing the child from the adult, which varied according to different cultures. In other words, the age or the conditions that show the transition from childhood to adulthood are not unique for all cultures. Briefly, Ariés claims that childhood is a socially and culturally constructed concept. In this sense, "modern childhood indicates a reconstruction of the concept by the shift occurred between state-society

[856] "Kızların Ta'lîm ve Terbiyesi Meselesi," *Hanımlara Mahsûs Gazete,"* No. 52, (13 Ramazân 1313 \ 15 Şubat 1311 \ 27 February 1896), p. 1.
[857] Philippe Ariés, *Centuries of Childhood: A Social History of Family Life*, trans. Robert Baldick (New York: Vintage Books, 1962).

relations."[858] Therefore, it should be examined by "the change in the relationship between the state and the society."[859]

This kind of an alteration in the relationship between the state and society perfectly fits in with the nineteenth century Ottoman context. As Nadir Özbek clearly points out in his book, *Osmânlı İmparatorluğu'nda Sosyal Devlet: Siyaset, İktidar ve Meşrutiyet (1876-1914)*, throughout the nineteenth century, the capacity of the influence and intervention of the state in its society and the lives of its citizens increased and the limited spaces in the society for the state became more accessible than before.[860] In other words, the relationship between the Ottoman state and its citizens had drastically changed. The reasons for this change in the attitudes of the Ottoman Empire were, on the one hand, to heal the socio-economic and political illness of the state through "selective modernization" and westernization of its institutions and its citizens in order get rid of its backwardness; on the other hand, to control and to protect the process of this transformation against the degenerated effects of the West. Thus, the idea of controlling and disciplining the citizens by the state in return for a social, economic and political stability became the main principle of the "modern state" notion of the nineteenth century Ottoman Empire. In this "social engineering process," the children of the nation were equipped with their new socio-political identities as the new citizens of the state. Thus, the state became the main creator of its future generations by controlling and "shaping" its prospective citizens: the children.

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[858] Philippe Ariés, *Centuries of Childhood: A Social History of Family Life*, pp. 125-130; Mehmet İnanç Özekmekçi, "The Formation of Children in the Late Ottoman Empire: An Analysis through Periodicals for Children (1869-1914)," p. 1.

[859] Mehmet İnanç Özekmekçi, "The Formation of Children in the Late Ottoman Empire: An Analysis through Periodicals for Children (1869-1914)," p. 2.

[860] Nadir Özbek, *Osmânlı İmparatorluğu'nda Sosyal Devlet: Siyaset, İktidar ve Meşrutiyet (1876-1914)* (İstanbul: İletişim Yayınları, 2008), p. 47.

The understanding of the conventional lifespan of human-beings in the pre-modern period, which consisted of the growing up, maturity and falling periods, emphasized the maturity period rather than the others. This was broken by the modern and progressive time concept, which centered the children in the heart of progress and emphasized the significance of childhood in the creation of the prosperous future generations.[861] The same break also occurred in the Ottoman case in the pre-modern and modern eras. Prior to the Gülhane Decree (3 November 1839), in the Ottoman society, the concept of childhood did not have a distinguished space to consider. A child was not perceived as an individual with particular needs and tastes of its own,[862] and they were not segregated from many aspects of adult life. For example, children used to wear smaller versions of adults' clothes and their haircuts and combing styles were similar to the ones of mature men and women. Until *Hamidiye Etfâl Hastanesi* (Hamidiye Children Hospital), there were not any hospitals particularly designed for them; thus, there was not any special care for the health of infants or children. Most of the illnesses were treated according to traditional methods, which generally resulted in disabilities and deaths. Moreover, the education and the upbringing of children were not regarded as a field of specialization that required scientific and secular professionals. These two mostly depended on the traditional and Islamic principles. All these examples reflected the traditional attitude towards children in the pre-modern era of the Ottoman Empire.

[861] Colin Heywood, *Baba Bana Top At: Batı'da Çocukluğun Tarihi*, trans. Esin Hoşsucu (İstanbul: Kitap Yayınları, 2003, p. 8; Mehmet İnanç Özekmekçi, "The Formation of Children in the Late Ottoman Empire: An Analysis through Periodicals for Children (1869-1914)," p. 4.

[862] Cüneyd Okay, "War and Child in the Second Constitunial Period" in: *Childhood and Youth in the Muslim World,* ed. François Georgeon and Klaus Kreiser (Paris: Maisonneuve & Larose, 2008), p. 220.

However, during the westernization process of the Ottoman Empire, which started with the *Tanzîmât* era, the modern description of the concept of an "Ottoman child" emerged, which emphasized the individuality of these "new citizens." In this sense, the traditional understanding of the concept of the child shifted to the more modern and western one. The awareness of the differentiation of children from adults' life gave birth to the establishment of new structures for children. For instance, special clothes for children were imported from Europe, and new fashions for children emerged not only for their clothes, but also for their haircuts and combing styles. In addition, new hospitals were established for children and the health of infants and children was taken care of according to scientific methods and rational treatments. Furthermore, the education and the upbringing of children became more specialized. New and more secular public schools were established and they applied revised curricula including courses on natural sciences and foreign languages. New teaching and discipline methods were formed and were spread through newly established schools. Additionally, children's songs were composed and many poems and plays were written and performed. In an era of developing printing press, various newspapers and books were published just for kids.[863] All these changes took place under "the guidance of the modern social state, which engaged an important role in the regulation of childhood."[864] In summary, starting with the *Tanzîmât* era, the meaning of the concept of a child in the Ottoman terms began to be constructed by the state under the massive influence of westernization;

[863] ibid., p. 220.

[864] Mehmet İnanç Özekmekçi, The Formation of Children in the Late Ottoman Empire: An Analysis through Periodicals for Children (1869-1914), p. 4.

and it underwent a transformation from the traditional sense to a modern one.[865] As a main regulator of this transformation, the state, through various tools and legal provisions, monitored and surveyed children "nearly always in relation to their families;" and their well-being became associated with the well-being of the nation.[866] In other words, the prescription for the construction of the characteristics of an ideal child as a new social and political identity in the modern Ottoman society became the desired description of the future nation. Besides the state, the girls and the women as future mothers of these children were charged of nurturing of this future nation.

The state could spread its new and modern ideology through various innovative methods, effective legal provisions and westernized institutions such as schools and hospitals. However, in the nineteenth century, there was another influential factor that the state was clearly aware of and sometimes used for its own purposes: the public sphere. In this period, the state created public areas to intervene and manipulate the society. As Elizabeth Thompson argues, through "print capitalism, a discursive public sphere, public education and new shopping districts," the reforming state could transform and expand its public arena to "mobilize resources, finance expansion and forge avenues of state intervention."[867] In this sense, the state gained a powerful tool to intervene in the lives of its citizens and spread out its ideology among them by using the advantages of the public sphere. However, in spite of its benefits to the state, the public sphere could turn its face

[865] Cüneyd Okay, "War and Child in the Second Constitunial Period," p. 220.

[866] Mehmet İnanç Özekmekçi, The Formation of Children in the Late Ottoman Empire: An Analysis through Periodicals for Children (1869-1914), p. 3.

[867] Elizabeth Thomson, "Public and Private in Middle Eastern Women's History," *Journal of Women's History* 15, No. 1, (Spring 2003), p. 62.

against the state at the same time. Therefore, the censorship mechanism emerged as a back-up for the state in order to protect "the health" of the public sphere which was supervised by the state. This "protection" was mounted in the Hamidian regime because the public sphere, especially created by the newspapers and magazines, became both opponents and proponents of the state. In this sense, the censorship mechanism and other legal provisions tried to turn the direction of the pointer from the side of the opponent to that of the proponent in order to maintain the state ideology of the era among citizens.

Starting with the first official newspaper, *Takvîm-i Vekâyi*; official or non-official, the printing press created a significant public sphere, which mediated between the state and the citizens. In this sense, one of the popular issues of the era, the issue of the ideal child and modern child rearing methods started to be argued by the Ottoman intellectuals in various newspapers and magazines. As İlber Ortaylı says, the newspapers and magazines became "a kind of popular teacher for the Ottoman society,"[868] these intellectuals published several didactic articles in order to inform the society. Moreover, in these articles, Ottoman intellectuals discussed the issue of proper child-rearing in relation with proper motherhood which could be achieved by education of women. For example, in an article in *Hanımlara Mahsûs Gazete*, the proper child-rearing and the importance of women's education in order to become efficient mothers were explained as such:

> The need for education (*tahsîl*) and discipline/moral education (*terbiye*) of women is required for the progress of the state. The integration of the families forms the nation. If one part in the family, man, has the opportunity of proper education and the other part, woman, lacks it, that family and society, which is composed of those

[868] Ayşe Bozkurt, The Issue of Education in Ottoman Women's Periodicals (1869-1895) (M.A thesis, Boğaziçi University, 2006), p. 23; İlber Ortaylı, "*Tanzimat* Devri Basını Üzerine Notlar," in: *Cahit Talas'a Armağan* (Ayrı Basım) (Ankara: Mülkiyeliler Birliği Vakfı Yayınları, 2007), p. 490.

> families, do not progress. All parts of the family have to make progress altogether. According to the sophisticated thinkers, the level of the progress of a nation is determined by the level of the education and knowledge of women, and it is not wrong. The more knowledgeable a woman is, the more educated and disciplined her child is. That way, that child can work for the progress and happiness of his/her nation in the future. If women of a nation are well-disciplined, virtuous, moral and educated, every member of that nation is brought up according to that discipline, virtues, morals and education. Women are the mothers of the humanity. Their level of education and discipline guarantees the happiness of a nation in the future.[869]

Therefore, the necessity of education for women gave birth to opening of new public schools for them. However, besides the developments in the public education for the girls, newly emerging printing press also created a fresh didactic sphere for women, yet firstly for women from the upper classes. Through the printing press, these women found an opportunity to discuss their problems and pursue their education at home by reading newspapers. In other words, besides the public education, these newspapers and magazines became "popular teachers" for "ideal child-rearing" for women who had the responsibility of raising the children of the future. For example, in our case, *Hanımlara Mahsûs Gazete* published various didactic articles and stories about the concept of "the ideal child" and "ideal child-rearing" in the nineteenth century Ottoman Empire. In addition, this newspaper published a subsidiary for children, *Çocuklara Mahsûs Gazete* (Newspaper for Children),[870] as well. In this

[869] "Tahdîs-i Ni'met – Ta'yîn-i Meslek,'' *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 2.

[870] ''*Çocuklara Mahsûs Gazete* (1896-1908) was the longest lived children's periodical in Ottoman Turkish. It was published by the publisher of the *Hanımlara Mahsûs Gazete* İbnülhakkı Mehmet Tahir Bey.'' Information is taken from Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* pp. 152-153. For more information about children's newspapers and magazines in Turkey: Cüneyd Okay. *Eski Harfli Çocuk Dergileri* (İstanbul: Kitabevi, 1999); Cüneyd Okay. *Belgelerle Himaye-i Etfal Cemiyeti, 1917-1923* (İstanbul: Şule Yayınları, 1999); Cüneyd Okay. *Meşrutiyet Çocukları* (İstanbul: Bordo Kitaplar, 2000); İsmet Kür. *Türkiye'de Süreli Çocuk Yayınları* (Ankara: Atatürk Kültür, Dil ve Tarih Yüksek Kurumu–Atatürk Kültür Merkezi Yayını, 1991); Bekir Onur. *Türkiye'de Çocukluğun Tarihi: Çocukluğun Sosyo-kültürel Tarihine Giriş* (İstanbul: İmge Kitapevi, 2005); Bekir

sense, the aim of the newspaper, *Hanımlara Mahsûs Gazete,* was explained in one of the articles as follows:

> Our aim is to serve our Ottoman women's temperament, to guide them to manage their household, to discipline their children, to maintain the happiness of their family, and to expand their knowledge.[871]

With several photographs, these articles and stories mostly included the comparison of the traditional Ottoman education and health facilities for children and methods of child rearing with the modern and western ones, information about modern child nutrition, care, psychology, recreation and fashion, news from in and out of the Ottoman Empire, and various advertisements related to children. Therefore, to examine these articles helped to test whether the Hamidian state policies for the ideal child-rearing was compatible with the ideas and the suggestions in these articles, to see how the traditional Ottoman attitude towards the concept of children and child-rearing started to be replaced with modern western ones and to figure of newly defined roles and duties of women that affected the routine of their everyday lives in terms of child-rearing in the late nineteenth century.

Education: Children & Women

Public Education

Onur (ed.) *Toplumsal Tarihte Çocuk* (İstanbul: Tarih Vakfı Yurt Yayınları, 1994); Yavuz Selim Karakışla. "II. Meşrutiyet'ten Cumhuriyet'e Çocuk Dünyası Dergisi (1913-1914; 1918-1919; 1926-1927)," *Müteferrika*, No. 13, (Summer 1998), pp. 119-191.

[871] "Tahdîs-i Ni'met – Ta'yîn-i Meslek,''*Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), pp. 2-3.

In order to create the "ideal children" of the time as the pillars of a prosperous future society, the Ottoman state made its first attempts in the field of modernizing public education for children. Therefore, various public schools were established in order to educate children (both girls and boys) of that time; and to create the future generations in compliance with the formal Ottoman state ideology, which was shaped by the conditions and necessities of the century. In this sense, chronologically, the first public schools were founded in İstanbul for practical, militaristic purposes. According to Selçuk Akşin Somel, the first memorandum, which proposed reforms in the secular educational system of the Ottoman Empire, was published by *Meclis-i Umûr-ı Nâfia* (Council of Public Works) in 1839 with the initiative of the Sultan Mahmud II.[872] However, Akşin Somel also mentions that after 1860, the *Tanzîmât* bureaucrats understood the insufficiency of the education in *sıbyân mektebi* (traditional Ottoman primary school), where children were instructed religious knowledge, and made concrete attempts to modernize them.[873]

One of the essential attempts that showed the initiative of the state to modernize public education in the Ottoman Empire was the document of the *Maârif-i Umûmiyye Nizâmnâmesi* (Regulation of Public Education) in 1869. Actually, this document showed how the Ottoman state transformed its attitude towards public education. Moreover, as Mehmet İnanç Özemekçi says that the tone of this regulation was perfectly compatible with the policy of Ottomanism as "the main determining cause of the modernization of the public education in the Ottoman

[872] Selçuk Akşin Somel, *Osmânlı'da Eğitimin Modernleşmesi (1839-1908): İslamlaşma, Otokrasi ve Disiplin* (İstanbul: İletişim Yayınları, 2010), p. 51.

[873] ibid., p. 22.

Empire."[874] In addition, this regulation also underlines the secular transformation in the educational system in the Ottoman Empire that since reforms in *sıbyân mektebi*, which were controlled by the local pious foundations, became unsuccessful, *ibtidâî* schools (modern Ottoman primary schools) were established by the state as an alternative to the religious ones from 1872 onwards.[875] Even though the first modern schools, which were established by the state called *ibtidâî* school, up until 1880s, the name of *sıbyân* school was used as a general name for all kinds of primary schools.[876] After 1880, only *mahalle* (neighborhood) schools were called *sıbyân* schools and modern state primary schools were named *ibtidâî* schools.[877]

This regulation for public education was mostly effective in the reign of Sultan Abdülhamid II. At the end of the reign of Sultan Abdülhamid II, the term *ibtidâî* schools became prevalent and the traditional *mahalle* schools were also called *ibtidâî* schools.[878] However, the most important point is that in the formal documents, the state emphasized the "difference" between the two schools by explaining *mahalle* schools as *usûl-i atîka üzere ibtidâî mektebi* (primary schools which applied 'traditional' methods) and *ibtidâî* schools as *usûl-i cedîde üzere ibtidâî mektebi* (primary schools which applied 'new [modern] methods')"[879] With the regulation of 1869, primary education for girls became compulsory for the ages 7

[874] Mehmet İnanç Özekmekçi, The Formation of Children in the Late Ottoman Empire: An Analysis through Periodicals for Children (1869-1914), pp. 7-8.

[875] Selçuk Akşin Somel, *The Modernization of Public Education in the Ottoman Empire (1839-1908): Islamization, Autocracy and Discipline,* p. 272; Mehmet İnanç Özekmekçi, The Formation of Children in the Late Ottoman Empire: An Analysis through Periodicals for Children (1869-1914), p. 8.

[876] Selçuk Akşin Somel, *Osmânlı'da Eğitimin Modernleşmesi (1839-1908): İslamlaşma, Otokrasi ve Disiplin*, p. 145.

[877] ibid., p. 145.

[878] ibid., p. 146.

[879] ibid., p. 146.

and 11; and new schools were opened for girls, as well.[880] This situation was also praised in the *Hanımlara Mahsûs Gazete* emphasizing that "there were not sufficient schools for girls in the Ottoman Empire for that time, but now a lot of girls are educated in the Ottoman Empire like their counterparts in Europe."[881]

However, it is important to keep in mind the fact that this modernization process of primary schools for girls firstly started in İstanbul, so for the rest of the Ottoman Empire, to talk about the same degree of modernization would be wrong. For example, in her letter to *Hanımlara Mahsûs Gazete,* Bebekli M. Semiha Hanım said that the idea of education was just awaken in the minds of the women in Sinop, actually, there was not a qualified *ibtidâî* schools in there. Thus, the female teachers educated about twenty or thirty children at home according to traditional methods. She also added that the fathers, who encouraged their sons to go to *ibtidâî*s and *idâdî*s (Ottoman highschool), did not want to do the same for their daughters. According to M. Semiha Hanım, the main reason of this problem was lack of an *ibtidâî* school for girls in there. Therefore, all the students were educated according to the will of the female teacher. A student who was educated according to this method could only read Quran correctly; even the daughter of one of her neighbors could not read *Hanımlara Mahsûs Gazete.* Under these circumstances, she wished to have same educational standards for girls in Sinop likewise their counterparts had in İstanbul.[882]

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[880] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996), p. 78.

[881] "Şûrâ-yı devlet-i mülkiyye dâiresi a'zâ-yı kerâmendin devletlü..." *Hanımlara Mahsûs Gazete,* No. 102 (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), p. 1.

[882] Bebekli M. Semiha, "Sinop, Karadeniz sahilinde on üç bin nüfuslu…" *Hanımlara Mahsûs Gazete,* No. 100, (16 Ramazân 1314 \ 6 Şubat 1312 \ 18 February 1897), pp. 6-7.

Even though the modernization process in the primary schools affected the life of the Ottoman children (both boys and girls), opening of upper-level schools such as *rüştîyye* (middle schools), vocational schools and *idâdî* (high schools) altered the everyday life Ottoman girls and women. For example, in *Tanzîmât* period, nine female *rüştîyye*s were opened for girls, however, this number mounted to eighty-five in the reign of Sultan Abdülhamid II.[883] The curricula of these schools mostly included courses about religion, morals, reading and writing, calculation, history, geography, beneficial information, tailoring and embroidery.[884] In terms of high schools, the first *idâdî* for girls was opened during the Hamidian regime in 1880,[885] and Şefika Kurnaz also mentioned that according 1323-24 (1906-1907) statics of Ministry of Education, there was one private female *idâdî*, and in İstanbul, there were three coeducational private *idâdî*s at that time.[886] According to Şefika Kurnaz's reports, the curriculum of first female *idâdî* included courses on Turkish, French, German, English, culture, music and embroidery and the education in this *idâdî* was compatible with European standards at that time.[887] Even though the numbers were not sufficient compared to the numbers of non-muslim's schools,[888] opening of these

[883] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını,* p. 81.

[884] ibid., p. 80.

[885] In the footnotes, Şefika Kurnaz mentioned that this *idâdî* was closed two years after its opening due to lack of interest to this school. Faik Reşat Unat. *Türkiye'de Eğitim Sistemi Gelişimi Tarihine Bir Bakış* (Ankara: 1964), p. 46; Hasan Ali Koçer. *Türkiye'de Modern Eğitimin Doğuşu ve Gelişimi (1773-1923)* (İstanbul: 1974 [Second Edition]), p. 131). In addition, Şefika Kurnaz also added that according to Osman Ergin, the first female *idâdî* was opened in 1913. Osman Nuri Engin. *Türk Maarif Tarihi* IV, (İstanbul: 1944), p. 1192, Mentioned in: ibid., pp. 83.

[886] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını,* p. 83.

[887] Faik Reşat Unat. *Türkiye'de Eğitim Sistemi Gelişimi Tarihine Bir Bakış,* p. 46; Hasan Ali Koçer. *Türkiye'de Modern Eğitimin Doğuşu ve Gelişimi (1773-1923)*, p. 131. Mentioned in: Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923)* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1992), p. 36.

[888] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını,* p. 83.

schools show the change in the mentality towards girls and women's education in the era. However, it is obvious to see that the number of the religious and moral courses were high in number in the curricula of upper-level education for girls. Moreover, other courses, besides reading and writing, were more "female" focused courses such as embroidery and tailoring. Foreign languages also started to enter in the curricula of the female schools. In addition, the teaching methods in these schools were also reformed and modernized.

For example, Police Eyüp Sabri Bey from Köprübaşı, in his letter to *Hanımlara Mahsûs Gazete*, mentioned that firstly he sent his seven-year-old daughter to a *mahalle mektebi* (Ottoman traditional school) in Eyüp for a year and a half but even though his daughter repeated *Amme* (a part in Quran) for several times, she could not learn how to read it. Therefore, he decided to send her to a female *rüştîyye* in Kızıl Mescit neighborhood in Eyüp and in three months her daughter learnt perfectly how to read. Thus, he thanked for *Elifba-yı Osmânî* as an alphabet book which was prepared according to new methods of teaching Ottoman. He also thanked to the female teachers of the school.[889] Briefly, likewise in *ibtidâî* schools, regulations for the public education for girls as well as women from the *Tanzîmât* era to the Hamidian regime aimed, on the one hand, modernization "by inclusion of international and practical course subjects and the imposition of regularity, order, uniformity, tidiness and discipline on pupils, while on the other hand ensuring the loyalty of the pupils to the state and the sultan, and to strengthen religious orthodoxy

[889] Köprübaşında Polis Eyüp Sabri, "Varaka," *Hanımlara Mahsûs Gazete,* No. 64, (22 Zilhicce 1313 \ 23 Mayıs 1312 \ 4 June 1896), p. 7.

and conservative ethical values."[890] Therefore, it is logical to say that the religious orthodoxy and the conservative ethical values were seen as the indispensible principles of education of the pupils in the late nineteenth century, especially in the Hamidian period.

Actually, there are a lot informative articles and letters about the newly opened modern schools in the *Hanımlara Mahsûs Gazete.* These articles and letters functioned not only as a source of information for their readers but also as a tool of propaganga considering the time period of the publication. In this sense, the "marketing" of these newsly opened schools were materialized through these articles and letters. For example, in the article called, "Selânik Terakki Mektebi" (Selonica Terakki School), Emine Semiye Hanım introduced the school to her readers.[891] In the article, Emine Semiye Hanım said that even though "the school" in general was seen as a requirement for men and harm for girls, in this school in Selonica, the girls not only took a qualified education, but also learnt the necessities of being a girl such as embroidery, sewing, and the principles of kindness. The results of the examination that was made in the school showed that these girls did not disappoint the endeavors of their teachers. Furthermore, in the article Emine Semiye Hanım gave detailed information about which teacher entered in which class as well.[892] Emine Semiye Hanım also informed her readers about the courses that were given to the students in this school. First of all, she said that in this school, the students learnt French from a foreign teacher and in two years, they could speak French and became superior in

[890] Selçuk Akşin Somel, "Regulations for Raising Children during the Hamidian Period" in: *Childhood and Youth in the Muslim World,* ed. François Georgeon and Klaus Kreiser (Paris: Maisonneuve & Larose, 2008), p. 211.

[891] Emine Semiye, "Selânik Terâkki Mektebi," *Hanımlara Mahsûs Gazete,* No. 172, (16 Rebîyyülevvel 1316 \ 23 Temmuz 1314 \ 4 August 1898), pp. 1-2.

[892] ibid., p. 1.

grammer as well.[893] In addition, they became also very good at embroidery and sewing, too.[894] As it may clearly see that, in this school on one hand the girls took modern courses such as French, however, on the other hand they continued to learn the embroidery, sewing and the principles of being kindness. In other words, while these girls were educated through modern education, they also were taught for the household, as well. In another letter sent by Emine Semiye to *Hanımlara Mahsûs Gazete*, Emine Semiye Hanım talked about the exams of Selonica Mekteb-i Terâkki in Bosnia, and mentioned about the results of the girls in these examination.[895] From this letter, it was seen that the students in this school also took courses such as *Arabî* (Arab), *kavaid-i Osmânîye* (Principles of Ottoman [Language]) and *hesab* (calculation).[896] Briefly, throughout this article, Emine Semiye Hanım mentioned about the successes of the students in the examinations, again and again.[897] Actually, it is a fact that the *Hanımlara Mahsûs Gazete* supported this school. For example, in a short note that was published in the *Hanım Kızlara Mahsûs,* it was said that the newspaper had the work of Aliye Hanım, graduated from *Mekteb-i Terâkki* in Selonica, called, "Son Arzu" (Last Will), and they wanted to publish it in the following issue.[898] Moreover, the newspaper also wanted to take the translation of the moral (*ahlakî*) and French piece that was played by the students of this school.[899]

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[893] ibid., p. 1.

[894] ibid., p. 1.

[895] Emine Semiye, " Selanik İnâs Mektebinin… [Mektup]," *Hanımlara Mahsûs Gazete*, No. 72-274, (20 Rebîyyülahir 1318 \ 3 Ağustos 1316 \ 16 August 1900), pp. 3-4.

[896] ibid., p. 3.

[897] ibid., p. 3.

[898] "Selânik'de Kâin Mekteb-i Terâkkiden Mezûne Aliye Hanımefendi [Mektup]," *Hanımlara Mahsûs Gazete*, No. 172, (16 Rebîyyülevvel 1316 \ 23 Temmuz 1314 \ 4 August 1898), p. 4.

[899] ibid., p. 4.

Not only Selonica *Mekteb-i Terakki* was mentioned in *Hanımlara Mahsûs Gazete* but also the news from other female schools was also presented to the readers. For example, in short news, the readers were informed about the completion of the examination in the Aleppo Girls School (*Halep İnâs Mektebi*) and the announcement of handworks exhibition in the school.[900] Moreover, in another article, the name of the students from Aleppo Girls School, who were given their diplomas and *zikr-i cemil*s (letter of appreciation) and books as a gift.[901] Furthermore, in another news, the newspaper informed its readers about the newly appointed *muallime-i evvel* of *Mamuretü'l-Aziz* (Elazığ) Girls School, mentioned about that even though it had been two and a half months since this woman teacher came to this school, the endeavors and successes of the students increased.[902] As well as in the other news, in the news about the girls' school in Kazan, the newspaper again introduced the school to its readers and mentioned about the successes of the students in the examinations.[903] As it may clearly seen that *Hanımlara Mahsûs Gazete* tried to catch every occasion to inform its readers about the successes of the women teachers, female students and schools in the Ottoman Empire at that time.

However, in the newspaper, not only the successes of the teachers and the students were introduced to the readers but also other news about the schools was

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[900] "Halep İnâs Mektebi İmtihanları Dikiş ve El İşleri Sergisi," *Hanımlara Mahsûs Gazete*, No. 372, (25 Rebîyyülahir 1320 \ 18 Temmuz 1318 \ 31 Temmuz 1902), p. 6.

[901] "Halep İnas Mekteb-i Rüştiyesi: Tevzi'-i Mükâfât ve Takdir," *Hanımlara Mahsûs Gazete*, No. 337, (4 Şabân 1319 \ 1 Teşrînisânî 1317 \ 14 November 1901), p. 3.

[902] "Mamuretü'l-Aziz İnas Rüştiyesi," *Hanımlara Mahsûs Gazete*, No. 4, (20 Muharrem 1322 \ 25 Mart 1320 \ 7 April 1904), p. 50.

[903] "Kazan'da İnâs-ı İslam Mektebi," Hanımlara Mahsûs Gazete, No. 569, (27 Cemâziyyelevvel 1324 \ 6 Temmuz 1322 \ 19 July 1906), p. 7.

presented.[904] For example, in the news about the Manastır Girls School, it was said that the schools in this province were co-educational schools, and men and girls were educated together. However, lately, separate schools for girls were established. In the news, it was said that there were still regions in this province that did not have separate girls' schools; yet, in order to provide a girl's school in each region, the official notification had been made.[905]

In addition to these schools, new vocational schools were started to be opened in *Tanzîmât* era and continued in the reign of Sultan Abdülhamid II. *Dârülmuallimât* (Female Teacher's School) was opened in 1870 in order to meet the need of female teachers in female schools.[906] The graduates of this school were the first female teachers as well as intellectuals who were graduated from modern public schools. The issues about *Dârülmuallimât* were took also their places in the *Hanımlara Mahsûs Gazete* as well as the other female schools.[907] For example, in the article called, "İnâs Mekteplerinde Bazı Islâhât" (Some Reforms in Female Schools), it was mentioned about a commission that was form to make reforms in the curricula of female schools, especially of *Dârülmuallimât*, and when these reforms were prepared, it would be declared in the *Hanımlara Mahsûs Gazete*.[908] Moreover, in this article, certain beneficial and necessary reforms that were practiced in European

[904] "Manastır'da İnas Mektepleri," *Hanımlara Mahsûs Gazete*, No. 19, (8 Cemâziyyelevvel 1322 \ 8 Temmuz 1320 \ 21 July 1904), p. 289.

[905] ibid., p. 289.

[906] Osman Nuri Engin. *Türk Maarif Tarihi* II, (İstanbul: 1940), pp. 671-673; Afet İnan, "Türkiye'de İlk Kız Öğretmen Okulu Dârulmuâllimât 1870," *Türk Kadını*, No. 2, (1966), pp. 6; 34; Aziz Berker. *Türkiye'de İlk Öğretim* (Ankara: 1945), pp. 99-100; Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını,* p. 90.

[907] "Dârülmuâllimat Mezûneleri," *Hanımlara Mahsûs Gazete,* No. 283-81, (23 Cemâziyyelâhir 1318 \ 5 Teşrînievvel 1316 \ 18 October 1900), p. 5.

[908] "İnâs Mekteplerinde Bazı Islâhât," *Hanımlara Mahsûs Gazete,* No. 46, (22 Şabân 1313 \ 25 Kanûnisânî 1311 \ 7 February 1896), p. 2.

female schools were presented to the readers. However, the article also emphasized that to take directly the practices and moral education methods of European schools could not be accepted and implementation of them was not suggested especially in female schools. Even though they were not accepted all together, there could be beneficial points among them in order to be profited from.[909] In other words, Ottoman intellectuals as well as intelligentsia tended to accept the impacts of modernization by selecting them regarding to Ottoman cultural and moral facts.

Another vocational school was *Kız Sanayi Mektebi* (Female Industry School) which aimed to develop women's hand skills and to gain economical benefits from them.[910] According to Şefika Kurnaz, the first female industry school could be considered as the industrial reformatory that was established by Midhat Paşa in 1864 for female orphans in order to meet sewing needs of the army.[911] When the Second Constitution was declared, there were three industry schools for women.[912] According to Kurnaz, the courses on embroidery, piano, tailoring, sewing and painting were among the courses that were offered in these schools.[913] The significance and gains of these schools were also emphasized in various articles in *Hanımlara Mahsûs Gazete.*[914] For example, in one of the articles in *Hanımlara*

[909] ibid., p. 1.

[910] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını,* p. 98.

[911] ibid., pp. 98.

[912] ibid., p. 99.

[913] Devlet Salnâmesi – 1305, pp. 237-238. Mentioned in: ibid., p. 99.

[914] "Sanayi Mektebi [News]," *Hanımlara Mahsûs Gazete*, No. 11, (30 Safer 1321 \ 15 Mayıs 1319 \ 28 May 1903), p. 245; "Leyli Kız Sanayi Mektebi [News]," *Hanımlara Mahsûs Gazete*, No. 27, (5 Recep 1322 \ 2 Eylül 1320 \ 15 September 1904), p. 418; "İzmir Hamidiye Sanayi Mektebi…," *Hanımlara Mahsûs Gazete*, No. 524, (23 Cemâziyyelahir 1323 \ 11 Ağustos 1321 \ 24 August 1905), p. 6; "İzmir Hamidiye Sanayi Mektebi Menfaatine Mahsûs Piyango," *Hanımlara Mahsûs Gazete*, No. 527, (14 Recep 1323 \ 1 Eylül 1321 \ 14 September 1905), p. 6.

Mahsûs Gazete, said that big educational institutions such as *Dârülmuallimât* and *Kız Sanayi Mektebi*, female middle schools and primary schools were opened for the education of women and their numbers were augmented in the Ottoman Empire. The female graduates of these schools were appreciated due to their educational developments and general knowledge about different branches of sciences. According to the article, it was believed that if women chose to continue their development in different sciences, their successes were indispensible due to their intelligence.[915]

Lastly, medical vocational schools were also opened for girls in order to meet the needs of midwifery. The health of children was not only significant in childhood but also in adulthood, because various illnesses emerged later in life due to negligence in childhood.[916] In addition, the mortality rates of babies, especially due to miscarriages and faults of midwives during delivery, and that of children were high in the Ottoman Empire even in the nineteenth century.[917] Starting with the *Tanzîmât* period and onwards, the concept of children's health started to be perceived by the society as a different field of specialization and profession; but firstly, this transformation in the perception towards children's health took place in the minds of Ottoman officials and intellectuals. As a result, traditional methods and medicines started to be replaced with modern ones and the importance of professional expertise and hygiene was openly emphasized. Therefore, this change in the perception produced new needs and necessities such as child medicines, pediatricians and

[915] "Tahdîs-i Ni'met – Ta'yîn-i Meslek,''*Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 2.
[916] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900)*, pp. 5-6.

[917] Şefika Kurnaz, *II. Meşrutiyet Döneminde Türk Kadını,* p. 86.

children's hospitals.[918] These mental and institutional changes about children's health also affected the everyday life of "girls" as children and "women" as their mothers and these reforms were echoed in the *Hanımlara Mahsûs Gazete* as well.

In this period, most of the Ottoman intellectuals noticed that a good and healthy life started with a healthy birth. In this sense, the first reforms were made about the modernization of pregnancy and birth. Accordingly, in various articles in *Hanımlara Mahsûs Gazete,* issues of pregnancy and birth were taken into consideration.[919] For example, in one article, a book on pregnancy was presented and highly recommended to the readers.[920] In another article, the book of Dr. Besim Ömer Paşa on midwifery was introduced to readers with a glorification of Dr. Besim Ömer Paşa by the newspaper.[921] It is very frequent to see the names of two popular and successful doctors of the era in the articles of *Hanımlara Mahsûs Gazete*: Dr. Besim Ömer Paşa[922] and Dr. Hafız Hilmi Bey.[923] Moreover, in other article called,

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[918] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900)*, pp. 57.

[919] "Hamile Kadınlar Nasıl Vakit Geçirmeli!" *Hanımlara Mahsûs Gazete*, No. 79-281, (9 Cemâziyyelâhir 1318 \ 21 Eylül 1316 \ 4 October 1900), pp. 1-2; "Hamile Kadınlara Vesâyâ-yı Tıbbiye," *Hanımlara Mahsûs Gazete*, No. 377, (8 Cemâziyyelâhir 1320 \ 29 Ağustos 1318 \ 12 September 1902), pp. 1-2; if]. Rasime, "Haml," *Hanımlara Mahsûs Gazete*, No. 216-14, (13 Safer 1316 \ 10 Haziran 1315 \ 22 June 1899), pp. 4-5; [Elif]. Rasime, "Haml," *Hanımlara Mahsûs Gazete*, No. 217-15, (20 Safer 1316 \ 17 Haziran 1315 \ 29 June 1899), pp. 3-4; [Elif]. Rasime, "Haml," *Hanımlara Mahsûs Gazete*, No. 218-16, (27 Safer 1316 \ 24 Haziran 1315 \ 6 July 1899), pp. 3-4.

[920] Dr. Besim Ömer Paşa, "Gebelik," *Hanımlara Mahsûs Gazete,* No. 397, (7 Zilkâde 1320 \ 30 Kanûnisânî 1318 \ 5 February 1903), p. 1; "Kâbil-i Şehir Doktor Saâdetli Besim Ömer Paşa Hazretleri," *Hanımlara Mahsûs Gazete*, No. 86-288, (29 Recep 1318 \ 9 Teşrînisânî 1316 \ 22 November 1900), pp. 3-4.

[921] "Ebelik: Doğurma ve Doğurtma," *Hanımlara Mahsûs Gazete*, No. 555, (18 Safer 1324 \ 30 Mart 1322 \ 12 April 1906), pp. 1-2.

[922] Dr. Besim Ömer Paşa, "Gebelik," *Hanımlara Mahsûs Gazete,* No. 397, (7 Zilkâde 1320 \ 30 Kanûnisânî 1318 \ 5 February 1903), p. 1.

[923] "Doktor Hafız Hilmi Beyefendi," *Hanımlara Mahsûs Gazete*, No. 112, (24 Zilhicce 1314 \ 15 Mayıs 1313 \ 26 May 1313), p. 8; "Gazetemizin Tabib-i Husûsîsi ve Ebeler Muallimi Doktor İzzetli Hafız Hilmi Beyefendi'ye Teşekkürât-ı Mahsûsa," *Hanımlara Mahsûs Gazete,* No. 122, (7 Rebîyyülevvel 1314 \ 24 Temmuz 1313 \ 17 August 1896), p. 8; "Gazetemiz Tabib-i Husûsîsi Doktor İzzetli Hafız Hilmi Beyefendi," *Hanımlara Mahsûs Gazete*, No. 125, (26 Rebîyyülevvel 1314 \ 14

"Hamile Kadınlara Vesâyâ-yı Tıbbiye" (Medical Suggestions for the Pregnant Women), it was announced that in order to hinder problems that might occur during pregnancy, *Cemiyet-i Tıbbiye-i Şâhâne* (Union of Medical School) had recommended several precautions. For instance, it was suggested that until the seventh month of the pregnancy, pregnant women should have their urine tested once every three weeks, and during the last three months, every week. If albumin occurred in one of these tests, the pregnant woman should see her doctor as well. If she did not do so, this could create a significant danger for the pregnancy. Furthermore, in another article called, "Hamile Kadınlar Nasıl Vakit Geçirmeli?" (How Pregnant Women Passed Their Time During Pregnancy), it was said that the most important period of a woman's lifetime was the pregnancy (*haml*) period, the most important duty of a woman was being a good mother and this duty was started since the baby was first appeared in the womb.[924] Moreover, according to the article, in the first period of the pregnancy, the pregnant women lost their appetence; therefore the article advised them to eat even they did not want to.[925] For the article, the appetence started to appear after the first period of the pregnancy, and the article recommended to the pregnanat women to walk without exhausting themselves. Lastly and more importantly, the article advised to the pregnant women to protect themselves from sadness or excitement which could affect the baby in the womb as well. In this sense,

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Ağustos 1313 \ 26 August 1897), p. 7; "Kabile-i Şöhretşiar Hafız Hilmi Bey," *Hanımlara Mahsûs Gazete,* No. 27-229, (16 Cemâziyyelevvel 1317 \ 9 Eylül 1315 \ 22 September 1899), p. 5.

[924] "Hamile Kadınlar Nasıl Vakit Geçirmeli!" *Hanımlara Mahsûs Gazete,* No. 79-281, (9 Cemâziyyelahir 1318 \ 21 Eylül 1316 \ 4 October 1900), pp. 1-2.

[925] ibid., p. 2.

the article said that the more a pregnant woman was happy and cheerful, the healtier her child would be.[926]

In addition to the informative articles about the pregnancy and the protection of the health of the mother and the baby, articles about intended miscarriage (*ıskât-ı cenîn*) were also published in the *Hanımlara Mahsûs Gazete*.[927] For example, in her article, Rana bint-i Saffet mentioned about *ıskât-ı cenîn* and identified it as a murder.[928] According to the article, there were a lot of consequences that *ıskât-ı cenîn* gave birth to. *Iskât-ı cenîn* did not only negatively affect the population of a nation, but also it was harmful to the health of women.[929] Moreover, the article also mentioned that a woman who had a *ıskât-ı cenîn* before was lacked of the compassion of motherhood (*şefkât-ı maderâne*), and this made this woman inferior to the animals because they also had the compassion of motherhood.[930] In another article about *ıskât-ı cenîn,* it was said that woman who wanted to have miscarriage took some pills that she heard from her neighbours or found a midwife to have surgery.[931] However, according to the article, these both ways were mostly ended up with the dangerous consequences for woman's health. For example, two-month-pregnant woman in Arnavutköy took a pill to have a miscarriage but after a while she

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[926] ibid., p. 2.

[927] Rana bint-i Saffet, "Iskât-ı Cenîn," *Hanımlara Mahsûs Gazete*, No. 258-56, (26 Zilhicce 1317 \ 13 Nisan 1316 \ 26 April 1900), pp. 3-4; "Çocuk Düşürenlere İbret," *Hanımlara Mahsûs Gazete*, No. 27, (5 Recep 1322 \ 2 Eylül 1320 \ 15 September 1904), pp. 422-423; "Iskât-ı Cenîn Cinayeti," *Hanımlara Mahsûs Gazete*, No. 568, (20 Cemâziyyelevvel 1324 \ 29 Haziran 1322 \ 12 July 1906), p. 6.

[928] Rana bint-i Saffet, "Iskât-ı Cenîn," *Hanımlara Mahsûs Gazete*, No. 258-56, (26 Zilhicce 1317 \ 13 Nisan 1316 \ 26 April 1900), pp. 3-4.

[929] ibid., p. 3.

[930] ibid., p. 3.

[931] "Çocuk Düşürenlere İbret," *Hanımlara Mahsûs Gazete*, No. 27, (5 Recep 1322 \ 2 Eylül 1320 \ 15 September 1904), pp. 422-423.

became sick and died in pains.[932] This event was presented as a lesson to the readers of the *Hanımlara Mahsûs Gazete,* and it was aimed to protect the life of the baby and the mother, too.

Before the *Tanzîmât* era, deliveries were made under very unhealthy conditions and with unprofessional methods. The midwives learnt everything about delivery from other experienced midwives, thus, they did not have any professional or scientific knowledge about delivering a baby. In this sense, due to the problems that occurred during labor, some of the babies died or some of them got harmed and had to live with birth defects throughout his/her life. Due to the faults and ignorance of unprofessional midwives, mothers also died during labor.[933] Basiretçi Ali Efendi, who wrote "city letters" (*şehir mektûbu*), which included various political, social and scientific topics related to people of İstanbul,[934] also touched upon the issue of midwifery in his city letters. In his letter, he complained about the insufficient number of professional midwives in the Ottoman Empire. He said that there were several women who called themselves "midwives," but in reality, they were not. In his letter, Ali Efendi underlined the significance and the necessity of a professional, scientific education for a midwife.[935]

Actually, when the Ottoman intelligentsia noticed this situation, in 1843, it opened courses for midwives in the *Tıbbiye Mektebi* (Medical School) in order to teach them modern methods for pregnancy and deliveries.[936] For example, in one of the news in *Hanımlara Mahsûs Gazete* it was said that Hayriye Hanım who got her

[932] ibid., p. 423.

[933] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* pp. 5-7.
[934] Basiretçi Ali Efendi, *İstanbul Mektupları* (İstanbul: Kitabevi Yayınları, September 2001), p. VIII.

[935] ibid., pp. 679-680.

[936] Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923)* (İstanbul: Milli Eğitim Baknalığı Yayınları, 1992), p. 39.

diploma from Medical School was appointed to Medina as a midwife with a salary of one thousand *kuruş*.[937] In another news in *Hanımlara Mahsûs Gazete* it was said that Fehime Hanım took her diploma from Medical School as well and she was presented to the readers as the *kâbile-i mahsûs* (special midwife) of the *Hanımlara Mahsûs Gazete*.[938] Furthermore, the news and letters about the midwives also came up in the pages of *Hanımlara Mahsûs Gazete.*[939] For example, in another letter sent by a husband to the *Hanımlara Mahsûs Gazete* it was said that the wife of the owner of the letter tried to give labour for three days and nights and he thought that his wife and his baby could not survive anymore, the midwife İsmet Hanım from Tavşantaşı, who was the student of Besim Ömer Bey, saved the day and sufficiently carried out the labour.[940] The husband sent his thanks to this midwife at the end of his letter, and *Hanımlara Mahsûs Gazete* also thanked to Besim Ömer Bey due to that he brought up this kind of a successful midwife.[941]

In addition, in the reign of Sultan Abdülhamid II, in 1892, a *Doğumhâne Hastanesi* (maternity hospital) was founded, so all deliveries started to be made in this building. This building was appropriate for the delivery in modern terms, and it was equipped with all necessary medical and technological equipment.[942] In 1905,

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[937] "[Dahili Havâdis]," *Hanımlara Mahsûs Gazete,* No. 42, (8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 24 January 1896), p. 6.

[938] "Kabile Fehime Hanım," *Hanımlara Mahsûs Gazete*, No. 151, (10 Şevvâl 1315 \ 19 Şubat 1313 \ 3 March 1898), p. 4.

[939] "Kâbile Tayini," *Hanımlara Mahsûs Gazete*, No. 22, (19 Cemâziyyelevvel 1321 \ 31 Temmuz 1319 \ 13 August 1903), p. 510; "Kâbileler," *Hanımlara Mahsûs Gazete,* No. 23, (26 Cemâziyyelevvel 1321 \ 7 Ağustos 1319 \ 20 August 1903), p. 534.

[940] "Tavşantaşı'nda Kabile İsmet Hanım," *Hanımlara Mahsûs Gazete,* No. 3-205, (18 Zilkâde 1316 \ 18 Mart 1315 \ 30 March 1899), p. 5.

[941] ibid., p. 5.

[942] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* p. 59.

Kadırga Vilâdethânesi (Kadırga Midwife School) was opened.[943] Some of the articles in *Hanımlara Mahsûs Gazete* also announced the opening of new midwife schools and hospitals for children and women.[944] Even though the state tried to institutionalize midwifery, home-midwifery still continued. The advertisement of Madame Turasi in *Hanımlara Mahsûs Gazete* was a good example of this. Graduating from Paris Medical School, a first class midwife, Madame Turasi, living in Hocapaşa, number 315, announced that mondays and thursdays, from six o'clock to nine, she could accept patients in her house and she could also visit patients' houses if she were to be invited.[945] By this advertisement, it is easy to see that although home-midwifery continued, the baby was preferred to be delivered by a professional, medical school-graduate midwife.

In this sense, what made these schools "modern" in Ottoman understanding? Except from *ibtidâî* schools, the others were newly established institutions for girls and women, so there were not institutional counterparts of them in the Ottoman Empire, only practices. Most of these practices were based on traditional methods, especially in medical issues. Therefore, in an institutional level, I preferred to look at the primary schools in order to compare the modern one to the traditional one as an example to show the transformation between them. For example, comparing the curricula of the primary schools (for example, traditional Quranic *sıbyân* schools and modern *ibtidâî* schools) reveals that there was not a radical transformation of the

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[943] Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923)*, p. 39.

[944] "Viladethane," *Hanımlara Mahsûs Gazete*, No. 351, (18 Zilkâde 1319 \ 14 Şubat 1317 \ 27 February 1902), p. 5; "Kadın ve Çocuklara Mahsûs Yeni Bir Hastane," *Hanımlara Mahsûs Gazete*, No. 528, (21 Recep 1323 \ 8 Eylül 1321 \ 21 September 1905), p. 3.

[945] "Madame Turasi: Paris Mekteb-i Tıbbiyesi'nden Muhrec Birinci Sınıf Ebe'' *Hanımlara Mahsûs Gazete*, No. 15, (2 Cemâziyyelevvel 1313 \ 9 Teşrînievvel 1311 \ 21 October 1895), p. 8.

curriculum in these schools. Yet, according to Cüneyd Okay, French courses entered the curricula of the newly established *ibtidâî* schools in order to accelerate the process of modernization and westernization.[946] However, teaching methodology as well as educational and physical facilities of both types of schools were radically different from each other. The buildings of the modern and westernized *ibtidâî* schools were neat and uniformed. In these schools, pupils sat at their desks rather than on the floor as in *sıbyân* schools.[947]

Teaching methods were also different in the *ibtidâî* schools from those in the traditional sıbyân schools. For instance, pupils learnt the Arabic alphabet in a short time in *ibtidâî* schools, but in traditional schools, it took several months to learn it.[948] Moreover, the system of punishment[949] and reward was based on modern methods in the *ibtidâî* schools; and pupils wore a particular uniform.[950] The system of old punishment methods in the schools and their abrogation were also mentioned in various articles in the *Hanımlara Mahsûs Gazete.* For example, the article called "Terbiye-i Etfâl: Çocukların Kusurları" (Moral Education of Children: The Misdemeanors of Children), discussed the reason of the abrogation of bastinado

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[946] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* pp. 38-42. Even though Cüneyd Okay gave this information in his book, I did not come up this information in Şefika Kurnaz's book called, *Cumhuriyet Öncesinde Türk Kadını.* In her book, Şefika Kurnaz gave the curricula of *ibtidâî* schools in the reign of Sultan Abdülhamid II as such: *"Kuran-ı Kerim, İlm-i Hâl, Tecvîd, Kavâid-i İmlâ, Hesap, Coğrafya, Tarih, Kırâat-ı Türki, Sülüs."* Şefika Kurnaz, *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* p. 19.

[947] Sadri Sema, *Eski İstanbul Hatıraları* (İstanbul: Kitabevi Yayınları, 2008), p. 178.

[948] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* pp. 33-34.

[949] For system of punishment in the sıbyân schools: Sadri Sema, *Eski İstanbul Hatıraları* (İstanbul: Kitabevi Yayınları, 2008), pp. 178-185.

[950] Selçuk Akşin Somel, *Osmânlı'da Eğitimin Modernleşmesi (1839-1908): İslamlaşma, Otokrasi ve Disiplin,* pp. 218-219.

(*falaka*) [951] and stick (*değnek*)[952] from the schools while arguing about the negative effects of corporal punishment on the moral education of children.[953] By drawing attention to the abrogation of bastinado and stick in the primary schools, the article touched upon the issue of using corporal punishment as a means to ameliorate the undesirable characteristics of a child and its consequences. According to the article, this kind of punishment only incited a sense of revenge.[954] This statement shows that the effects of the old methods of punishment in the schools started to be questioned in the newspapers. Moreover, in another article, "Terbiyede Mükâfât ve Mücâzât" (Reward and Punishment in Moral Education), it was said that even though bastinado and stick were abrogated in the primary schools, they were not replaced by a proper method.[955]

In other words, during the transition to modernization, punishment in the schools was still a matter of debate despite the fact that the first steps to modernize it had been taken. Besides this change in the mentality towards reward and punishment methods in the public schools, new and modern institutions which targeted children in specific age groups or special circumstances were also opened in this era. For example, the state established a school for various disabled children; and news about these schools was also announced in *Hanımlara Mahsûs Gazete.* In this piece of news, the Ministry of Education of the Ottoman Empire declared that the duration of

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[951] "*Falaka*, (Bastinado): a punishment inflicted by beating the soles of the feet," Last accessed 04.06.2011, www.seslisözlük.com.

[952]"*Değnek*, (Stick): a punishment inflicted by beating with a stick," Last accessed 04.06.2011, www.seslisözlük.com.

[953] "Terbiye-i Etfâl: Çocukların Kusurları," *Hanımlara Mahsûs Gazete,* No. 2, (15 Rebîyyülevvel 1313 \ 24 Ağustos 1311 \ 5 September 1895), pp. 6-7.

[954] ibid., pp. 6-7.

[955] "Terbiyede Mükâfat ve Mücâzât," *Hanımlara Mahsûs Gazete,* No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 24 September 1895), pp. 1-2.

education for the blind was four years; and for the mute, it was five years.[956] Moreover, the newspaper also gave place foreign and domestic news about blind, mute and deaf people, and especially about their education.[957] For example, in the news called, "Sağır Çocukların Tedrisi" (The Education of the Deaf Children), it was mentioned about the International Congres of Mothers held in Philedephia, and views about miss Marie Garet about the education of the deaf children.[958] However, the newspaper also presented the views about its own readers, as well. For example, in her letter to *Hanımlara Mahsûs Gazete,* Râná Hanım wrote what her blind sister said to her and in this letter, it was said that even though the sultan opened schools for blind and mute men, the blind sister of Râná Hanım could not attend to this schools because of her "womanhood."[959]

Thus, putting aside some problems, in the state level, modernized educational institutional entered in the lives of Ottoman Muslim women. New job facilities such as being teachers in schools or professional midwives were created for women. Girls as well as women became more interested in education in their daily lives, even though they could not go to these schools; they started to be informed from newspapers. However, even though these educational transformations in Ottoman

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[956] "Haber,'' *Hanımlara Mahsûs Gazete,* No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), pp. 6-7.

[957] "A'ma Bir Telefon Memuresi," *Hanımlara Mahsûs Gazete*, No. 353, (3 Zilhicce 1319 \ 28 Şubat 1317 \ 13 March 1902), p. 6; "A'ma Milyonerin Zevcesi," *Hanımlara Mahsûs Gazete*, No. 26, (18 Cemâziyyelahir 1321 \ 28 Ağustos 1319 \ 10 September 1903), p. 598; "İki Dilsizin İzdivacı," *Hanımlara Mahsûs Gazete*, No. 29, (19 Recep 1322 \ 16 Eylül 1320 \ 29 September 1904), p. 454; "İki Dilsizin İzdivacı," *Hanımlara Mahsûs Gazete*, No. 32, (11 Şabân 1322 \ 7 Teşrînievvel 1320 \ 20 October 1904), p. 509; "Çin'de Sağırlar ve Dilsizler Okulu," *Hanımlara Mahsûs Gazete*, No. 352, (25 Zilkâde 1319 \ 21 Şubat 1317 \ 6 March 1902), p. 4; "Sağır Çocukların Tedrisi," *Hanımlara Mahsûs Gazete*, No. 118-320, (1 Rebîyyülahir 1319 \ 5 Temmuz 1317 \ 18 July1901), p. 6.

[958] "Sağır Çocukların Tedrisi," *Hanımlara Mahsûs Gazete*, No. 118-320, (1 Rebîyyülahir 1319 \ 5 Temmuz 1317 \ 18 July1901), p. 6.

[959] Râná bint-i Saffet, "Muharrir Beyefendi!" *Hanımlara Mahsûs Gazete,* No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), p. 5.

Muslim women's daily lives gave birth to women's going out of their households physically and created blurred spaces for women between their private and public spheres, private home education for women also continued at the same time.

Home-Schooling

In addition to public education, the private home education in big Ottoman houses (*konâk*s) also underwent a transformation in modern terms. For girls's education, to learn foreign languages, especially French, and playing musical instruments were encouraged. These reforms became the trend in education of children of the upper and middle class families.[960] For example, Ahmet Mithat Efendi, in his biography of Fatma Aliye Hanım, one of the important Ottoman women intellectuals of the nineteenth century and the writers of the *Hanımlara Mahsûs Gazete,* gave a lot of information about Fatma Aliye Hanım's personal education. He quoted from one of the letters of Fatma Aliye Hanım and mentioned Fatma Aliye Hanım's feverish eagerness for learning French.[961] However, from the letters of Fatma Aliye Hanım in her biography, it is obvious that to teach French to little girls was not prevalent, except for a few families, since almost none of the Muslim families accepted it. When the mother of Fatma Aliye Hanım found out that her daughter could read French, she tried to impede her. In her letters, the fear that she felt to tell her demand for learning French to her father was evident.[962] In *Hanımlara Mahsûs Gazete,* Fatma

[960] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* pp. 38-43.

[961] Ahmet Mithat Efendi, *Fatma Aliye*: *Bir Osmânlı Kadın Yazarının Doğuşu* (İstanbul: Sel, 1994), pp. 36-37.

[962] ibid., 37-41.

Aliye Hanım suggested that whether it was a boy or a girl, every child had to learn at least one foreign language, preferably French. In order to support her idea, Fatma Aliye Hanım found several examples from the Prophet's life.[963] However, Fatma Aliye Hanım also criticized some Ottoman parents due to the reason that they disciplined their children with an awkward moral education while they tried to teach them French language. In this sense, Fatma Aliye Hanım added that children should learn their own culture, history and morals as well as foreign languages and their cultures and histories.[964] As it was seen in the article of Fatma Aliye Hanım, the aim of establishing a balance between Ottoman morals and European practices in the time of modernization reflected itself in the writings of Ottoman intellectuals of this period. In other words, Ottoman intellectuals did not want to imitate all European practices, they wanted to select and Ottomanize them by considering the Ottoman morals first.

As a product of a transition period for Ottoman modernization, childhood of the women intellectuals of the nineteenth century is a significant source to see the transformation in the education of children, especially of girls, of the time. For instance, a poet and one of the writers of the *Hanımlara Mahsûs Gazete,* Nigar bint-i Osman, learned French and Italian in a private school called "Pensiona" and she was the only Turk in the school.[965] In addition, she spoke German fluently, and she played the piano elegantly as well. In Nigâr Hanım's education, his father Macar Osman Paşa was the main figure, and he was the "western impact" in Nigâr Hanım's

[963] Fatma Aliye, ''Ta'lîm ve Terbiye-i Benât-ı Osmâniyye,'' *Hanımlara Mahsûs Gazete,* No. 37, (20 Receb 1313 \ 25 Kanûnievvel 1311 \ 6 January 1896), pp. 1-2.

[964] ibid., pp. 1-2.

[965] Nazan Bekiroğlu, *Şâir Nigâr Hanım* (İstanbul: Timaş Yayınları, 2008), pp. 42-43.

life.[966] In addition to these two examples, to teach foreign languages and to play musical instruments, especially the piano, to their children became a general trend in the upper and middle class Muslim Ottoman families, which could also be followed up by the advertisements that were published in the newspapers of the era.

In *Hanımlara Mahsûs Gazete,* there were various advertisements of private foreign language courses for children as well. For example, in one of these advertisements, it was told that several *mademoiselle*s from a private house in İstanbul, Cağaloğlu gave Turkish, French and Spanish courses at all levels for little boys and girls.[967] In another advertisement, it was told that a hard-working teacher who could give middle school and high school courses and French lessons to children (both girls and boys) at their homes could be recommended if it was requested.[968] These kinds of advertisements showed that during this period foreign language education was popular and in high demand. Moreover, learning foreign languages, especially French, was also demanded not only for children but also for Muslim Ottoman women themselves as well. In an advertisement in *Hanımlara Mahsûs Gazete,* it was told that a Muslim lady wanted to learn French and she searched for a teacher for that. Thus, Muslim ladies, who knew French and wanted to give French courses, were called to apply to the administrative office of *Hanımlara Mahsûs Gazete.*[969]

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[966] ibid., p. 33.

[967] "İlan," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), p. 2.

[968] "Mübâdi-i Fünun ve Fransızca Muallimi," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 55, (11 Şevvâl 1313 \ 14 Mart 1312 \ 26 March 1896), p. 3.

[969] "[İlan]," *Hanımlara Mahsûs Gazete,* No. 37, (20 Receb 1313 \ 25 Kanûnievvel 1311 \ 6 January 1896), p. 6.

The issue of foreign language education was also taken in hand by the other writers of the *Hanımlara Mahsûs Gazete* in the newspaper. For example, [Elif]. Rasime Hanım, in other words Ahmet Rasim, mentioned about this issue in her articles called, "Lisân Tahsîline Dair" (About the Foreign Language Education).[970] For example, she said that the importance of learning at least one foreign language was understood by the society in general and this idea was also supported by the Ottoman state. Especially, the children started to learn at least one foreign language in the public schools or privately in their houses.[971] However, she also said that there were certain important points related to foreign language education, which should be taken into consideration.[972] For example, she said that some parents preferred to educate their children in their houses rather than sending them to the schools. However, [Elif]. Rasime said that the ones who strove for the wellness of the children were in school. Moreover, she also criticized some parents who complained about the "*muallime*s" (female teachers) in schools and preferred to educate their children through "*mürebbiye*s" (governess) in their houses.[973] In this sense, she doubted about the moral education of these governesses, and their harmful methods of education.[974] Furthermore, she also wanted show the certain of the characteristics of some foreign languages, such as English, French and German and compare these

[970] [Elif]. Rasime, "Lisan Tahsiline Dair - 1," *Hanımlara Mahsûs Gazete,* No. 202, (26 Şevvâl 1316 \ 25 Şubat 1314 \ 9 March 1899), pp. 2-3; [Elif]. Rasime, "Lisân Tahsîline Dair - 2," *Hanımlara Mahsûs Gazete,* No. 1-203: 4 Zilkâde 1316 \ 4 Mart 1315 \ 16 March 1899), pp. 2-3; [Elif]. Rasime, "Lisân Tahsîline Dair 3," *Hanımlara Mahsûs Gazete,* No. 2-204, (11 Zilkâde 1316 \ 11 Mart 1315 \ 23 March 1899), pp. 2-3; [Elif]. Rasime, "Lisân Tahsîline Dair - 4," *Hanımlara Mahsûs Gazete,* No. 4-206, (25 Zilkâde 1316 \ 25 Mart 1315 \ 6 April 1899), pp. 2-4.

[971] [Elif]. Rasime, "Lisan Tahsiline Dair - 1," *Hanımlara Mahsûs Gazete,* No. 202, (26 Şevvâl 1316 \ 25 Şubat 1314 \ 9 March 1899), p. 2.

[972] ibid., p. 2.

[973] ibid., p. 2.

[974] ibid., pp. 2-3.

characteristics in her articles about the foreign education.[975] These articles of [Elif]. Rasime Hanım were significant to see that the idea of the importance of foreign language education was started to spread out not only among the Ottoman intelligentia but also among the upper and middle class Ottoman Muslim families. These articles were also important because even though the writer of these articles introduced herself to her readers as a woman, she actually was a man, Ahmet Rasim. Therefore, the ideas in these articles also reflected the ideas of a male Ottoman intellectual.

Under these circumstances, it is not wrong to imagine of a typical upper or middle class Ottoman Muslim girl's daily life as in the life of Seher in the story called, "Çiçekler Perisinin İffeti" (Chastity of the Fairy of Flowers), early in the morning, Seher was collecting flowers in their garden of their big house (*konâk*) in Kızıltoprak. She was, of course, smart and very beautiful with her blond hair and big and blue eyes. After she finished collecting flowers, she went to her room and made a necklace from these flowers. Afterwards, she went to her mother's room. Her mother had just woken up and wore her dress with the help of her concubine. She showed her flower-necklace to her mother, and her mother asked her whether she was studying for her lessons or not. She went to her room and changed her dress with a *frenk* shirt and a black *jupe.* Her fair hair was plaited by her nanny. She had her breakfast and went to her father's room to kiss his hand and asked whether his health was good or not. Her father responded her that he was good and asked her when she was studying to her lessons. Seher went to a room as her classroom and there, found her *mademoiselle* Jeanne ready for her lesson. They sat down a nice table and Seher read her lesson successfully. *Mademoiselle* Jeanne applauded her. After half an hour,

[975] ibid., p. 3.

a concubine came and told Seher that her male teacher for painting had just come. She went to her personal care room (*tuvalet odası \ çeki düzen odası*) and dressed her *yeldirme* with the help of her nanny, wore a thin headscarf and returned to the study room. She showed her painting to her teacher and her teacher found her painting very successful. She continued painting within for two hours and then the dining bell was rung and they went for dining. After dining, her female teacher of piano, Madlen, came and they played the piano together. After the piano lesson, Jeanne, Seher, Madlen and Seher's nanny went to Fenerbahçe in their car. They had fun until evening and finally returned to home.[976] As it was seen in the story, one day of a typical Ottoman Muslim girl (child or teenage) from upper or upper middle class generally passed as in the life of Seher. If this girl took her education in an institution such as *ibtidâî*, *rüştîyye* or other female schools, so the school-time would replace of the time that left for home-schooling.

Women's Writings

With the help of increase in the value that was given to the education of women, augmentation of the numbers of schools for girls and development of printing press, Ottoman women, too, started to express themselves by writing. Writing became one of the habits of Ottoman Muslim women of upper and middle classes in this time. *Hanımlara Mahsûs Gazete* also took this issue in hand in one of its articles called, "Hanımlarımızın Yazdıklarını Şimdi mi İntikâd Etmeli?" (Are the Writings of Ladies Criticized Now?). In this article, it was told that women, who knew how to write and to read, as they saw the writings of women in *Hanımlara Mahsûs Gazete*, became

[976] "Nâfizzâde M. Nigâr, "Çiçekler Perisinin İffeti," *Hanımlara Mahsûs Gazete,* No. 66, (6 Muharrem 1313 \ 6 Haziran 1312 \ 17 June 1896), pp. 4-5.

very encouraged to write and send their writings to the newspaper in order to have them published. However, the article added that even though there were some faults of grammer in the writings of these women, the newspaper preferred not to write critics for these writings in order not to quench their enthusiasm. However, the article complained about the harsh criticisms of male writers for women's writings, and it said that the newspaper accepted the fact that to criticism was a mean for development but they also believed that everything should do in its time.[977] The article also addressed an article from newspaper *İkdâm*, and criticized its author because his article could discourage women from writing. The article in *Hanımlara Mahsûs Gazete* criticized the author of the article in *İkdâm* for his only looking at one or two writings of women; and not looking at the beneficial literary works of Nigar Hanım, Makbule Leman Hanım, Farünnisa Hanım, Hamiyet Zehra Hanım and Emine Vahide Hanım. [978]

Moreover, women did not only choose to write articles to express themselves, they were also interested in writing poems on various issues. For example, the issues about family, motherhood, love of child, health, sadness, longing, womanhood, and love of God were the prevalent topics of poems which were written by the women. However, in the article called, "Sanâyi'-i Beyâniyye ve Kadınların Şiir Şöylemeleri" (Art of Expression and Reciting a Poem of Women), it was told that the development of education for women encouraged women to write, yet, some girls, even though they did not complete their education, tried to write poems which were not very successful. Therefore, the article advised them to prepare their writings in prose first

[977] "Hanımlarımızın Yazdıklarını Şimdi mi İntikâd Etmeli?" *Hanımlara Mahsûs Gazete,* No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), pp. 2-3.
[978] ibid., pp. 2-3.

in order to understand their capabilities and then, they tried to new forms in literature, for example, poems.[979]

In addition, whether they were written by women or men, the nineteenth century printing press also witnessed the entrance of the poems, entertaining short stories or translated texts into the newspapers and magazines. Most of them had didactic tone, as well as entertaining function. The subjects of these texts were generally inspired by daily lives of Ottoman Muslim women. For example, the issue of "the child" was used in various literary texts and also several literary works for children were published in *Hanımlara Mahsûs Gazete*.[980] As another example, in *Hanımlara Mahsûs Gazete,* primitive, entertaining short stories called, "Etfâle Mahsûs Küçük Fıkralar" (Short Stories for Children),[981] started to be published. In one of these short stories, a little boy grabs a piece of cheese without the permission of his parents, and goes to another room to eat it. His mother sees him and reminds him that she told him before not to eat cheese without bread. Yet, the child responds her mother as; "Yet, mummy! Did not you tell me before not to do two things at the same time?"[982] Besides these entertaining short stories, in *Hanımlara Mahsûs*

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[979] "Sanâyi'-i Beyâniyye ve Kadınların Şiir Söylemeleri," *Hanımlara Mahsûs Gazete,* No. 20, (19 Cemâziyyelevvel 1313 \ 26 Teşrînievvel 1311 \ 7 November 1895), pp. 2-3.

[980] For more information about children and children's literature in the Second Constitutional Period: Cüneyd Okay, *Meşrutiyet Dönemi Çocuk Edebiyatı* (İstanbul: Medyatek Yayınları, 2002); Cüneyd Okay, *Meşrutiyet Çocukları* (İstanbul: Bordo Yayınları, 2000).

[981] "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 3; "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 4; "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 5; "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 26, (11 Cemâziyyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 November 1895), p. 4; "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 27, (15 Cemâziyyelâhir 1313 \ 20 Teşrînisânî 1311 \ 2 December 1895), p. 5; İsmet, "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 28, (18 Cemâziyyelâhir 1313 \ 23 Teşrînisânî 1311 \ 5 December 1895), p. 5; "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 30, (25 Cemâziyyelâhir 1313 \ 30 Teşrînisânî 1311 \ 12 December 1895), p. 5; "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 31, (29 Cemâziyyelâhir 1313 \ 4 Kanûnievvel 1311 \ 16 December 1895), p. 4.

Gazete, there were various poems and translated texts about children as well. For the poems, Keçecizade [Elif] İkbal wrote, "Bir Çocuğun Hasbihâli" (Conversation of A Child);[983] F. Şadiye, "Çocuk" (Child);[984] Rebia, "Ninni" (Lullaby);[985] Lütfiye, "Anne – Bir Çocuk Lisânından" (Mother – From the Language of a Child);[986] and V. [Ayın]., "Hasta Çocuğuma" (To My Sick Child);[987] were some of the examples of poems which were written in *Hanımlara Mahsûs Gazete* about children. In addition, as a translated text; "Musikişinâsın Çocukları" (The Children of a Musician),[988] and as a story called, "Çocuk" (Child),[989] were two examples in the newspaper as literal textual writings about children. One of the longest stories in the *Hanımlara Mahsûs Gazete,* written by Emine Vahide (Emine Semiye), "Terbiye-i Etfâle Ait Üç Hikâye: Havf, Felâket, Zekâvet" (Three Stories on the Moral Education of Children: Fear, Disaster, Acumen) was also about children and significance of moral education in the childhood. In the introduction part, Emine Vahide (Emine Semiye) explained that she wrote these stories due to the statements of some of her companions (*refikalar*) about

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[982] "Etfâle Mahsûs Küçük Fıkralar," *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 4.

[983] Keçecizâde [Elif]. İkbal, "Bir Çocuğun Hasbihâli," *Hanımlara Mahsûs Gazete,* No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 10 September 1895), p. 4.

[984] F. Şadiye,"Çocuk," *Hanımlara Mahsûs Gazete,* No. 9, (11 Rebîyyülevvel 1313 \ 18 Eylül 1311 \ 1 October 1895), p. 5.

[985] Rebia, "Ninni," *Hanımlara Mahsûs Gazete,* No. 29, (22 Cemâziyyelâhir 1313 \ 27 Teşrînisânî 1311 \ 9 December 1895), p. 3.

[986] Lütfiye, "Anne – Bir Çocuk Lisanından," *Hanımlara Mahsûs Gazete,* No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), p. 2.

[987] V. [Ayın]., "Hasta Çocuğuma," *Hanımlara Mahsûs Gazete,* No. 173, (23 Rebîyyülevvel 1316 \ 30 Temmuz 1314 \ 11 August 1898), pp. 3-4.

[988] "Musikişinâsın Çocukları," translated by Mustafa Asım, *Hanımlara Mahsûs Gazete,* No. 340, (24 Şabân 1319 \ 22 Teşrînisânî 1317 \ 5 December 1901), pp. 1-3.

[989] "Çocuk," *Hanımlara Mahsûs Gazete,* No. 9, (6 Safer 1321 \ 1 Mayıs 1319 \ 4 May 1903), pp. 203-206-207; "Çocuk," *Hanımlara Mahsûs Gazete,* No. 10, (23 Safer 1321 \ 8 Mayıs 1319 \ 21 May 1903), pp. 227-229.

proper child-rearing and moral education in the century of progress. Accordingly, she questioned whether a child should be educated according to traditional education or European style of education. For Emine Vahide, if a child was only educated regarding traditional methods of education, that child would lack courtesy and acumen. If this child was only educated according to European style of education, depending on the sex of a child, boys would act against spiritual manners of the religion and girls would not understand embarrassment and modesty.[990] In her three related stories, she exemplified different methods of education, especially in childhood; and tried to show their results. She also touched upon the role of the nannies (*mürebbiye*), servants (*hizmetçi*) and teachers (*öğretmen*) in the education of children, and emphasized a prevalent illness among children at that time, smallpox, and its consequences if the necessary precautions, for example to be vaccinated for smallpox, could not be taken.[991]

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[990] ibid., pp. 203-206-207; pp. 227-229.

[991] Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 1," *Hanımlara Mahsûs Gazete,* No. 35, (13 Recep 1313 \ 18 Kanûnievvel 1311 \ 30 December 1895), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 2," *Hanımlara Mahsûs Gazete,* No. 36, (16 Recep 1313 \ 21 Kanûnievvel 1311 \ 2 January 1896), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 3," *Hanımlara Mahsûs Gazete*, No. 37, (20 Recep 1313 \ 25 Kanûnievvel 1311 \ 6 January 1896), pp. 4-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 4," *Hanımlara Mahsûs Gazete,* No. 38, (23 Recep 1313 \ 28 Kanûnievvel 1311 \ 9 January 1896), pp. 4-6; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 5," *Hanımlara Mahsûs Gazete,* No. 39, (28 Recep 1313 \ 1 Kanûnisânî 1311 \ 13 January 1896), p. 3; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 6," *Hanımlara Mahsûs Gazete,* No. 40, (1 Şabân 1313 \ 4 Kanûnisânî 1311 \ 16 January 1896), pp. 4-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 7," *Hanımlara Mahsûs Gazete,* No. 41, (5 Şabân 1313 \ 8 Kanûnisânî 1311 \ 20 January 1896), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 8," *Hanımlara Mahsûs Gazete,* No. 42, (8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 23 January 1896), p. 4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 9," *Hanımlara Mahsûs Gazete,* No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), pp. 4-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 10," *Hanımlara Mahsûs Gazete,* No. 44, (16 Şabân 1313 \ 19 Kanûnisânî 1311 \ 31 January 1896), p. 6; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 11," *Hanımlara Mahsûs Gazete*, No. 45, (19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 February 1896), pp. 4-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Havf - 12," *Hanımlara Mahsûs Gazete,* No. 46, (22 Şabân 1313 \ 25 Kanûnisânî 1311 \ 6 February 1896), pp. 4-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 13," *Hanımlara Mahsûs Gazete,* No. 47, (26 Şabân 1313 \ 29 Kanûnisânî 1311 \ 10 February 1896), pp. 2-3; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 14," *Hanımlara Mahsûs Gazete,* No. 48, (29 Şabân 1313 \ 1 Şubat 1311 \ 13 February 1896), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 15," *Hanımlara Mahsûs Gazete,* No. 51, (10 Ramazân 1313 \ 12 Şubat 1311 \ 24 February 1896), pp. 2-3; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 16,"

When the spread of the idea of significance of education of girls as well as women in the late nineteenth century and the augmentation of the numbers of public schools for girls merged with the rising star of the era, printing press, Ottoman Muslim women from upper and middle classes found more opportunities to express their voices in various literary works. Even though the analysis of the literary works of these women requires a specialization on literature, in terms of *Hanımlara Mahsûs Gazete*, basically it could be said that most of the literary works of women in this newspaper found their subjects from the practices and experiences of the everyday lives of Ottoman Muslim women. Through the stories, texts even the poems about their daily lives, on one hand, the authors of this newspaper aimed to educate its readers, and on the other hand, inform them about the news and the reforms in the Ottoman Empire. As it was seen in the example of women's literary works about

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Hanımlara Mahsûs Gazete, No. 52, (13 Ramazân 1313 \ 15 Şubat 1311 \ 27 February 1896), pp. 3-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 17," *Hanımlara Mahsûs Gazete,* No. 53, (20 Ramazân 1313 \ 22 Şubat 1311 \ 5 March 1896), pp. 1-2; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 18," *Hanımlara Mahsûs Gazete*, No. 54, (27 Ramazân 1313 \ 29 Şubat 1311 \ 12 March 1896), pp. 2-3; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 19," *Hanımlara Mahsûs Gazete,* No. 55, (11 Şevvâl 1313 \ 14 Mart 1312 \ 26 March 1896), pp. 4-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 20," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 21," *Hanımlara Mahsûs Gazete,* No. 57, (25 Şevvâl 1313 \ 28 Mart 1312 \ 9 April 1896), pp. 1-2; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Felaket - 22," *Hanımlara Mahsûs Gazete,* No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 23," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 24," *Hanımlara Mahsûs Gazete,* No. 59, (10 Zilkâde 1313 \ 11 Nisan 1312 \ 23 April 1896), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 25," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 26," *Hanımlara Mahsûs Gazete,* No. 62, (2 Zilhicce 1313 \ 2 Mayıs 1312 \ 15 may 1896), pp. 2-3; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 27," *Hanımlara Mahsûs Gazete,* No. 63, (9 Zilhicce 1313 \ 9 Mayıs 1312 \ 22 May 1896), pp. 3-4; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 28," *Hanımlara Mahsûs Gazete,* No. 64, (22 Zilhicce 1313 \ 23 Mayıs 1312 \ 4 June 1896), pp. 5-6; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 29," *Hanımlara Mahsûs Gazete,* No. 65, (29 Zilhicce 1313 \ 30 Mayıs 1312 \ 11 June 1896), pp. 4-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 29," *Hanımlara Mahsûs Gazete,* No. 66, (6 Muharrem 1314 \ 6 Haziran 1312 \ 17 June 1896), pp. 2-3; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 30," *Hanımlara Mahsûs Gazete,* No. 67, (13 Muharrem 1314 \ 13 Haziran 1312 \ 24 June 1896), pp. 4-5; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 31," *Hanımlara Mahsûs Gazete*, No. 68, (20 Muharrem 1314 \ 20 Haziran 1312 \ 1 July 1896), p. 6; Emine Vahide, "Terbiye-i Etfâle Ait Üç Hikâye: Zekâvet - 32," *Hanımlara Mahsûs Gazete,* No. 69, (27 Muharrem 1314 \ 27 Haziran 1312 \ 8 July 1896), pp. 4-5.

children that it was mentioned before, the authors tried to educate their readers as well as to inform them about the news and the reforms in the lives of children in the empire. As it was seen its reflections in the literary works of Ottoman Muslim women, it is a fact that "child-rearing" was in the center of their daily lives and any transformation in the issue of modernization of child-rearing affected the routine of the everyday lives of these Ottoman Muslim women.

Child-rearing

The issue of proper and modernized child-rearing was one of the most discussed topics of the articles in *Hanımlara Mahsûs Gazete.* With the transformation of the Ottoman understanding towards children gave birth to several reforms and changing in daily practices of children lives. Due to the reason that the children were started to be perceived as the savers of the future of the Ottoman Empire, every investment on children's mental and physical developments and on proper child-rearing was accepted to be made on future of the empire. Therefore, from education to health, several transformations were seen in daily lives of children, accordingly, in women's as well.

Health

As it was said before, a healthy life starts with a healthy birth; therefore, in terms of the issue of child-rearing, the articles in the *Hanımlara Mahsûs Gazete* show that a

"new-born-baby"[992] was also taken into the consideration as a separate topic. For example, according to one article in the newspaper, significance of the health of new-born babies was emphasized. As a precaution, this baby had to be protected from the cold and kept in a pretty wide and ventilated room apart from the mother's. In addition, the swaddle of the baby should not be very tight. Moreover, because the eyes of a newborn baby were not accustomed to light, they should be covered with a thin cloth and they had to slowly adjust to light.[993] One of these practices could found in the Ottoman traditional methods of child-rearing. However, the "change" in these practices was that these articles aimed to show and teach their readers how a baby should be taken care of according to scientific information (*ma'lûmât-ı fennîye*)[994] for modern child-rearing. The fatal results of a lack of scientific information about proper motherhood and child-rearing were frequently stressed.[995] The information was generally taken from translated European texts or books. In the case of "scientific information," it is easy to see that Ottoman intellectuals were eager to refer to and follow European methods or practices of child-rearing; however, they did not accept "all" the rules of Europeans, especially in the issue of moral education of children. For example, in the article "Çocuklarda Teşebbüs-Zevcelerde Kâbiliyet" (The Attempts of Children - The Capability of Wives), it was said that "it

[992] F. Meliha, "Etfâl Hakkında Vâlidelere Nesâyih-i Hekimâne," *Hanımlara Mahsûs Gazete*, No. 63, (9 Zilhicce 1313 \ 9 Mayıs 1312 \ 22 May 1896), p. 5; Dr. Arnaud, "Yeni Doğan Çocukların Sûret-i Tegaddileri," translated by Gülistan İsmet, *Hanımlara Mahsûs Gazete,* No. 380, (29 Cemâziyyelâhir 1320 \ 19 Eylül 1318 \ 10 October 1902), pp. 2-4; Talat Ali, "Yeni Doğan Çocuklara Ne Yolda İtina Olunmalıdır," *Hanımlara Mahsûs Gazete,* No. 393, (16 Şevvâl 1320 \ 2 Kanûnisânî 1318 \ 15 January 1903), pp. 1-3.

[993] F. Meliha, "Etfâl Hakkında Vâlidelere Nesâyih-i Hekimâne," *Hanımlara Mahsûs Gazete*, No. 63, (9 Zilhicce 1313 \ 9 Mayıs 1312 \ 22 May 1896), p. 5.

[994] Talat Ali, "Yeni Doğan Çocuklara Ne Yolda İtina Olunmalıdır," *Hanımlara Mahsûs Gazete,* No. 393, (16 Şevvâl 1320 \ 2 Kanûnisânî 1318 \ 15 January 1903), p. 1.

[995] ibid., p. 1.

is because our religious practices and national traditions are different from those of the Europeans, it is not nice or appropriate to take Europeans' life style as a model and imitate them."[996] Therefore, Ottoman modernization in child-rearing was not an "imitation" of European standards for proper child-rearing; rather it was a "selective modernization" related to the nineteenth century Ottoman realities.

At the beginning of the nineteenth century, although taking a sick child to a professional was not common in the Ottoman society, in the second half of the nineteenth century, pediatricians became more prevalent than any other doctors for the health problems of children. When it was clearly understood that the issue of child health required a medical specialization, the advertisements of the pediatricians started to appear in the newspapers as well. For example, the advertisement of Doctor Rauf Bey, who worked as a pediatrician in Galata Saint George Children Hospital, was one of the examples of these advertisements.[997] Additionally, Doctor Halid İzzet, gynecologist and pediatrician, also placed an advertisement in *Hanımlara Mahsûs Gazete* saying that he was famous for his careful treatments; and everyday he was in number 4 English N. Kanzuk's pharmacy in Bahçekapısı in front of the *Hamidiye Türbesi* from eight o'clock until the evening. In addition, he announced that he would cure patients according to new treatment methods and all the poor were welcome.[998] In this advertisement, the emphasis on the "new treatment methods" shows that at that time people were aware of the changes in health methods. In addition, as it was said in the advertisement, Dr. Halid İzzet was not only

[996] "Çocuklarda Teşebbüs-Zevcelerde Kâbiliyet," *Hanımlara Mahsûs Gazete,* No. 13, (25 Rebîyyülevvel 1313 \ 2 Teşrînievvel 1311 \ 15 October 1895), p. 1.

[997] "Çocuk Hastalıkları Tabib-i Mütehassısı Doktor Rauf [İlan]," *Hanımlara Mahsûs Gazete*, No. 158, (30 Zilkâde 1315 \ 9 Nisan 1314 \ 21 April 1898), p. 3.

[998] "Doktor Halid İzzet, Kadın ve Çocuk ları Tabîb-i Husûsîsi'' *Hanımlara Mahsûs Gazete [Kısm-ı Musavver]*, No. 37, (23 Receb 1313 \ 28 Kanûnievvel 1311 \ 9 January 1896), p. 2.

a pediatrician but also a gynecologist. Thus, not only children but also women had special doctors for specific illnesses related to women. However, gathering of these two medical professions in one doctor showed how women's own health was considered as related to children's health as well. For example, in another advertisement, it was said that Dr. Hüsnü Şakir Bey did not only cure women's diseases, but also examined still breastfeeding babies.[999] Moreover, the "new treatment methods" was also stressed in this advertisement.

Along with pediatricians, new hospitals for children were established as well. As Cüneyd Okay clearly points out, before the *Tanzîmât* era, there were not any special departments for children in the hospitals. However, in the second half of the nineteenth century, new sections opened in the hospitals for children, and at the end of the nineteenth century; a new children's hospital,[1000] *Hamidiye Etfâl Hastanesi* (Hamidiye Children Hospital) was established in 1899 with the initiative of Sultan Abdülhamid II.[1001] Another foundation, which was established in 1896 with the initiative of Sultan Abdülhamid II, was *Dârülaceze*, which was an institution for poor, homeless, handicapped people and homeless children regardless of their religious or ethnic identities.[1002] *Dârülaceze* is a very significant institution that shows how the Ottoman statesmen started to protect its orphanages institutionally as well. The articles about these institutions also found a place in the *Hanımlara Mahsûs Gazete.* In the article, "Dârüleytâm, Dârülaceze, Hamidiye Etfâl Hastanesi" (House of the Orphans, House of the Poor and Hamidiye Children's Hospital), Fatma

[999] "Doktor Hüsnü Şakir, "*Hanımlara Mahsûs Gazete,* No. 336, (25 Recep 1319 \ 25 Teşrînievvel 1317 \ 7 November 1901), p. 8.

[1000] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* p. 67.

[1001] ibid., p. 70.

[1002] Salih Özkan, "Evolution of Orphanages in Turkey and Orphanage of Nigde," Web accessed: http:\\www.turkiyat.selcuk.edu.tr\pdfdergi\s19\salihozkan.pdf. Last accessed: 04.06.2011,

Fahrünnisa mentioned these institutions; explained their benefits for orphans, poor and sick children and expressed her thanks for their availability.[1003] Briefly, the professional and institutional changes in the medical sector for children as well as women, on one hand, provided a modern treatment for both, children and women, on the other hand, brought "professional methods and institutions" in women's lives, when they or their children got sick, instead of using "traditional methods and institutions" such as healers, frankincense, hodjas, fake doctors, nostrums or folk remedies. However, it is a fact that even though these "professional medical methods and institutions" were started to be came in to women's lives, women could not get rid of their dogmas easily.

For example, in the article called, "Âdet ve Tesâmuh" (Tradition and Ignoraning), M. Samiha Hanım from Bebek mentioned that the tradition was a power which affected to the material and spiritual lives of women and that women believed in frankincense, nostrums or folk remedies due to the tradition or their habits.[1004] She exemplified her argument by telling a story of a suave and good-humored but indifferent woman who believed in strange dreams, superstitions an evil eye; therefore, she was very interested in frankincense and everybody knew this habit.[1005] In fact, in summer time, she put some fire on shovel and passed her little child over this fire in a search for health. In winter tine, she used *mangal* (barbecue worked with coal) instead of shovel. According to the article, she did the same habit after her friends left from her house, she set the skirt of her child on fire but she did not notice

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[1003] Fatma Fahrünnisa, "Dârüleytâm, Dârülaceze, Hamidiye Etfâl Hastanesi," *Hanımlara Mahsûs Gazete*, No. 74-276, (4 Cemâziyyelevvel 1318 \ 19 Ağustos 1316 \ 30 August 1900), pp. 4-5.

[1004] M. Semiha, "Âdet ve Tesâmuh," *Hanımlara Mahsûs Gazete,* No. 59, (10 Zilkâde 1313 \ 11 Nisan 1312 \ 23 April 1896), p. 4.

[1005] ibid., p. 4.

it. She left her child in upstairs and then she went to the kitchen but after few minutes that child started to cry. The woman did not pay attention to clamor of her child because she thought that little child was crying due to the lack of her mother. At that time, the door was knocked and one of her neighbor came to the house but she asked the mother why this child was crying, even before she saluted to the mother. The mother responded that the child wanted her mother, yet, the neighbor did not believe in this. Two women went to upstairs and found the child almost on fire. Immediately, they rescued the child by tearing the clothes. Due to the reason that the flesh of the child was burned badly, they took the child to a doctor. The doctor prepared the medicines and told them in a week, the child would be recovered. At the end of the article, the M. Samiha advised women to take this story as an example and get rid of all the superstitions in their lives.[1006]

However, even though the nineteenth century witnessed various professional medical improvements in the sake of children and women, several illnesses hit them as well. Even though the children were more sensitive for these diseases, on one hand, the women were also open to these diseases because they were primarily looking after their children, on the other hand, they should learn the reasons, precautions and new treatments of these diseases in order to protect their children. As far as it was understood from the articles in the *Hanımlara Mahsûs Gazete*, with the publication of several medical and practical information about children's illnesses and diseases; the readers, which were mostly women, were expected to be informed about them. For example, smallpox was one of the most discussed illnesses in the

[1006] ibid., p. 4.

newspaper.[1007] According to article called, "Çocuk Hastalıkları: Çiçek Aşısı" (Children's Illnesses: Smallpox's Vaccine), smallpox was considered as the most dangerous illness for children even more dangerous than cholera.[1008] The article mentioned about the result about a research in Europe, said that due to the carelessness of the parents, the children became blind and deaf or their faces got blemished as a result of smallpox.[1009] It is significant that the article draw the attention on the carelessness of the parents as a reason for their children's illness. When it was asked to the parents, they said that this illness was not important and it came from abroad thus they did not believe that a doctor could do something for that.[1010] However, the article stressed the scientifically proved significant fatal results of smallpox and suggested parents to have their children vaccinated against it.[1011] The parents could have their children vaccinated by the officers of vaccine which could be found in İstanbul and every province of the Ottoman Empire. As it was clearly underlined in the article, this renewal in the cure of smallpox was materialized by the initiative of Sultan Abdülhamid II.[1012]

Along with the smallpox, other illnesses that particularly affected children were also presented to the readers of *Hanımlara Mahsûs Gazete.* For example, diphtheria appeared in the articles of this newspaper. Even though this illness could

[1007] Emine Mediha, "Çiçek ve Humma Hastalığından Esirfirâş-ı Bimârî Olmuş Bir Çocuğa Vâlidesi Ağzından," *Hanımlara Mahsûs Gazete*, No. 69, (27 Muharrem 1314 \ 27 Haziran 1312 \ 8 July 1896), pp. 4-5; "Çiçek Hastalığı," *Hanımlara Mahsûs Gazete*, No. 503, (23 Muharrem 1323 \ 17 Mart 1321 \ 30 March 1905) pp. 2-3; Victor, "Hıfzıssıhha-i Etfâl: Çiçek Hastalığı ve Çiçek Aşısı," *Hanımlara Mahsûs Gazete,* No. 564, (21 Rebîyyülevvel 1324 \ 1 Haziran 1322 \ 14 June 1906), pp. 2-5.

[1008] Âile Hekimi, ''Çocuk Hastalıklar: Çiçek Aşısı,'' *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 3.

[1009] ibid., p. 4.

[1010] ibid., p. 4.

[1011] ibid., p. 4.

[1012] ibid., p. 4.

also be seen among older people, it mostly affected children.[1013] Firstly, the readers were informed about the discovery of this microbe causing the illness, and then about the indications and causes of it.[1014] Then, scientifically proven precautions were explained to the readers.[1015] For example, in one article, it explained how much medicine could be given to children according to their ages.[1016] All these medical suggestions were given by doctors who had a specific field of specialization about this illness. For example, one of these articles about diphtheria was written by Dr. Tabita, who was an ear, nose and throat doctor.[1017]

Moreover, besides diphtheria, tuberculosis was another widely discussed illness in *Hanımlara Mahsûs Gazete*.[1018] Even though tuberculosis was not

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[1013] "Kuş Palazı, Difterya," *Hanımlara Mahsûs Gazete,* No. 195, (29 Şabân 1316 \ 31 Kanûnievvel 1314 \ 12 January 1899), pp. 3-4.

[1014] ibid., pp. 3-4.

[1015] ibid., "Kuş Palazı, Difterya," *Hanımlara Mahsûs Gazete,* No. 202, (26 Şevvâl 1316 \ 25 Şubat 1314 \ 9 March 1899), pp. 3-4;

[1016] "Kuş Palazı, Difterya," *Hanımlara Mahsûs Gazete,* No. 196, (7 Ramazân 1316 \ 7 Kanûnisânî 1314 \ 19 January 1899), pp. 2-3.

[1017] ibid., pp. 2-3.

[1018] [Elif]. Rasime, "Veremin Çaresi," *Hanımlara Mahsûs Gazete*, No. 229-27, (16 Cemâziyyelevvel 1317 \ 9 Eylül 1316 \ 21 September 1899), pp. 3-4; Hafız Hilmi, "Veremin Usul-i Cedide Üzere Tedavisi," *Hanımlara Mahsûs Gazete*, No. 205-3, (18 Zilkâde 1316 \ 18 Mart 1315 \ 30 March 1899), p. 4; Elif]. Rasime, "Verem ve Müteverrimler," *Hanımlara Mahsûs Gazete*, No. 282-80, (16 Cemâziyyelâhir 1318 \ 28 Eylül 1316 \ 11 October 1900), pp. 1-4; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 285-83, (8 Recep 1318 \ 19 Teşrînievvel 1316 \ 1 November 1900), p. 3; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 288-86, (29 Recep 1318 \ 9 Teşrînisânî 1316 \ 22 November 1900), p. 3; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 320-118, (1 Rebîyyülâhir 1319 \ 5 Temmuz 1317 \ 18 July 1901), pp. 1-4; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 321-119, (8 Rebîyyülâhir 1319 \ 12 Temmuz 1317 \ 25 July 1901), pp. 1-3; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 322-120, (15 Rebîyyülâhir 1319 \ 19 Temmuz 1317 \ 1 August 1901), pp. 1-4; [Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 323-121, (22 Rebîyyülâhir 1319 \ 26 Temmuz 1317 \ 8 August 1901), pp. 1-3; "Veremin Bir Tedavi-i Garibi," *Hanımlara Mahsûs Gazete*, No. 4, (20 Muharrem 1322 \ 25 Mart 1320 \ 7 April 1904), p. 50; "Verem ve Tedavi-i Cedidi," *Hanımlara Mahsûs Gazete*, No. 506, (15 Safer 1323 \ 7 Nisan 1321 \ 20 April 1905), pp. 2-7; "Paris'de Verem Kongresi," *Hanımlara Mahsûs Gazete*, No. 528, (21 Recep 1323 \ 8 Eylül 1321 \ 21 September 1905), p. 7; "Verem İlacı," *Hanımlara Mahsûs Gazete*, No. 531, (16 Şabân 1323 \ 2 Teşrînievvel 1321 \ 15 October 1905), p. 4; "Verem," *Hanımlara Mahsûs Gazete*, No. 537, (26 Ramazân 1323 \ 10 Teşrînisânî 1321 \ 23 November 1905), p. 4; "Verem ve Kuru Üzüm," *Hanımlara Mahsûs Gazete*, No. 566, (6 Cemâziyyelevvel 1324 \ 15 Haziran 1322 \ 28 June

specifically a children's disease, some articles about tuberculosis in the newspaper were especially related to children. For example, in the article called, "Mekteplerde Hıfzıssıhha: Taştahtalarla Verem" (Protection of Health in the Schools: Tuberculosis with Stoneboards), it was reported that in France, one of the inspectors of primary schools of Paris, Madame Philipon claimed that stoneboards which were used in primary schools made children contract tuberculosis, therefore, they should be replaced by cheaper papers. However, the article mentioned that the same kind of stoneboards were also used in Ottoman schools, and the reason why they made children contract tuberculosis was that the students spat on the boards in order to erase their writing and then wiped out the boards with their bare hands or even licking the boards with their tongues. Thus, the article also suggested the idea of Madame Philipon, because the children above six could use a tissue to wipe out the boards but it was difficult to apply that in *Vâlide Mektebi* (Kindergarden) which accepted children between the age of two and older.[1019] This article also shows how Ottoman intellectuals started to keep in touch with the news in the foreign countries about children's health.

1906), pp. 3-4; "Musahabat-ı Sıhhiye ve Tıbbiyeden: Verem İyi Oluyor," *Hanımlara Mahsûs Gazete*, No. 13, (5 Zilhicce 1325 \ 27 Kanûnievvel 1323 \ 9 January 1908), pp. 1-2; Vesile, "Musâhabe-i Sıhhiye ve Tıbbiye: Verem İyi Olur," *Hanımlara Mahsûs Gazete*, No. 14, (19 Zilhicce 1325 \ 10 Kanûnisânî 1323 \ 23 January 1908), p. 6; "Verem Konferansı," *Hanımlara Mahsûs Gazete*, No. 11-213, (21 Muharrem 1316 \ 20 Mayıs 1315 / 1 June 1899), p. 6; Dr. F. Puzarier, "Verem Kongresi," mtc. [Elif]. Rasime, *Hanımlara Mahsûs Gazete*, No. 22-224, (10 Rebîyyülahir 1316 \ 5 August 1315 \ 17 August 1899), pp. 2-3; "Berlin'de Verem Kongresi," *Hanımlara Mahsûs Gazete*, No. 71-273, (13 Rebîyyülahir 1318 \ 27 Temmuz 1316 \ 9 August 1900), p. 7; "Vereme Karşı Yeni Bir Doktor," *Hanımlara Mahsûs Gazete*, No. 329, (5 Cemâziyyelahir 1319 \ 6 Eylül 1317 \ 19 September 1901), p. 6; Dr. Kadri Raşit, "Verem Hakkında," *Hanımlara Mahsûs Gazete*, No. 341, (1 Ramazân 1319 \ 29 Teşrînisânî 1317 \ 12 December 1901), pp. 1-3; "Bükreş'de Verem Konferansı," *Hanımlara Mahsûs Gazete*, No. 354, (17 Zilhicce 1319 \ 14 Mart 1317 \ 27 March 1902), p. 6; Zirekli Adviye, "Vereme Galebe," *Hanımlara Mahsûs Gazete*, No. 356, (1 Muharrem 1320 \ 28 Mart 1318 \ 10 April 1902), p. 4; "Amerika'da Verem Kongresi," *Hanımlara Mahsûs Gazete*, No. 361, (7 Safer 1320 \ 2 Mayıs 1318 \ 15 May 1902), p. 6; "Verem İçin Yeni Bir Deva," *Hanımlara Mahsûs Gazete*, No. 10, (23 Safer 1321 \ 8 Mayıs 1319 \ 21 May 1903), p. 223; "Verem Hakkında," *Hanımlara Mahsûs Gazete*, No. 46, (17 Zilkâde 1321 \ 22 Kanûnisânî 1319 \ 4 February 1904), p. 1070.

[1019] "Mekteplerde Hıfzıssıha: Taştahtalarla Verem," *Hanımlara Mahsûs Gazete,* No. 368, (27 Rebîyyülevvel 1320 \ 20 Haziran 1318 \ 3 July 1902), pp. 4-5.

Proper and balanced nutrition for a good health became also important in the nineteenth century Ottoman Empire. Especially for a conscious mother with what she fed her children was very significant. For example, in *Hanımlara Mahsûs Gazete,* the article called, "Çocukların Yiyecekleri" (The Food of the Children), discussed the issue of proper child nutrition. The article said that it was very wrong to feed children inappropriately –in other words- without considering their ages. For example, newborn babies should be fed by their mother's milk. If the mother was too weak for breastfeeding, a wet nurse (*süt nine*) should be hired. However, likewise most of the articles in *Hanımlara Mahsûs Gazete* about wet nurses, this article suggested mothers to breastfeed their children by themselves. In addition, according to the article, cow milk was very beneficial for child's health. However, one had to mix the milk with water in different amounts regarding to the months of babies, and when the child became six months, pure milk should be given to a child. More importantly, article pointed out incorrectness of that if it was asked to the older people, they could definitely say that it should be put other mixtures into the child's milk before giving to the baby.[1020] Another point in the article was that if the mothers did not feed their children regarding their ages, it did not strengthen their bodies. Most of the problems and diseases that came up after a certain age were related to the unbalance and proper diets that were applied to children in their early ages.[1021]

To sum up, in the nineteenth century, the Ottoman state and the intellectuals became aware of the significance of the issue of children's health as a particular field of specialization; and they paid more attention to modernize it institutionally and professionally. The necessity of a separate and particular profession for children's

[1020] Âile Hekimi, "Çocukların Yiyecekleri," *Hanımlara Mahsûs Gazete,* No. 20, (19 Cemâziyyelevvel 1313 \ 26 Teşrînievvel 1311 \ 7 November 1895), p. 4.

[1021] ibid., p. 4.

health was recognized, and specific professions, medicines, vaccines and institutions for children emerged. In the printing press, various didactic articles were published in order to inform the society, especially the mothers, about the importance of the children's health and modern health methods and practices. Briefly, in order to have a healthier future, the creators of tomorrow, children's health gained more significance not only for the state, but also for the intellectuals of the era, and the mothers were expected to learn about these reforms about their children's health in order to raise healthier children by practicing these methods in their daily lives.

(Moral) Education (*Terbiye*) of Children

As it was clearly mentioned before, child-rearing was one of the most important duties of women that mostly covered their everyday life. According to the class and the level of welfare of the women, this duty could be fulfilled by woman – by herself as mother or by women – mother, nanny, teachers and servants. Considering child-rearing, specifically, the moral education of a child (*Terbiye-i Etfâl*) gained currency in the nineteenth century Ottoman Empire. With the *Tanzîmât* era, the importance of moral education of a child was grasped, and the necessity of a specific profession in this field was perceived.[1022] In the Hamidian era, the protection of morality, especially from western influences became the main agenda of the education system. Parallel to this agenda, in *Hanımlara Mahsûs Gazete*, various articles touched upon the issue of moral education of children. Most of the articles tried to show how

[1022] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* pp. 54-55.

children should be educated in a moral sense. The general idea that could be deduced from the articles about *Terbiye-i Etfâl* in the *Hanımlara Mahsûs Gazete* is that moral education of children had to start in early ages; because it would be very hard to change their characteristics in older ages.[1023]

One of these articles suggested that the guardian of a child should watch out for the faults of the child in his/her early ages; and should not let him/her repeat his/her inappropriate actions.[1024] According to the same article, an ideal child should be modest and moral and full of good ideas.[1025] To have this "ideal child," the child should not be given too much freedom. The father should have his child respect him; therefore, he should apply an adequate pressure on his child. If he did not do so, his child would become spoiled and disrespectful and never listened to his words.[1026] In addition, the article also pointed out that if the father preferred beating or castigation in order to provide a moral education for his child, the consequences of these acts would change according to the sex of the child. If this child was a boy, the relationship between the father and the child would be destroyed; and the boy started to think of taking revenge from his father, if he got the chance. However, if the child was a girl, when the father told her off, she would keep quiet; and think of escaping from his father's clutches and dreams of another tactful guardian, namely a husband.

[1023] "Terbiye-i Etfâl: Çocukların Kusurları," *Hanımlara Mahsûs Gazete,* No. 2, (15 Rebîyyülevvel 1313 \ 24 Ağustos 1311 \ 5 September 1895), pp. 6-7; "Terbiyede Mükâfat ve Mücâzât," *Hanımlara Mahsûs Gazete,* No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 24 September 1895), pp. 1-2; Fatma Fahrünnisa, "[ٔEvkâf-ı hümâyûn ve irâdet-i umûmîye müdürü…]," *Hanımlara Mahsûs Gazete,* No. 9, (11 Rebîyyülevvel 1313 \ 18 Eylül 1311 \ 1 October 1895), pp. 3-5; "Çocukların Merakı ve Malûmat-ı Eşyâ," *Hanımlara Mahsûs Gazete,* No. 12, (21 Rebîyyülevvel 1313 \ 28 Eylül 1311 \ 11 October 1895), pp. 1-2; "Çocuklarda Teşebbüs-Zevcelerde Kâbiliyet," *Hanımlara Mahsûs Gazete,* No. 13, (25 Rebîyyülevvel 1313 \ 2 Teşrînievvel 1311 \ 15 October 1895), pp. 1-2.

[1024] "Terbiye-i Etfâl: Çocukların Kusurları," *Hanımlara Mahsûs Gazete,* No. 2, (15 Rebîyyülevvel 1313 \ 24 Ağustos 1311 \ 5 September 1895), pp. 6-7.

[1025] ibid., pp. 6-7.

[1026] ibid., pp. 6-7.

According to the article, this was the reason why most girls wanted to get married earlier than boys.[1027] Girls' moral education was easier than that of boys; and mothers were much more effective on girls' moral education due to the reason that they were always with their daughters.[1028] Moreover, in another article, *mademoisselle* Talya from Kadıköy argued that if a child told a lie, it was the fault of the adults, and not that of the child, because children learnt how to lie from them.[1029] If a mother raised her child with a proper moral education without lying and cheating him/her, that child thought that 'his mother has not ever cheated him; therefore he should not cheat any one, either.'[1030]

Some articles also depicted how a moral child should behave. In the article called, "Validelere Nasihat: Tekebbür" (Suggestions for Mothers: Arrogance), Emine Semiye said that the most immoral characteristic of a child would be arrogance. According to Emine Seniye, an arrogant boy could not be a successful and mature man in the future. The same situation was also valid for the girls because when an arrogant girl got married, she could have problems with her husband and husband's family due to her arrogance. When she became a mother, she could not raise her child with a proper moral education.[1031] In this sense, for Emine Semiye, a child should not be mean or arrogant, but decent, generous and modest, and parents should

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[1027] ibid., pp. 6-7.

[1028] ibid., pp. 6-7.

[1029] Kadıköyü'nde Mademoiselle Tayla, ''Küçük Çocukları Hiç Bir Vakit Aldatmak Câiz Değildir,'' *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), pp. 5-6.

[1030] ibid., pp. 5-6.

[1031]Emine Semiye, "Vâlidelere Nasihat: Tekebbür," *Hanımlara Mahsûs Gazete,* No. 85, (29 Cemâziyyelevvel 1314 \ 24 Teşrînievvel 1312 \ 5 November 1896), p. 1.

not spoil their children.[1032] In another article, "Cemâl-i Ma'nevî" (Spiritual (Moral) Beauty), Emine Semiye also claimed that children should have spiritual (moral) beauty rather than physical beauty. According to her, it had to be explained to children especially to girls, make up could not replace spiritual (moral) beauty. For her, a decent girl should be kind, pretty and cheerful; and to raise girls within a proper moral education was the duty of the mothers.[1033] In the same article, she also said that if a child did not respect his or her elders, parents should warn their child and explain to him or her how wrong this behavior was.[1034]

The emphasis on gender in case of moral education of children was obvious in other articles of *Hanımlara Mahsûs Gazete,* as well. In an article, "Kızların Tahsîli Hakkında Bir Mütalâa – 4" (Opinion About Girls' Education – 4), it was stated that the education of girls and boys had to be different from each other, because they had different duties. For example, "the education for girls should not increase the pride or self-esteem of girls."[1035] In the article, "Kızların Ta'lîm ve Terbiyesi Meselesi" (The Issue of Girls' Education and Discipline (Moral Education), it was argued that the reforms for girl's schools should not be the same with reforms for boys' schools, because in the future, boys or men should work outside the home, and become the breadwinner of their households, therefore, they should learn how to deal with people in general. However, the situation was the opposite for girls. In this sense, girls should be educated according to the religious principles and national traditions,

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[1032] ibid., p. 1.

[1033] Emine Semiye, "Cemâl-i Ma'nevî," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 1.

[1034] ibid., p. 1.

[1035] "Kızların Tahsili Hakkında Bir Mütalâa - 4'' *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 1-2.

because they should be the gatekeepers of their households, and raise their children within moral, national and religious principles.[1036] In addition, due to the reason that girls spent most of their time at home, the parents, especially the mothers, were more responsible for the moral education of their daughters than that of their sons.[1037] Therefore, the role of the mother in the household was highly emphasized, specifically for their daughters. In *Hanımlara Mahsûs Gazete,* girls and women were mostly identified with their traditional duties in their household. As mothers or future mothers of the future generations, a sufficient education was seen as a necessity for proper child-rearing.[1038] In this sense, if the mother was educated, she could raise her daughter well and make her an example of virtue (*numûne-i fazilet*).[1039]

As it was mentioned before, depending on the class and the level of welfare of the family and woman, a child could be raised and morally educated by a nanny, servants, governesses, and private teachers, not only by her mother herself. However, especially in terms of moral education, the advantages and disadvantages of these "additional guardians" for children were started to be questioned by women from upper and middle classes. Thus, along with "moral education of children," the issues of governesses (*mürebbiye*) and nannies (*dadı*) were also discussed in various articles in the *Hanımlara Mahsûs Gazete.* Firstly, it was argued that a nanny was a very significant factor in moral education of children from the upper and middle classes,

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[1036] "Kızların Ta'lîm ve Terbiyesi Meselesi,'' *Hanımlara Mahsûs Gazete,* No. 52, (13 Ramazân 1313 \ 15 Şubat 1311 \ 27 February 1896), pp. 1-2.

[1037] "Çocuklarda Teşebbüs-Zevcelerde Kâbiliyet," *Hanımlara Mahsûs Gazete,* No. 13, (25 Rebîyyülevvel 1313 \ 2 Teşrînievvel 1311 \ 15 October 1895), pp. 1-2.

[1038] "Bir İslâm Kadınındaki Zekâ Yahut Bir Muhteria!: Birinci Kısım 'Mütalâa,' ikinci kısım 'Vak'a-i sahîha','' *Hanımlara Mahsûs Gazete,* No. 8, (7 Rebîülâhir 1313 \ 14 Eylül 1311 \ 27 September 1895), p. 5.

[1039] "Terbiyede Mükâfat ve Mücâzât," *Hanımlara Mahsûs Gazete,* No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 24 September 1895), p. 2.

because as it was clearly underlined in the *Hanımlara Mahsûs Gazete,* the mother herself was responsible for breastfeeding and raising her children in poor families. However, in the families that had sufficient or too much wealth, since the mother had other duties in the household, taking care of her children took much of her time and excessively exhausted her. Therefore, this duty was given to another woman, namely a nanny.[1040]

To give the child to a nanny or a wet nurse (*süt nine*), who was, a woman who breastfed the child instead of his/her own mother was very frequent in the families they could afford one up until the late nineteenth century in the Ottoman Empire. In fact, there was an advertisement of Hatice Hanım, who wanted to work as a wet nurse in *Hanımlara Mahsûs Gazete.*[1041] However, this practice in the upper and middle class families of the Ottoman Empire started to be questioned and criticized by the authors of the *Hanımlara Mahsûs Gazete,* who also came from the same classes. The article called "Dadılar" (Nannies) mentioned about this issue; and it said that even though mothers gave their children to the nannies with good intentions, this was a mistake.[1042] If a child was given to a nanny, there would be several defects in his/her moral education, behaviors as well as the growth of his/her body.[1043] According to the article, the nannies were the ones who had left their families or those who had been away from their families for a long time.[1044] A nanny should

[1040] "Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 1.
[1041] "Süt Nine," *Hanımlara Mahsûs Gazete [Kısm-i Musavver],* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 3.

[1042] "Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 1.

[1043] ibid., p. 1.

[1044] ibid., p. 2.

have passed her childhood in her family, and should be kindly treated and brought up by tender parents, so, she could pass her feelings about her childhood to the child as well. If she could not, how could she be useful to that child for whom she was responsible?[1045] The article also pointed out what would happen if the level of the moral education of a nanny was lower than the mother of the child. The article emphasized that in general, the level of moral education of a nanny was lower than the mother of the child, therefore; it was a pity to leave the child in his/her early ages, which were the most significant ages in order to form his/her basic humanistic characteristics and to get a proper familial moral education, into the hands of the nanny, who was inferior to the parents of the child in terms of virtue and moral education.[1046] The article also mentioned that even though the parents thought that they could educate their children morally after a certain age, they could not succeed in that because the morals that got integrated into the innate nature of a child was formed in the early ages of the childhood and could not be quickly changed afterwards, as it became permanent.[1047]

Moreover, this article not only talked about the negative effects of the nannies on the moral education of the children, but also on the health of the children. For example, according to the article, nannies were also responsible for the bodily handicaps of people, because most of these people accidentally fell down from the stairs due to their nannies' negligence, or these nannies bumped the swaddles into something.[1048] In addition, these austere-faced nannies frightened children as a

[1045] ibid., p. 2.

[1046] ibid., p. 2.

[1047] ibid., p. 2.

[1048] ibid., p. 2.

method to discipline them, and this method only taught children hypocrisy. In addition, in the case of punishment, nannies could not punish the children with compassion like the mothers of the children did.[1049] Briefly, according to this article, in order to raise healthy and morally well-educated children, the parents, especially mothers should take all the responsibility of their children's care in the household instead of the nannies in the nineteenth century Ottoman Empire.

The issue of a "governess" (*mürebbiye*) was also widely discussed in the articles of the *Hanımlara Mahsûs Gazete.* In the "Dadılar" (Nannies) article, it was underlined that the governess or female instructor, who could be either a local or a European woman, was not from the class of the nannies. However, they should be paid attention as well.[1050] The word "governess" (*mürebbiye*) was generally used in the articles of *Hanımlara Mahsûs Gazete* instead of the word *instructice*[1051] in French or used with the same meaning as *muallime,*[1052] female teacher in Arabic. Foreign female tutors became very prevalent among the Ottoman upper and middle class families in order to educate children at home and especially teach them foreign languages. For example, Ayşe Rahime, in her article called "Çocuk Bir Cevherdir" (A Child is a Gem) mentions her childhood, and says that her father had spent lots of money for her education, and therefore, brought a lot of tutors and foreign female teachers (*mürebbiyeler*) for her. Her foreign female teacher was a French woman, and in her article, Ayşe Rahime told a didactic story that she heard from her

[1049] ibid., p. 2.
[1050] ibid., p. 2.

[1051] ibid., p. 2.

[1052] "Terbiye-i Etfâl: Çocukların Kusurları," *Hanımlara Mahsûs Gazete,* No. 2, (15 Rebîyyülevvel 1313 \ 24 Ağustos 1311 \ 5 September 1895), p. 6.

mürebbiye.[1053] However, as it was mentioned before, the issue of foreign tutors was always a tough discussion topic among the Ottoman intellectuals. For example, even though Ayşe Rahime talked favorably about her foreign tutor in her article, in another article, Fatma Aliye criticized society for that the girls who were raised by foreign female tutors took foreign moral education and said that it could not be acceptable for Ottoman women. According to her, the most suitable moral education for Ottoman girls was Turkish and Ottoman moral education.[1054]

According to the articles in *Hanımlara Mahsûs Gazete*, the framework of the everyday life of an "ideal" Ottoman Muslim woman from upper or middle classes was mostly shaped around three important duties: taking care of household and household management, being a perfect wife to her husband, and proper child-rearing. In order to fulfill these duties, this ideal Ottoman woman was expected to acquire sufficient education. With the opening of new schools and medical facilities for girls and women, on the one hand they could obtain the information, education and professional health services which transformed and facilitated the everyday lives of women, on the other hand, these reforms expanded the borders of their private spaces into the public one. Girls and women started to go out for educational purposes and medical services not only for their sakes but also for their children's. In this sense, the transformation of lives of children also had an impact on daily lives of women because proper child-rearing became one of the most important duties of an "ideal" Ottoman Muslim women, even though she had several servants, nannies, wet nurses and teachers, she was expected to be interested in her children's care

[1053] Ayşe Rahime, "Çocuk Bir Cevherdir," *Hanımlara Mahsûs Gazete,* No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 10 September 1895), pp. 3-4.

[1054] Fatma Aliye, ''Ta'lîm ve Terbiye-i Benât-ı Osmâniyye,'' *Hanımlara Mahsûs Gazete,* No. 37, (20 Receb 1313 \ 25 Kanûnievvel 1311 \ 6 January 1896), pp. 1-2.

personally, especially in the issue of moral education of children. In a sense, this could be one of the accelerating factors that gave birth to the formation of a modern nuclear family structure in the upper and middle class families of the Ottoman Empire.

Moreover, with the increase in the numbers of public schools for girls and the expansion of the idea of the significance of education, especially, reading and writing of women, women stepped into the field of printing press by writing articles, stories, poems and even jokes. As a result, "writing and reading" also became the part of their everyday lives, and women started to learn other beneficial information not only about their households but also about their personal care, health, hygiene and fashion. Among this information, the articles and tips about the issues of beauty and health became "trendy" among women; and the reflection of this trend could be easily traced in the articles of *Hanımlara Mahsûs Gazete*.

Briefly, like in many nineteenth century European countries, the importance of the household, and the duty of a woman in the household as a housemaker were emphasized and idealized in the family life of the urban, Ottoman Muslim women of the upper and the middle classes. Home was idealized as the center of virtue and proper life for Ottoman Muslim women. Yet, they were encouraged to have adequate education in order to be an efficient homemaker and "to pursue cultural endeavors of drawing, painting, singing or playing the piano; therefore, "finishing schools would eventually be established to foster these 'talents.'"[1055] The importance of marriage and formation of a monogamous family structure was repeatedly discussed in the articles of the *Hanımlara Mahsûs Gazete*, and how an "ideal" Ottoman Muslim

[1055]"Woman in the Middle Class in the 19th Century," http://web.clark.edu/afisher/HIST253/lecture_text/WomenMiddleClass_19c_Europe.pdf. Last accesed: 20. 08. 2012, p. 1.

woman of the upper and middle classes was supposed to be was intended to show or impose to the readers of the *Hanımlara Mahsûs Gazete*.

CHAPTER 5

EVERYDAY LIVES OF OTTOMAN MUSLIM WOMEN: MODERNIZATION OF SELF-CARE, HEALTH, FASHION AND LEISURE

As a housemaker of the household, the late nineteenth century Ottoman Muslim women of the upper and middle classes was charged of providing efficient house management, proper child-care and mothering and being a companion to her husband. In other words, in this monogomous family structure, woman was centered to the household as a housemaker, and the man was placed to the outside of the household as a breadwinner in order to encounter the financial needs of the family. However, in the late nineteenth century, the "ideal" Ottoman Muslim woman of the upper and middle class of the Hamidian society was not only expected to be an productive "housemaker" but also should be a woman interested in her personal care, health and hygiene in modern terms, preoccupied with the variety and complexity of fashion but known how to save, and able to organize her leisure time at home efficiently.

Personal Care, Health & Hygiene

After looking at the "basic" duties of an "ideal" Ottoman Muslim women, that it covered the most of their time during their daily lives, in their households, by analyzing and interpreting the articles of *Hanımlara Mahsûs Gazete*, now it is time to look at the "ideal" daily lives of urban Ottoman Muslim women of the upper and

middle class more specifically. However, even though it was very difficult to look at inside of the household and see what actually women did in there, I tried to look at the transformations in the society in political and social levels that had an impact on everyday life of an Ottoman Muslim woman, to find their reflections in the *Hanımlara Mahsûs Gazete*, and to make an interpretation of them in order to draw a picture of an everyday life of an Ottoman Muslim lady rather than to take a snapshot photograph of it.

Women's Personal Care Room (*Çeki Düzen Odası*) & Hygiene

Like our day, the personal care and hygiene of women, such as cleanliness of body, make-up tips, secrets of beauty, creams for skins, perfumes and fragrances were popular about one hundred years ago. The question of natural beauty versus industrial beauty was discussed among Ottoman women and placed its placed in the articles of women and men in *Hanımlara Mahsûs Gazete.* Regardless of the gender of the authors, it is important to realize that the articles about personal care of women were high in number and almost every issue of the newspaper had a page for this topic. This means that the personal care of women, in other words, the issue of beauty was highly demanded and read by women at that time. This interpretation took us to the conclusion that women were keeping in mind these advices and practicing them in their daily lives. In this sense, by examining the articles on personal care of women in *Hanımlara Mahsûs Gazete,* I will try to figure out the "ideal beauty" of that time for Ottoman Muslim women from upper and middle classes, and to guess what they had on their toilet table for their personal care. Even though the advices and practices for personal care of women, which will be

mentioned in this chapter, cannot be generalized for all Ottoman Muslim women from upper and middle classes, for I only use one source to figure out the daily lives of Ottoman Muslim women. However, due to the reason that *Hanımlara Mahsûs Gazete*, had a significant place among the other publications of the era for women and considering the time-period of its publication, the information can be deduced from this newspaper about the everyday life of Ottoman Muslim women from upper and middle classes cannot be under-estimated.

The Issue of Beauty for *Hanımlara Mahsûs Gazete*

The issue of beauty was one of the frequently questioned topics of the articles in *Hanımlara Mahsûs Gazete.*[1056] The natural beauty versus industrial beauty dilemma was a central discussion point of the arguments about the issue of "ideal beauty." In addition, there were also additional factors that a woman should have in order to reach this ideal beauty. For example, in the article called, "Letafet-i Tabiiye – Letafet-i Sınâiyye" (Natural Beauty – Industrial Beauty), it was said that the author of the article did not affront the means for the protection of the beauty and

[1056] Some examples for the articles about beauty: Mustafa Asım, "Nasıl Güzelleşmeli," *Hanımlara Mahsûs Gazete,* No. 357, (8 Muhterem 1320 \ 4 Nisan 1318 \ 17 April 1902), pp. 2-3; Saime, "Makale-i Mahsûsa: Güzellik ve Zevciyyet," *Hanımlara Mahsûs Gazete,* No. 6, (4 Safer 1322 \ 8 Nisan 1320 \ 20 April 1904), pp. 83-85; "Akvâm-ı Muhtelifeye Nazâran Ziynet ve Güzellik," *Hanımlara Mahsûs Gazete,* No. 1, (16 Ramazân 1325 \ 27 Eylül 1323 \ 23 October 1907), pp. 2-3; Dr. Wöker, "Hüsn ü Ân: Sıhhat ve Hıfzısıhhatte Kadın," *Hanımlara Mahsûs Gazete,* trans. Talat Ali, No. 1, (20 Zilhicce 1320 \ 6 Mart 1319 \ 19 March 1903), pp. 8-10; "Güzellik Ölçüleri," *Hanımlara Mahsûs Gazete,* No. 371, (18 Rebîyyülevvel 1320 \ 11 Haziran 1318 \ 24 June 1902), pp. 4-5; Mustafa Asım, "Güzellik ve Tuvalet: Gençliği Muhâfaza," *Hanımlara Mahsûs Gazete,* No. 321-119, (8 Rebîyyülevvel 1319 \ 12 Temmuz 1317 \ 25 July 1901), pp. 3-4; "Akvâm-ı Muhtelifeye Nazâran Ziynet ve Güzellik," *Hanımlara Mahsûs Gazete,* No. 1, (16 Ramazân 1325 \ 27 Eylül 1323 \ 23 October 1907), pp. 2-3; Mustafa Asım, "Güzellik ve Tuvalet: İmtizâç ve Aheng-i Elvân," *Hanımlara Mahsûs Gazete,* No. 314-112, (18 Safer 1319 \ 24 Mayıs 1317 \ 6 June 1901), pp. 1-2; Mustafa Asım, "Güzellik ve Tuvalet: Aheng-i Hüsn ü Zerâfet" *Hanımlara Mahsûs Gazete*, No. 306-104, (21 Zilhicce 1318 \ 29 Mart 1317 \ 11 April 1901), pp. 3-5; Mustafa Asım, "Güzellik ve Tuvalet: İmtizâç ve Aheng-i Elvân," *Hanımlara Mahsûs Gazete*, No. 316-114, (3 Rebîyyülevvel 1319 \ 7 Haziran 1317 \ 20 June 1901), pp. 2-3; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat," *Hanımlara Mahsûs Gazete,* No. 292-90, (27 Şabân 1318 \ 7 Kanûnievvel 1316 \ 20 December 1900), pp. 2-3.

beautification of face of woman, however, the author asked why these means were not compatible with reason and mind. The author accepted that there were an attraction and a harmony on a beautiful face, and she questioned the reason of it, because, sometimes, even though a woman could have beautiful eyes, eyelashes, eyebrows and a beautiful mouth, she could not be attractive. On the other hand, a woman who was not particularly beautiful could be considered as beautiful. In this sense, according to the author, a person also had a mental and sentimental power, which had a beauty in itself, in other words, which was spiritual beauty.[1057] Briefly, according to this article, a woman should have also a spiritual beauty in order to be perceived as beautiful. In another article, the issue of spiritual beauty was examined profoundly for the readers. In this article, the importance of spiritual beauty was emphasized and how it was formed was explained. According to the writer of this article, the spiritual beauty could not be formed with the help of make-up, and it appeared, if a child, especially a girl, was treated and educated with a kind manner in her early ages. When these girls got mature, even though they would not be beautiful, their spiritual beauty would become so gorgeous, due to the niceness in their expressions and delicacy in their behaviors, that all the people who were seized by the outside beauty of others, became passionately addicted to spiritual beauty (*Cemâl-i Ma'nevî*) of these girls.[1058] On the contrary, there were various very beautiful ladies who lacked of spiritual beauty; they only gained hatred of others.

[1057] "Letâfet-i Tabiiye – Letâfet-i Sınâiyye," *Hanımlara Mahsûs Gazete*, No. 10, (18 Rebîyyülevvel 1313 \ 21 Eylül 1311 \ 8 October 1895), pp. 1-2.

[1058] Emine Semiye, "Cemâl-i Ma'nevî," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 1.

Thus, in the article, it was advised to readers not to fall for only outer beauty of someone.[1059]

Personal Care Room (*Çeki Düzen Odası*)

However, even though this article advised women not to fall for only outer beauty of someone, the significance of outer beauty of a woman was always granted. Moreover, according to the articles in the *Hanımlara Mahsûs Gazete*, "the ideal beauty" was generally considered as "natural beauty" and the industrial beauty was not recommended to the readers in general. Thus, in terms of secrets of beauty, several mixtures were recommended for the readers. For example, under the articles called, "Çeki Düzen Odası" (Room for Personal Care), various mixtures were given to the reader in order to protect their beauty or to beautify themselves. The articles which were published under this title, "Çeki Düzen Odası," were translated from French as a correspondent to (*cabinet de toilette*)[1060] and it was said that under this topic, it would be mentioned from the lavenders, face powders and fragrances. In addition, there would be several articles on ornaments and jewelry and they would be published in their times came.[1061]

The article started to mention about the fragrances and oils that could be used for faces and hands. Firstly, it mentioned about glycerin and its benefits for faces and hands. According to the article, glycerin could be found in the pharmacies and it was used in the households especially in winter times. It was useful for the chaps and

[1059] ibid., pp. 1-2.

[1060] Âile Hekimi, "Çekidüzen Odası: Diş Ağrıları," *Hanımlara Mahsûs Gazete,* No. 45, (19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 February 1896), p. 7.

[1061] "Çeki Düzen," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 10 September 1895), p. 8.

wrinkles on hands and it was also beneficial for the disappearance of the buttons and redness on the faces. The women, who washed laundry in the pan, maids and laundry women used glycerin as well.[1062] However, the article also warned women about not to use glycerin on hands by itself only, because, every skin was not suitable for the glycerin. Due to the reason that glycerin could draw all water, which was necessary for the hydration, from the hands; therefore, the skin got tighten up, chapped and turned red.[1063] As a result, the article recommended its readers to use glycerin by mixing it with water and gave a recipe of the preparation of this mixture. According to this recipe, in one third of a little bottle, glycerin should be put, for the other one third of it water, and for the last third, this should be added water of cologne (*eau de cologne*). Afterwards, it should be shaken well and applied on to the redness on the skin. According to article, this would not damage the skin, on the contrary, make it feel and look better.[1064]

The article also mentioned about the benefits of vinegar on the face. According to article, women were used to use water-vinegar mixture in order to wash their faces and this make their faces relief. However, women started to use the bottles of fragrant tonic, which were exported from Europe, instead of vinegar. These different kinds of fragrant tonics were not only expensive and women spent a lot of money on them, but also they contained a substance that dried and harmed the skin. Even though it made the skin relief at first, than it wrinkled it, therefore, the skin seemed much older. Then again article gave a recipe of vinegar in order to be used

[1062] ibid., p. 8.

[1063] ibid., p. 8.

[1064] ibid., p. 8.

instead of the vinegars that came from Europe.[1065] The most important aspect of this article was that instead of European products, Ottoman domestic products were recommended to the readers of the newspaper. To take the principle of recommending Ottoman products instead of European goods to readers was seen in most of the articles in *Hanımlara Mahsûs Gazete*.

The right method of "washing face" was also taken its place in the articles of "Çeki Düzen Odası." In the article, it was said that everybody washed his/her face when he/she got up. However, article advised to its readers how women should wash their face properly, especially in order to preserve their beauty. For example, according to article, if there was a fever and pimples or swellings due to the accumulation of blood on the face, the face should be washed with hot water. The article advised its readers that if a person stayed in a hot place for a while, to wash his/her face with cold water was not fine. The face should be washed with warm water without using any soap and afterwards the face-powder should be applied on face gently and left it for ten or fifteen minutes.[1066] In the article, the author also gave an example from face-washing practices of French women. According to the article, French women put a thin and softy tissue or towel, which was wetted with hot water, on their faces in order to clean them. With this method, even though when they got older their skin could not be wrinkled. In addition, the article added that hot water, especially warm water got wrinkles better, in fact, disappeared.[1067] In another article called, "Hanımlara Hıfzısıhhat: Sabah Tuvaleti" (the Protection of Health for Ladies: Personal Care for Mornings), it was said that the intensity of cold air and water and

[1065] ibid., p. 8.

[1066] Âile Hekimi, "Çekidüzen Odası: Yüz Nasıl Yıkanılır?" *Hanımlara Mahsûs Gazete*, No. 19, (16 Cemâziyyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 November 1895), p. 6.

[1067] ibid., p. 6.

sudden coming of the hot after the cold damaged the skin and every skin had a different level of sensitivity. However, the article pointed out that the cold water should be used if it was necessary, on the contrary, the water with boric or warm water with a sufficient amount of boric acid should be used.[1068] Interestingly, the article also underlined the fact that the soap was not good for skin, yet if the lemon juice could be used carefully, it would be better for the skin comparing to the soap.[1069] In addition to these methods of face-washing, another important issue about women's face, "the issue of wrinkles," also took its place among the articles on beauty in *Hanımlara Mahsûs Gazete*.[1070] For example, in the article called, "Çeki Düzen Odası: Çehredeki Buruşukluklar" (Personal Care Room: Wrinkles on Face), it was told that the face of a woman was the mirror of her kindness and beauty, so women should preserve their faces before it got damaged. According to the article, if a woman left some "bad" characteristics such as to lour or to laugh constantly, without any reason, there would not be any problems on the face of women.[1071]

In addition, in this article, the author gave the response of an English woman, who had no wrinkles on her face, to a question of how she had no wrinkles on her face, as an example of how she reached to this result. English woman said that once a ten-day, she passed all day in bed. After she got up, she took a hot shower and returned to bed again. Afterwards, she had her lunch and went to sleep. If she did not

[1068] Ebulmuhsin Kemal, "Hanımlara Hıfzıssıhhat: Sabah Tuvaleti," *Hanımlara Mahsûs Gazete*, No. 48, (1 Zilhicce 1321 \ 5 Şubat 1319 \ 18 February 1904), pp. 1124-1125.

[1069] ibid., pp. 1124-1125.

[1070] For example: Mustafa Asım, "Yüzdeki Buruşukluklar," *Hanımlara Mahsûs Gazete,* No. 324-122, (29 Rebîyyülevvel 1319 \ 2 Ağustos 1317 \ 15 August 1901), pp. 1-3; Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Çehre Buruşukları," *Hanımlara Mahsûs Gazete,* No. 290-88, (16 Şabân 1318 \ 26 Teşrînisânî 1316 \ 9 December 1900), pp. 3-4.

[1071] Âile Hekimi, "Çeki Düzen Odası: Çehredeki Buruşuklar," *Hanımlara Mahsûs Gazete*, No. 21 (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), pp. 6-7.

do so, until evening, she stayed in bed her eyes closed, without thinking anything. During this time, if she got bored, she had her maid read a novel for her.[1072] It is obvious to see that this kind of a life style could be possible only for the women from upper and middle classes, which were the targeted reader mass of the newspaper. However, the interesting part of the article was that the most important three duties of women, management of the household, taking care of her husband's needs and proper child-rearing, were also emphasized in an article on beauty. According to the article, a mother reached happiness with her child and if a woman was taking into the consideration of management of her household, the health, moral and education of her children, and comfort of her husband and worked for their fulfillment, that woman would never become sad; therefore, there would not be any wrinkles on her face.[1073]

Among the articles under the topic of "*Çeki Düzen Odası*," in an article called, "Çeki Düzen Odası: Çehrenin Rengi" (Personal Care Room: The Color of Face), it was argued that Ottoman women with white skin always thought the whiteness, clearness and beauty of their skin. In addition, according to article, women in general used different means in order to increase their attraction. They wanted their skin soft and white. In order to fulfill their desires, women spent a lot of money and time for them. They bought different kinds of lavenders, tonics and pomades. However, the tone of the article shows that the author did not believe in that these kinds of "cosmetics" of that time did not help women to reach their desired beauty by softening, whiting and augmenting the beauty of their skin. The author said that the color, kindness and beauty of the skin transferred from parents to their children. The more beautiful the mother, the more beautiful her child was. Moreover,

[1072] ibid., p. 6.

[1073] ibid., p. 7.

according to the author, the ideal beauty was natural beauty and if someone wanted to preserve the health and beauty of his/her body, he/she should preserve the health and the beauty of his/her skin. In this sense, the author took the attention of the readers on the danger of cosmetics, which were used in order to give pinkness or redness on the chicks, which were made of several poisonous ingredients.[1074] In this sense, it is obvious to see that the author preferred natural beauty rather than industrial beauty which was reached by cosmetics.

In another article called, "Kıyâfet-i Nisvâniyye-i Osmâniyye" (Ottoman Women's Clothes), the issue of cosmetics was also touched. In the article, Nazife Hanım said that women Ottoman dressed up as they wanted and they wanted to give a little bit of color to their faces. However, in order to protect their natural beauty or beautify themselves, they used cosmetics such as skin moisturizers. Yet, the article asked that if these moisturizers damaged their beauty, to insist on using these cosmetics whether it was a big fault or not. According to the article, cosmetics could not beautify the non-beautiful women, even the beautiful ones as well. The author of the article clearly expressed her ideas on cosmetics and said that she was against the tonics even the rice-powder. She told that these kinds of powders harmed the skin itself and at the end, the skin got older and wrinkled earlier than its time. Even the most harmless one, rice powder, was also harmful for the skin. Thus, the author warned its readers who used blushes in order to beautify them.[1075]

Actually, in most of the articles, natural beauty or natural methods for beauty was advocated by the authors. For example, in the article called, "Çeki Düzen Odası: Yüze Sürülen Şeyler" (Personal Care Room: The Things That Could Be Use On

[1074] Âile Hekimi, "Çeki Düzen Odası: Çehrenin Rengi," *Hanımlara Mahsûs Gazete*, No. 20, (19 Cemâziyyelevvel 1313 \ 20 Teşrînievvel 1311 \ 7 November 1895), p. 6.

[1075] Nazife, "Kıyâfet-i Nisvâniyye-i Osmânniye," *Hanımlara Mahsûs Gazete,* No. 32, (2 Recep 1313 \ 7 Kanûnievvel 1311 \ 19 December 1895), pp. 2-4.

Face), it was said that the facial-tonics, creams, cosmetics and make-ups, which were used by women in order to be more beautiful, were actually dangerous to health. By not being satisfied their natural beauty and by using these cosmetics and make-ups in order to augment their attraction, women were poisoning themselves on purpose. The author of the article clearly emphasized that "the blushes and whiters are almost poisons. The first one devastates and destroys the skin, the second one ruins it."[1076] The author said that if the readers knew how these cosmetics or make-ups were made of, they would not use them, even if they were given as free. A woman was expected to be firstly morally beautiful, secondly physically beautiful; with the condition that the second one, too, should be natural.[1077] However, the article also emphasized these cosmetics and make-ups, which were invented by Europeans, were used widely in Europe, and the author thanked God for that Muslim women stayed away from these kinds of products and practices. The author mentioned the reason of why this information was written for the readers was to show "the good" and "the bad" for the readers.

Considering the classes of the women who read *Hanımlara Mahsûs Gazete*, it is easy to guess that most of these women were in contact with various European ladies or at least following European women's magazines. Therefore, they had knowledge on what European women used for their beauty. Thus, it could be assumed that with the help of these articles women were expected to be kept away from European cosmetics. Secondly, these articles could be published as a caution for the ones who used these products, even though the article claimed the contrary. In this sense, the recommendation of the article for its readers was again the natural

[1076] Âile Hekimi, "Çekidüzen Odası: Yüze Sürülen Şeyler," *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 6.

[1077] ibid., p. 6.

methods. For example, if the leaves of spinach were collected and boiled and then they were mixed by the cucumber water which was obtained from the mashed cucumber. According to the article, this mixture increased the beauty and the charm of the skin.[1078] In addition, the article also added that the water of strawberry was helpful for the charm of the skin.[1079] However, face-powder (*pudra*) was recommended to the readers because it was originally made of rice-flour and thus, it was not harmful for the skin. In fact, it was beneficial for the skin in sunny days. But, the author warned the readers about using of this powder, because, it was not beneficial and seemed not very well if a woman used it on her face until she made her face white as a paper.[1080] Moreover, in another article called, "Beyaz Kamelya Pudrası" (White Camellia Face-Powder), the autor, Ahmet Farukî Bey mentioned about how much money was paid to Europeans for face-powders and he added that it was important to buy the products that were produced in the Ottoman Empire. In this sense, he recommended white camellia face-powder to his readers. In addition, the author also told that this white camellia face-powder was better than the powders which were imported from Europe, and its ingredients were not harmful, in contrary, beneficial for the face.[1081]

Furthermore, in another article in the *Hanımlara Mahsûs Gazete*, it was said that several advertisements of different kinds of tonics and face-powders for personal care of women were published in their newspapers in last days; therefore, the article wished to inform its readers about which one was healty and which one was not for

[1078] ibid., p. 6.

[1079] ibid., p. 6.

[1080] ibid., p. 6.

[1081] Ahmet Farukî, "Beyaz Kamelya Pudrası," *Hanımlara Mahsûs Gazete,* No. 79, (16 Rebîyyülevvel 1314 \ 12 Eylül 1312 \ 24 September 1896), pp. 6-7.

women. In the article, it was said that the evaluation of these cosmetics were made according to the readers' letters that were sent to the newspaper.[1082] According to article, the market of cosmetics was expanding every day due to increasing demand for them. However, the article also emphasized that most of the facial-powders contained arsenic which damaged the women's skin. In this sense, the article suggested to its readers the lily facial-powder and its tonic (*zambak pudrası ve suyu*) which was examined by the *Tıbbiye-i Şâhâne* (Medical School) in İstanbul and prepared by Ahmet Farukî Bey. The article told the benefits of this face-powder on patients and it stressed that women did not need the "chalk-powders" which came from Europe.[1083]

Another cosmetics that most of the women used for their make-ups was *düzgün*, which was kind of make-up, which was used for women to beautfy themselves. One of the articles on *düzgün*, it was said that due to the reason that *düzgün* was frequntly used by women in order to augment their beauty, the newspaper wanted to reserve a long article just about it. However, the article also mentioned about that the name *düzgün* was a general name for cosmetics which were used for the ornamentation and protection of the freshness of the skin.[1084] The author of the article said that women could not be contented with their natural beauty; therefore, they wanted to elaborate it with different kinds of ornaments, clothes or cosmetics. In this sense, the author told that he understood the wish of women to use *düzgün*. However, for him, it could not be understandable that an eighteen years old young woman could use *düzgün* in order to beautify herself, because due to her age

[1082] "Pudralar Hakkında Bir Mütalaa-i Sıhhiye," *Hanımlara Mahsûs Gazete,* No. 277-75, (11 Cemâziyyelevvel 1318 \ 24 Ağustos 1316 \ 6 September 1900), pp. 1-2.

[1083] ibid., pp. 1-2.

[1084] Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Düzgünler," *Hanımlara Mahsûs Gazete,* No. 288-86, (29 Recep 1318 \ 9 Teşrînisânî 1316 \ 22 November 1900), p. 4.

she had a fresh skin and *düzgün* could not beautfy it, but only it damaged it. According to article, if a young woman would use of *düzgün,* her skin lost its freshness and it started to be looked older. Around the eyes, circles started to appear and the lips and the cheeks became decolorized and arms and shoulders started to be reddened. The attractiveness was decreased, wrinkels appread. Therefore, to use *düzgün* became a necessity.[1085] In this sense, the article gave some advices about using *düzgün*. For example, according to the article, there were two important points to be paid attention on, first one was to the amount of *düzgün* of which could be used and second was what kind of *düzgün* could be used. The article advised to its readers to use *düzgün* as less as possible in order to be benefited from it, because, inspite of all, *düzgün* prevented the skin from fullfilling its functions for example, respiration. Therefore, article told that to use *düzgün* more than necessary damaged the health and it did not beautify women, only it could turn their faces a clown-like-face.

According to the article, there were four kinds of *düzgüns,* one of them was *aklık* which used on forehead, cheeks, chest and arms in order to give them whiteness like milk or snow or to cover certain red or yellow staines on the skin. Second one was *allık* which used on cheeks and lips in order to increase their redness. The third one was not well-known at that time and it had not a particular name, however, it was used on the thin bluish veins on chest, hands and arms. The last one was called as *rastık* or *sürme* which were black or blackish polishes in order to show eyes widened, and to color the eye browns and eye lashes.[1086] However, after explaining the ingredigents and harms of these *düzgün*s, the article recommended its readers to use face-powder (*pudra*) and mentioned about its benefits for skin. The article said that the face-powder was made of rice powder and the scenless one should be

[1085] ibid., p. 4.

[1086] ibid., p. 5.

prefered to be used. Otherwise, the less scentless one should be chosen and it should be careful of not buying a fake one. [1087]

Besides the cosmetics that "beautify" women, what did these women use for the illnesses that occurred on their faces? In another article that was published under the "Personal Care Room," article series, "Çeki Düzen Odası: Yüze Arız Olan Hastalıklar" (Personal Care Room: The Illnesses Occurred on the Face), it was told that firstly, a human being needed to work for his/her health. If someone had a powerful/healthy body, he/she would have a complete and wonderful mind as well.[1088] After emphasizing the importance of health, the author of the article said that if an illness was an inner disease, it would be recovered in a short time. However, if it was an outer disease, for example buttons on the faces, and if these buttons were spread all over the face, the recovery could last for weeks or years. As a result, this situation disturbed a beautiful woman. In this sense, the author gave several prescriptions for the diseases that occurred on face. For example, one of these illnesses was to have a face become scurfy. For the treatment of this illness, the lemon and strawberry tonics were beneficial in their times. Moreover, if there was eczema on face, a cataplasm should be prepared from potato flour and put it on eczema. In addition, other prescriptions for other diseases on face were given in the article as well, especially for buttons.[1089]

Actually, the relation between the beauty and the health was frequently discussed in *Hanımlara Mahsûs Gazete*, and women were informed about the

[1087] ibid., p. 5.

[1088] Âile Hekimi, "Çekidüzen Odası: Yüze Arız Olan Hastalıklar," *Hanımlara Mahsûs Gazete,* No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 5.

[1089] ibid., p. 5.

protection of their healths as well as their beauty.[1090] In this sense, for example, gymnastics also entered the everyday life of the Ottoman Muslim women and issue of gymnastic took its place in the articles in *Hanımlara Mahsûs Gazete*.[1091] In the articles called, "Kadınlara Jimnastik Yahut İlm-i Terbiye-i Beden" (Women's Gymnastic In Other Words the Science of Body Discipline), it was showed several movements that were beneficial to discipline the bodies of women.[1092] According to these articles, the gymnastics were defined as a scientific discipline of body, thus it was not a game.[1093] In addition, it was said that the gymnastic was divided as two, one was with gymnastic apparatus, and the other one was gymnastic without apparatus. In this sense, firstly, it was showed some movements for head and then for body without any apparatus. Beside that, in the article, it was showed the movements in picture as well.[1094] In the second article, which was published under the same title, yet, by D. Saime Hanım; it was showed some movements for arms and added that the

[1090] Examples of these articles: Dr. Wöker, "Hüsn ü Ân: Sıhhat ve Hıfzısıhhatte Kadın," *Hanımlara Mahsûs Gazete,* No. 1, trans. Talat Ali, (20 Zilhicce 1320 \ 6 Mart 1319 \ 19 March 1903), pp. 8-10; Dr. Wöker, "Hüsn ü Ân: Sıhhat ve Hıfzısıhhatte Kadın," *Hanımlara Mahsûs Gazete,* No. 2, trans. Talat Ali, (27 Zilhicce 1320 \ 13 Mart 1319 \ 26 March 1903), pp. 29-30; Dr. Wöker, "Hüsn ü Ân: Sıhhat ve Hıfzısıhhatte Kadın," *Hanımlara Mahsûs Gazete,* No. 3, trans. Talat Ali, (4 Muharrem 1321 \ 20 Mart 1319 \ 2 April 1903), pp. 57-58; Dr. Wöker, "Hüsn ü Ân: Sıhhat ve Hıfzısıhhatte Kadın," *Hanımlara Mahsûs Gazete,* No. 4, trans. Talat Ali, (11 Muharrem 1321 \ 27 Mart 1319 \ 9 April 1903), pp. 79-80; Dr. Wöker, "Hüsn ü Ân: Sıhhat ve Hıfzısıhhatte Kadın," *Hanımlara Mahsûs Gazete,* No. 5, trans. Talat Ali, (18 Muharrem 1321 \ 3 Nisan 1319 \ 16 April 1903), pp. 105-107.

[1091] For some of the examples of articles about gymnastic and sport in *Hanımlara Mahsûs Gazete*: [Elif]. Rasime, "Kadınlardan İdmân-ı Bedenî," *Hanımlara Mahsûs Gazete*, No. 333, (4 Recep 1319 \ 4 Teşrînievvel 1317 \ 17 October 1901), pp. 1-3. "Kadınlar ve Spor," *Hanımlara Mahsûs Gazete*, No. 561, (30 Rebîyyülevvel 1324 \ 11 Mayıs 1322 \ 24 May 1906), pp. 3-4.

[1092] "Kadınlarda Jimnastik Yahut İlm-i Terbiye-i Beden," *Hanımlara Mahsûs Gazete,* No. 68, (20 Muharrem 1314 \ 20 Haziran 1312 \ 1 Temmuz 1896), pp. 4-5; D. Saime, "Kadınlarda Jimnastik Yahut İlm-i Terbiye-i Beden," *Hanımlara Mahsûs Gazete,* No. 83, (5 Cemâziyyelevvel 1314 \ 10 Teşrînievvel 1312 \ 13 October 1896), p. 7.

[1093] "Kadınlarda Jimnastik Yahut İlm-i Terbiye-i Beden," *Hanımlara Mahsûs Gazete,* No. 68, (20 Muharrem 1314 \ 20 Haziran 1312 \ 1 Temmuz 1896), pp. 4-5.

[1094] ibid., pp. 4-5.

gymnastic was very beneficial for body and health, thus, in Europe, various gymnastic clubs were opened for rich people.[1095]

Facial hair was also a problem on the faces of Ottoman ladies at that time. In one of the articles published in the *Hanımlara Mahsûs Gazete*, it was said that even though beard and moustache were a source of pride for men; for women, facial hair was disturbing. In this sense, women tried to find a way to get rid of them.[1096] For this issue, women used wax or tweezers, yet, they should be careful while they were using the tweezers in order to pull out the hair from the root not from the middle of it.[1097] In addition, the article also informed its readers about the practices in Europe in order to get rid of the hair on face and in ears. According to the article, in order to get rid of the hair on face and in the ears, women in Europe used electricity as an early form of epilation. However, the author thought that it was not useful for Ottoman Muslim women, and she thanked God for that this kind of a dangerous method was not accepted and generally used in the Ottoman Empire.[1098] However, the author gave a mixture for removal of the facial hair. According to this mixture, a kind of herb, *Kırlangıç Otu, chelidonum majus*, was boiled in a pot and that its water was taken. A soft and clean tissue should be doused to its water and it should be put on the area where the hair was. This tissue should be left on the hair from evening until the morning.[1099]

[1095] ibid., pp. 4-5.

[1096] Âile Hekimi, "Çekidüzen Odası: Yüze Arız Olan Hastalıklar," *Hanımlara Mahsûs Gazete,* No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 5.

[1097] ibid., p. 5.

[1098] ibid., p. 5.

[1099] ibid., p. 5.

As it was mentioned before, the softness and whiteness of the skin was very important for the beauty of a woman. Thus, even the skin got darker because of the sun; it could not be desired by women, because, in an article in *Hanımlara Mahsûs Gazete*, a mixture was recommended to women in order to get rid of the darkness on the skin due to the sun. According to the article, a fresh cucumber should be taken and cut into very little pieces. Sufficient amount of it should be put into fresh and cold milk and mixed well. During this process, the water of the cucumber should be extracted well as well. Then, every evening, women should wash their faces with this mixture. The article also mentioned that if women washed their faces with only milk, it was also beneficial for their faces.[1100]

The issue of "hair care" also took its place among the articles under the topic of "Personal Care Room," as well as the other articles[1101] in the *Hanımlara Mahsûs Gazete*. According to the article, "Çeki Düzen Odası: Saçlar" (Personal Care Room: Hair), it was said that the thing that made women more feminine and more beautiful was her hair.[1102] A woman was proud of her hair and beauty of her hair.[1103] The article also pointed out that blond or fair hair was always acceptable and demanded by women without any reason.[1104] In this sense, the article gave the names of famous people and added that these people had also blond or fair hair. After talking about several "hair secrets" women of ancient times and different countries, it mentioned about henna (*kına*) which was used by Muslim women in order to dye their hair, and

[1100] Âile Hekimi, "Çeki Düzen Odası:" *Hanımlara Mahsûs Gazete*, No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 6.

[1101] For example: Mustafa Asım, "Güzellik, Tuvalet ve Sıhhat: Saçlar ve Saç Boyaları," *Hanımlara Mahsûs Gazete,* No. 289-87, (6 Şabân 1318 \ 16 Teşrînisânî 1316 \ 29 November 1900), pp. 1-3.

[1102] Âile Hekimi, "Çekidüzen Odası: Saçlar," *Hanımlara Mahsûs Gazete*, No. 26, (11 Cemâziyyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 November 1985), p. 5.

[1103] ibid., p. 5.

[1104] ibid., p. 5.

it told that the women from other countries could not have the beauty and the color that was obtained by henna.[1105]

In terms of arrangement of hair, it was advised not to follow the fashion about hair. The author of the article asked that why the fashion was necessary for them and continued to say that in Europe, the people who were able to write altogether were against the fashion. Moreover, in the article, it was said that there was a model of hair, which was *frisé* in French, and to make hair frizzy without any reason was bad. According to the article, every hair had a beauty style and "frizzy" style could not be applied to black hair. The author advised the readers to pay attention to the brightness of black hair. On the other hand, every kind of arrangement or style was compatible with blond hair.[1106] Furthermore, the article also gave information about hair colors and besides the henna; to wash hair with tea was recommended to the reader in order to dye hair. According to article, the hair colors contained harmful ingredients that devastated hair. To use powder for hair, to comb hair constantly and to divide hair into two from the top of the head were also bad. On the contrary, to roll hair on the nape was suitable. However, according to article, to use wig was also awful. It was not liked in Europe as well, women, who wore wig when they went to the theater sat on the front chairs thus, the ones, who sat behind, could not see the stage clearly. At the end, the author of the article thanked God again because there was not a habit like this one among Ottoman Muslim women.[1107]

In another article, this issue of wig was also taken into consideration by the authors of *Hanımlara Mahsûs Gazete.* In the article called, "Saççılık" (Hair Trading),

[1105] ibid., pp. 5-6.

[1106] ibid., p. 6.

[1107] ibid., pp. 5-6.

it was mentioned that it should be prayed for God for keeping away of certain trades in Europe from Ottoman lands and from Ottoman people. According to the article, one of these trades was "hair trading." The article emphasized that lately, this trading was widely expanded and the governments needed to take some precautions in order to stop this trade. In some European countries, in the mornings girls with thick hair made queues in the fields for hair trading. These girls were there because of not showing themselves; to earn some money by selling their beautiful hair in order to meet their essential or emergent needs. Moreover, article also stressed that some of the hair that was sold in the marketplace could be obtained from dead people as well.[1108] Briefly, with the help of these articles, women were expected to be kept away from using these wigs or fake hairs.

However, again, under the article series of "Personal Care Room," in the article called, "Çeki Düzen Odası: Saçların Temizliği" (Personal Care Room: The Clearness of Hair), there were several tips and mixtures to clear "real" hair of women. In this sense, according to article, women should not wash their hair with hair-tonics whose ingredients were harmful or were not known clearly. For example, in order wash their hair, English women put a tea-spoon of salt into a liter of water and kept it for ten or twelve hours. When they wanted to use this mixture, they added a tea-spoon of hot water into this mixture and use it in order to wash their hair. If this water was rain-water, it would be more beneficial for hair. After washing hair with this mixture, English women wash their hair with hot water again and then dried it with a towel by rubbing it.[1109] On the other hand, in Italy, women boiled the root of nettle in watter and washed their hair with this mixture. In addition, the article said

[1108] "Saççılık," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 5.

[1109] Âile Hekimi, "Çekidüzen Odası: Saçların Temizliği," *Hanımlara Mahsûs Gazete,* No. 28, (18 Cemâziyyelâhir 1313 \ 23 Teşrînisânî 1311 \ 6 December 1895), pp. 6-7.

that the yolk of egg was also beneficial for hair. Besides giving various recipes of mixtures for washing hair, the author of article did not forget to warn the reader about not going out from bath without drying hair, because, people could get cold due to this.[1110] Furthermore, in the same article, while it was given a mixture against hair shedding, the article also stressed that hair could turn in to white due to the sadness, so people should be happy, should show their loyalty and servitude to their sultans and pray for him.[1111] In other words, even in the case of beauty, certain articles as it was seen in the example, called people for showing their loyalty to Sultan Abdülhamid II, and recommended readers to be obedient and happy subjects of the authority.

Hygine and Practical Information

The issue of cleanliness and hygiene of mouth and teeth was frequently discussed in the articles of *Hanımlara Mahsûs Gazete*.[1112] For example, in the article called, "Tenbîhât-i Sıhhıye" (Admonitions for Health), the author, who identified itself as "Family Doctor" (Âile Hekimi), said that the mouth of a person was the hearth of every kind of microbe. The temperature and humidity in the mouth helped the augmentation of the number of the microbes. Due to this reason, the cleanliness of teeth was very significant. Therefore, the author recommended the readers to wash

[1110] ibid., pp. 6-7.

[1111] ibid., p. 6.

[1112] Âile Hekimi, "Çekidüzen Odası: Dişler," *Hanımlara Mahsûs Gazete,* No. 31, (29 Cemâziyyelâhir 1313 \ 4 Kanûnievvel 1311 \ 16 December 1895), pp. 5-6; Âile Hekimi, "Çekidüzen Odası: Dişlerin Hıfzıssıhhatı," *Hanımlara Mahsûs Gazete,* No. 33, (6 Recep 1313 \ 11 Kanûnievvel 1311 \ 23 December 1895), pp. 6-7; Âile Hekimi, "Çekidüzen Odası: Diş Ağrıları," *Hanımlara Mahsûs Gazete,* No. 45, (19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 February 1896), p. 7; Âile Hekimi, "Çekidüzen Odası: Diş Tozları," *Hanımlara Mahsûs Gazete,* No. 48, (29 Şabân 1313 \ 1 Şubat 1311 \ 13 February 1896), pp. 6-7.

their teeth frequently after the meals. In case of lack of whitening powder, it was recommended to wash the teeth with soapy-water and then to clean them with brush.[1113] In another article called, "Çeki Düzen Odası: Dişler" (Personal Care Room: Teeth), it was said that teeth were very important for a good smile and accordingly for beauty and asked for what it should be done for their cleanliness. According to the article, in order to keep the teeth clean, brush or *misvâk* (toothbrush tree) should be used and brush should not be hard. The teeth should be washed with warm water and mint leaves should be boiled in water and then, it should be used for washing the teeth. According to another recipe, one *dirhem* (3 grams), borax and three *dirhem* of glycerin should be add into one litter of water, and the teeth should be washed with this mixture after the meals.[1114] Moreover, the article advised its readers not to drink water during the meal because, the teeth got heated during the meal and water could damage the teeth. According to article, the health of teeth was very important because there were several harms of fake teeth. If somebody lacked of his/her teeth his/her stomach got sick easily and this sickness could be the reason of some of little illnesses. Moreover, due to lack of teeth in the mouth, the visage of face was deformed and it got wrinkled. The lips got fallen into the mouth, respiration got worse and the mouth started to stink. However, in another article called, "Faydalı Reçeteler" (Useful Recipes), a remedy against *halitosis* (bad breath), was also given to the readers as such:

> One *dirhem* borax, in other words, *tenkâr*, should be dissolved in one *kıyye* (1.282 grams), hundred *dirhem* of filtrated water. Then, demi-*dirhem* of *thymol* should be added into this mixture. The mouth should be washed with this mixture three or four times a day, even it

[1113] Âile Hekimi, "Tenbîhât-ı Sıhhiye," *Hanımlara Mahsûs Gazete,* No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 6.

[1114] Âile Hekimi, "Çekidüzen Odası: Dişler," *Hanımlara Mahsûs Gazete*, No. 31, (29 Cemâziyyelâhir 1313 \ 4 Kanûnievvel 1311 \ 16 December 1895), pp. 5-6.

> should be gargled with this mixture. In few days, bad smell would be disappeared.[1115]

Due to the reason that the health of teeth was very significant and it was mostly related to the cleanliness of the teeth and mouth, this issue was frequently taken into account in the articles in *Hanımlara Mahsûs Gazete.*[1116] For example, in the article series of "Personal Care Room," an article was left for teeth powders, waters and mixtures. The article said that the significance and cleanliness of the teeth were important, but in the same way, the means in order to reach healthy and clean teeth were also significant and required attention. At that time, these means could be found in coiffeurs, perfumeries and shops where goods and ornaments for women were sold. However, the article complained about that whitening liquids and polishing powders for teeth were bought for ten, fifteen and even thirty or forty *kuruş* without knowing their indigrents.[1117] According to article, after using these liquids and powders for teeth for a while, some problems about teeth such as toothache and pain started to be occurred due to the dejeneration of the enamel or dentin. In this sense, the teeth became sensitive to the hot and cold. Therefore, article suggested to its readers not to use the liquids and powders which were bought from outside, and it advised to its readers to prepare them at home or have them prepared to a safe place and it should be applied to a professional dentist as well. In addition, the article also suggested a mixture to be used for cleaninig the teeth. One of these mixtures was made of ten grams the powder of chinchona-henna tree, ten grams tannin and ten

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[1115] "Faydalı Reçeteler: Ağızda Hâsıl Olan Fenâ Kokuya Karşı," *Hanımlara Mahsûs Gazete*, No. 26, (11 Cemâziyyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 November 1895), p. 7.

[1116] For example: Faik Sabri, "Dişlerin Muhâfaza-i Sıhhat ve Taraveti," *Hanımlara Mahsûs Gazete,* No. 28, (2 Recep 1321 \ 11 Eylül 1319 \ 24 September 1903), pp. 648-649; Ahmet Rasim, "Makale-i Mahsûsa: Dişler," *Hanımlara Mahsûs Gazete,* No. 9, (6 Safer 1321 \ 1 Mayıs 1319 \ 4 May 1903), pp. 199-201.

[1117] Âile Hekimi, "Çekidüzen Odası: Diş Tozları," *Hanımlara Mahsûs Gazete,* No. 48, (29 Şabân 1313 \ 1 Şubat 1311 \ 14 February 1895), p. 6.

grams charcoal powder. These materials should be mashed in a marble garlic press (*havan*), then put into porcelain or wooden box and keep it until it was needed.[1118] In addition, article told its readers that in summer time, strawberry was the best medicine for the teeth. The article also recommended alum (*şap*) for the stains on the teeth. According to the article, firstly, the alum should be pulvelized and then wetted a little bit of water. Afterwards, the teeth should be cleaned with this paste and then with water with honey.[1119]

Besides that, in other article called, "Çeki Düzen Odası: Diş Ağrıları" (Personal Care Room: Toothaches), several advices were given to alleviate the pain of toothache. The article firstly warned its readers to find out the reason of the toothache, whether it was a decay or not. Afterwards, the article gave several tips for getting rid of the toothache, for example, some chemicals such as tincture of opium (*afyon ruhu*), creosote (*katran ruhu*) or chloroform. According to article, these chemicals could alleviate the pain of tooth, but they harm teeth as well. Therefore, article suggested several harmless mixtures in order to cure the toothache. For example, when the ache started, a piece of parsley should be taken and mashed well with sufficient amount of salt. It would turn to a piece of dough. Then, a piece should be taken from the dough, rolled, and put in to the ear which was situated on the side where the tooth was aching. In the article, other mixtures or practices were also explained in order to cease or abate the pain in a harmless way.[1120]

Moreover, the newspaper reserved its pages for the advertisements of dentists as well. For example, in one of the adevertisements belonged to *mademoiselle*

[1118] ibid., p. 6.

[1119] ibid., p. 7.

[1120] Âile Hekimi, "Çekidüzen Odası: Diş Ağrıları," *Hanımlara Mahsûs Gazete,* No. 45, (19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 February 1895), p. 7.

Henriet Hevernik, who was graduated from Vienna Medical School, it was said that *mademoiselle* Havernik accepted her Muslim and the other women patients to her private consulting room, number one, bottom floor in appartement number five in the edge of the Venedik Street in Doğru Yol, Beyoğlu. According to advertisement, it was said that *mademoiselle* Henriet was capable of filling teeth with gold, silver or platin, producing artificial teeth, whitening of teeth, pulling out a tooth without any pain and curing different kinds of teeth's diseases; therefore, Muslim Ottoman women did not need to go to male dentist anymore.[1121]

In the articles in *Hanımlara Mahsûs Gazete*, there was practical and useful information that could facilitate the everyday life of Ottoman Muslim women as well. For example, in the article called, "Levâzım-i Beytiyye" (Household's Necessities), it was said that people had forks, knives or combs, which were made of ivory. However, due to the reason that ivory was precious, in order to decrease the value of it, fake ivories were circulating in the market. Thus article warned its readers not to buy the one which was sold in İstanbul for a hundred *para* (2,5 *kuruş*) because they were fake.[1122] In order to figure out whether something was made of ivory or not, one or two drop of oil of iron sulfate should be dripped on the fake ivory. After fifteen minutes, the color of red rose was appeared on the ivory. If it washed with water, this color would disappear. If the ivory was authentic, there would be nothing on it. According to the article, pure and sharp vinegar could be used instead of the oil of iron sulfate as well.[1123]

[1121] "Viyana Tıp Dârülfünunundan Diplomalı Diş Tabîbesi Mademoiselle Henriet Hevernik," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 48, (29 Şabân 1313 \ 1 Şubat 1311 \ 13 February 1896), p. 3.

[1122] "Levâzım-ı Beytiyye: Fil Dişinin Taklîdini Anlamak," *Hanımlara Mahsûs Gazete*, No. 21 (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), p. 7.

[1123] ibid., p. 7.

In another article, women were informed about how they could keep their apples fresh. According to this article, the fresh apples should be brought into a room and put them orderly but not connectly into a basket which was made of cane. According to the article, if the apples were not touched with bare hands, it would be better. In addition, the doors and the windows should be totally closed and a grape stick should be enkindled in the room. After repeating this for four or five days, the fruits should be put in a chest with full of straw. However, the article warned its readers for when the apples were put into the chest, attention should be paid on not making the apples touch each other. In this sense, article suggested its readers to put straw as a layer between the apples. Finally, the chest should be closed well.[1124]

In the articles in *Hanımlara Mahsûs Gazete*, women could learn how to clean their zinc-covered housewares as well. According to the article, in order to clean their zinc-covered housewares, women should take sufficient amount of acetic acid (*sirke asidi*) and they should dilute the acetic acid with the sufficient amount of water as well. If the zinc-covered housewares were rubbed with this mixture, these housewares turned into its original silver-colour. In addition, according to the article, this method of cleaning was not harmful for housewares.[1125] Furthermore, there were a lot of articles on how to get rid of the mosquitos in the houses.[1126] In one of these

[1124] "Mevâdd-ı Müfîde: Elmaları Nasıl Muhâfaza Etmeli?" *Hanımlara Mahsûs Gazete,* No. 510, (13 Rebîyyülevvel 1323 \ 5 Mayıs 1321 \ 18 May 1905), p. 7.

[1125] Âile Hekimi, "Çekidüzen Odası," *Hanımlara Mahsûs Gazete,"* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), pp. 6-7.

[1126] "Sivrisineklere Çare," *Hanımlara Mahsûs Gazete*, No. 331, (19 Cemâziyyelahir 1319 \ 20 Eylül 1317 \ 26 September 1901), p. 6;"Sivrisinekler," *Hanımlara Mahsûs Gazete*, No. 368, (27 Rebîyyülevvel 1320 \ 20 Haziran 1318 \ 3 July 1902), pp. 3-4; "Sivrisinekleri Defe Çare," *Hanımlara Mahsûs Gazete*, No. 18, (1 Cemâziyyelevvel 1322 \ 1 Temmuz 1320 \ 14 July 1904), p. 287; "Sivrisineklere Karşı," *Hanımlara Mahsûs Gazete*, No. 516, (25 Rebîyyülahir 1323 \ 16 Haziran 1321 \ 29 June 1905), p. 7;"Sivrisinekler İçin," *Hanımlara Mahsûs Gazete*, No. 520, (24 Cemâziyyelevvel 1323 \ 14 Temmuz 1321 \ 27 July 1905), p. 6;"Sıtma ve Sivrisinek," *Hanımlara Mahsûs Gazete*, No. 567, (13 Cemâziyyelevvel 1324 \ 22 Haziran 1322 \ 5 July 1906), pp. 6-7;"Sivrisineklerden Kurtulmak," *Hanımlara Mahsûs Gazete*, No. 571, (11 Cemâziyyelahir 1324 \ 20 Temmuz 1322 \ 2

articles, it was said that people fed up dealing with mosquitos and searched for a method to get rid of the mosquitos. In this sense, the article recommended to its readers to burn a coffee spoon of sugar a half and hour before going bed. The article said that this cheap and easy method could help to keep mosqutos away.[1127] In another article about mosquitos, the readers were informed about a new chemical that killed the mosquitos.[1128]

In another article, "Tenbîhât-i Sıhhiye" (Admonitions for Health), practical and beneficial tips which were good for health were given. For example, in case of indigestion, to drink a demi-litter of hot water one and half an hour before the meal was recommended by an English doctor. The article also recommended to its readers to use cataplasm of parsley if they had an eye-ache. Moreover, according to the article, women used glycerin to soften their hands but using glycerin was not so good. In this sense, the article advised to its readers to rub their hands with lemon juice, especially with the lemon zest instead of using glycerin.[1129]

In addition, in the article called, "Kavâid-i Sıhhiye" (The Rules of Health), it was mentioned about several precautions especially considering winter time in order to protect the health of people in the household. According to article, due to the winter, stove was set and where this stove was set, the air became dry. In this sense, article suggested to readers to put a glass of water on the top of the stove, thus, this problem could be avoided. In addition, it was also said that for braziers (*mangal*),

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August 1906), p. 5;"Sivrisineklerden Nasıl Kurtulmalı?" *Hanımlara Mahsûs Gazete*, No. 575, (12 Recep 1324 \ 19 Ağustos 1322 \ 1 September 1906), p. 7.

[1127] Sivrisineklerden Nasıl Kurtulmalı?" *Hanımlara Mahsûs Gazete*, No. 575, (12 Recep 1324 \ 19 Ağustos 1322 \ 1 September 1906), p. 7.

[1128] "Sivrisineklerden Kurtulmak," *Hanımlara Mahsûs Gazete*, No. 571, (11 Cemâziyyelahir 1324 \ 20 Temmuz 1322 \ 2 August 1906), p. 5.

[1129] Âile Hekimi, "Tebihat-ı Sıhhiye," *Hanımlara Mahsûs Gazete*, No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), pp. 6-7.

before the coals in the braziers could not be totally burned and fired and before the bluish flames became totally disseppeared, the brazier should not be brought to the room. Besides, before bringing the brazier in to the room, it should not be forgetten to cover the surface of the brazier with ashes.[1130] The precautions for using of strove and brazier was touched upon in another article as well. For example, in this article, the author only recommended the use of porcelain braziers in the rooms and in this kind of rooms, the article suggested its readers to rest on the bedstead instead of sleeping on shakedown.[1131] Moreover, in the *Hanımlara Mahsûs Gazete,* under the articles called, "Vesâyâ-yı Beytiyye" (Suggestions for Household), it was given several tips for women in order to use them in their households. For instance, in order to whiten the yellowed clothes, the article suggested a recipe to its readers such as: "twelve grams copper sulfate (*göztaşı*) should be refined into one hundred and twenty grams water and then one and a half gram ammonia (*nişâdır rûhu*) should be added to this mixture. If the yellowed clothes washed with this mixture, they would turn back to their original color and beauty.[1132] In addition, to protect the ropes from corrosion, the ropes should be kept in soapy-water or twelve gram copper sulfate should be refined into four hundred and fifty gram water and then the ropes should be kept into this mixture. [1133]

Briefly, the issue of beauty was significant for nineteenth century Ottoman Muslim women as well. Most of the articles in the *Hanımlara Mahsûs Gazete* advocated the natural beauty rather than industrial beauty and emphasized the fact

[1130] "Kavâid-i Sıhhiye," *Hanımlara Mahsûs Gazete,* No. 28, (18 Cemâziyyelâhir 1313 \ 23 Teşrînisânî 1311 \ 6 December 1895), p. 7.

[1131] Bedriye, "Soba ve Mangal," *Hanımlara Mahsûs Gazete,* No. 387, (26 Şabân 1320 \ 14 Teşrînisânî 1318 \ 28 November 1902), pp. 3-4.

[1132] Âile Hekimi, "Çekidüzen Odası," *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 19 November 1895), pp. 6-7.

[1133] ibid., pp. 6-7.

that spiritual beauty was also important for women as well as their physical beauty. However, even though the importance of "the natural" and "the spiritual" beauties were underlined in the articles in the newspaper, it is obvious to see that "the readers" used various kinds of tonics, creams, facial powders, mixtures, cosmetics and make-ups in order to look more beautiful and young. Therefore, the articles in the newspaper suggested the most harmless cosmetics or mixtures to its readers and sometimes directed them to a particular brand or store, which were mostly local, not European. Moreover, it is a fact that the number of the articles on women's hygene and health were in high number in the magazine, the the modernization of both concepts could be traced on these articles. Lastly, as a woman's newspaper, some practical and beneficial information, mostly, related to the household, which could facilitate the daily lives of the Ottoman Muslim women, took its place among the articles in the *Hanımlara Mahsûs Gazete*.

All in all, the most important point about the issue of beauty, personal care, hygiene and practical lives of Ottoman Muslim women was that even though it is obvious to see that certain parts of the society was affected by European practices which were generally seemed inappropriate by the authors of the *Hanımlara Mahsûs Gazete,* the articles in the newspaper mostly followed the norm of "selective modernization," therefore, they tended to show the practices which were good, healthy and appropriate for Ottoman Muslim ladies. As a result, according to the articles in the *Hanımlara Mahsûs Gazete,* an ideal Ottoman Muslim woman should be physically and spiritually beautiful, but her physical beauty should not depend on cosmetics and ornamentation, it should be her natural beauty which could be bolstered by natural and harmless mixtures or tonics. She should know certain practical information which could facilitate her life in her household, she should be

concerned about her hygine and health and if she needed, she obtained a professional health from a doctor or dentist.

Fashion: Children & Ottoman Muslim Women

In *Hanımlara Mahsûs Gazete*, almost every issue had an article, page or subsidiary on the issue of fashion. In some of the articles, "fashion" as a topic of discussion was taken into account, or in other articles, new models for "trendy" clothes for women and children were presented to the readers and how to prepare these clothes was taught to readers through various dress patterns. The wind of westernization and modernization had an impact on the clothes of women and a new Ottoman fashion was created for children or girls as well as women. In other words, even though this fashion was highly affected by the west, it also mixed with the Ottoman culture and morals. Due to the reason that the outfits of girls as well as women were indispensible parts of their daily lives, it was logical to look at what Muslim Ottoman girls and women from upper and middle classes wore according to authors, articles and fashion pages of the *Hanımlara Mahsûs Gazete.*

Fashion of Children

In the nineteenth century, the outfits of the children were started to be affected by the West as well. According to Cüneyd Okay, this transformation in the outfits of children was generally started by the people who went to Europe and came back as influenced by the outfits of the western children, and by the Europeans who came to Ottoman Empire for the economic or vocational purposes and affected the people in

the society.[1134] Before the *Tanzîmât* era, there were no special costumes for the children, thus they generally wore smaller versions of their parents' or relatives' clothes. However, after the *Tanzîmât*, with the massive influence of the western fashion on the Ottoman outfits, new models, special cloths and fabrics for children were started to be exported from famous centers of fashion in Europe: Paris, Vienna and Milan.[1135] Famous tailors and stores played a significant role for transporting the new trends to Ottoman textile sector.[1136] It is easy to follow up this transformation through the newspaper advertisements of the era. For example, in the *Hanımlara Mahsûs Gazete,* an advertisement called Galata Karaköy Caddesinde Tring Mağazası" (The Store *Tring* on Karaköy Avenue in Galata), announced that this store was newly opened just for the women and it included dresses for little girls and coats for little children and costumers could find new models of the latest fashion including models in Paris. The prices were suitable and they had also women shop assistants and a woman tailor for its Muslim Ottoman women customers.[1137] In this advertisement, emphasizing little girls separate from little children was interesting. Yet, to cite in the advertisement that they had outfits for children is a perfect example that shows that people were also looking for special clothes for their children. In another advertisement given by the "Office of Karamürsel Fez and Felt Factory," also announced that they had the examples of the latest fashion in their factory including elegants undervests and underpants for children.[1138] Consequently, all of

[1134] Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* pp. 79-80.

[1135] ibid., p. 80.

[1136] ibid., p. 81.

[1137] "Galata Karaköy Caddesinde Tring Mağazası," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver].* No. 30, (25 Cemâziyyelâhir 1313 \ 30 Teşrînisânî 1311 \ 12 December 1895), p. 4.

[1138] "Karamürsel Fes Çuha Fabrikası İdârehânesinden Vârid Olan İlândır," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver] ,* No. 37, (23 Receb 1313 \ 28 Kanûnievvel 1311 \ 9 January 1896), p. 2.

these advertisements showed that the children had a distinguished and westernized style of fashion.

The advertisements were not the only examples that showed that there was a change in the outfits of children. In almost every issue of *Hanımlara Mahsûs Gazete,* there was an example of new and fashionable, mostly European style of children's outfits. Most of the photos of these last fashion clothes for children were taken from the European fashion magazines, especially from the French and the English press. In addition to these examples, women were taught how they could make these kinds of clothes for their children at home through didactic articles.[1139] For example, in the articles called, "Biçim ve Dikiş: 4-6 Yaşındaki Kız Çocukları İçin Üç Gömlek" (Style and Stitch: Three Shirts for the Girls (Children) at the age of 4-6)[1140] and "Biçim ve Dikiş: 3-5 Yaşındaki Kız Çocukları İçin Kırmalı Elbise" (A Pleated Dress for Girls (Children) at the Age of 3-5),[1141] it was indicated the examples of how to make specific clothes for the girls of particular ages. Not only the dresses, but also the photos of different kinds of shirts and coats for children were shown on the pages of the *Hanımlara Mahsûs Gazete.* For example, in one article called, "Moda: Hanımlar ve Küçük Hanımlar İçin Yenler" (Fashion: Sleeves for Ladies and Little Ladies), the latest fashion sleeves for ladies and "little ladies" were suggested for the readers.[1142] It is interesting to see that the article did not suggest a particular store to its readers for these sleeves, however, it recommended the newspaper's *Hanımlar*

[1139] "Biçki Dikiş: Çocuk Çamaşırı," *Hanımlara Mahsûs Gazete,* No. 31, (23 Recep 1321 \ 2 Teşrînievvel 1319 \ 15 October 1903), pp. 729-730.

[1140] "Biçim ve Dikiş: 4-6 Yaşındaki Kız Çocukları İçin Gömlek," *Hanımlara Mahsûs Gazete,* No. 34, (16 Şabân 1321 \ 24 Teşrînievvel 1319 \ 6 November 1903), p. 796.

[1141] Melahat, "Biçim ve Dikiş: 3-5 Yaşındaki Kız Çocukları İçin Kırmalı Elbise," *Hanımlara Mahsûs Gazete*, No. 35, (22 Şabân 1321 \ 30 Teşrînievvel 1319 \ 12 November 1903), pp. 816-817.

[1142] "Hanımlar ve Küçük Hanımlar İçin Yenler," *Hanımlara Mahsûs Gazete*, No. 8, (9 Safer 1321 \ 24 Nisan 1319 \ 7 May 1903), pp. 185-186.

Terzihanesi (Ladies Tailoring Workshop)[1143] for the preparation of these sleeves.[1144] Thus, on the one hand, they followed new trends in fashion in Europe; on the other hand, they tried to support their initiative for ladies in order to produce these products. Regarding these articles, it would be correct to say that fashion sector for children's European style outfits and informative articles about children's clothes covered much space in the newspaper. Approximately every copy of the newspaper had a supplementary section for new fashion of women and children's clothes. Briefly, to add a supplement for the newspaper that mostly included the examples of last fashion dresses for women and children[1145] was an implication of how European influence on fashion was effective on Ottoman children's clothes and how a "fashion" was created in the Ottoman lands just for the children.

However, it is not correct to say that in this era of modernization, Ottoman children's outfits were modernized "directly" by the European fashion. Especially, transformation of Ottoman fashion of women and children was always carefully taken onto the agenda of Ottoman intellectuals. Articles on fashion in the *Hanımlara Mahsûs Gazete* particularly criticized prodigality and fashion trends which were not compatible with Ottoman culture.[1146] Moreover, as it came up in some articles in the *Hanımlara Mahsûs Gazete,* for example, "Mini Minilerin Hıfzısıhhası: Moda

[1143] For more information about "Hanımlar Terzihanesi," see: Yavuz Selim Karakışla, ''Osmânlı Hanımları ve Kadın Terziler (1869-1923)- I,'' *Tarih ve Toplum* XXXIX, No: 232, (April 2003), pp. 11-20; Yavuz Selim Karakışla, ''Osmânlı Hanımları ve Kadın Terziler (1869-1923)- II,'' *Tarih ve Toplum* XXXIX, No: 233, (May 2003), pp. 52-60; Yavuz Selim Karakışla, ''Osmânlı Hanımları ve Kadın Terziler (1869-1923)-III,'' *Tarih ve Toplum* XXXIX, No: 234, (June 2003), pp. 39-48.

[1144] "Hanımlar ve Küçük Hanımlar İçin Yenler," *Hanımlara Mahsûs Gazete*, No. 8, (9 Safer 1321 \ 24 Nisan 1319 \ 7 May 1903), pp. 185-186.

[1145] Some examples for these supplements for children's fashion: "Küçük Kız ve Erkek Çocuklar İçin Libâslar," *Hanımlara Mahsûs Gazete [İlâve]*, No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 24 September 1895); "Çocuk Libâsları," *Hanımlara Mahsûs Gazete [İlâve],* No. 18, (12 Cemâziyyelevvel 1313 \ 19 Teşrînievvel 1311 \ 31 October 1895).

[1146] "Moda Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete [İlâve],* No. 4, (23 Rebîyyülevvel 1313 \ 31 Ağustos 1311 \ 12 September 1895), p. 1; "Moda Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete [İlâve],* No. 9, (23 Rebîyyülâhir 1313 \ 18 Eylül 1311 \ 30 September 1895), p. 1.

Fenâlıklarından" (Health of Children: Maleficences of Fashion), to follow up the last trends in fashion could cause problems for children's health.[1147] As a result, likewise in the issue of moral education, "selective modernization" came into the place in the issue fashion as well. For example, as it was reported in the article, "Çocukların Libâsı ve Muhâfaza-i Sıhhati" (Children's Outfits and Protection of Health), according to English style of children's outfits, the neck part of the dresses was wide and open was symbol of courtesy and beauty, therefore, they clothed their children with dresses that their arms, chests and legs were open. According to the article, openness of the arms and legs did not cause important problems, but openness of the chest could make children very sick. Therefore, it was not favorable for children to be dressed this kind of clothes.[1148] However, the same article emphasized that even though the English preferred these kinds of clothes, they never promenaded their children without clothes, even in the summer time.[1149] From this statement, it could be understood that mostly in summer time, most of the people promenaded their children without clothes; and the article found this kind of a practice unhealthy for children. The article also suggested sea baths (*deniz hamamları*) for children.[1150] Especially in the late nineteenth century, the sea baths became popular in İstanbul in order to benefit from the sea. However, the article warned parents about getting the approval of a doctor before taking their children to these sea baths. [1151] Thus, the significance of a scientific opinion was stressed again.

[1147] "Mini Minilerin Hıfzısıhhası: Moda Fenâlıklarından," *Hanımlara Mahsûs Gazete,* No. 13, (24 Rebîyyülevvel 1322 \ 27 Mayıs 1320 \ 9 June 1904), pp.195-196.

[1148] Mademoiselle Talya, "Çocukların Libâsı ve Muhâfaza-ı Sıhhati," *Hanımlara Mahsûs Gazete,* No. 58, (3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 April 1896), s. 5.

[1149] ibid., p. 5.

[1150] ibid., p. 5.

[1151] ibid., p. 5.

As it was seen that change in the children's outfits was not only a product of western influence on Ottoman fashion, it was also related to change in the understanding of function of the clothes on children's outfits. It is obvious to see that some articles in the *Hanımlara Mahsûs Gazete* tried to demolish some *cliché*s which were prevalent among the public and to replace them with more scientific truths. For example, in the article, "Çocukların Libâsı, Modanın Te'sîrâtı" (Dress of Children and the Effects of Fashion), said that the public (*halk*) tended to more lighten the clothes of children than the necessary due to the *cliché* that "to get children accustomed to cold air is got them accustomed to suffering and pains."[1152] According to the article, it was incorrect and very dangerous belief and a lot of children had died due to this wrong belief.[1153] Therefore, article suggested its readers forget about this belief and dress their children regarding the sense of cold or hot.[1154]

The issue of "fashion" and changing trends in the outfits of the Ottoman children entered the agenda of the nineteenth century Ottoman intellectuals as a result of massive modernization and westernization attempts of the era. However, even though the change in the outfits of children was mostly influenced by the West, the issue of "fashion" generally drew the attention of the intellectuals. Articles of the *Hanımlara Mahsûs Gazete* showed this "attention" to the issue of fashion and exemplified that some of the Ottoman intellectuals thought that directly accepting the "latest fashion" in children's outfits could harm them in the end. In other words, "selective modernization" or "Ottoman style of modernization" shaped the change in the perception towards children's outfits and brought innovations in the field of

[1152] "Çocukların Libâsı, Modanın Te'sîrâtı," *Hanımlara Mahsûs Gazete,* No. 333, (4 Recep 1319 \ 4 Teşrînievvel 1317 \ 17 October 1901), p. 3.

[1153] ibid., p. 3.

[1154] ibid., p. 3.

fashion for children. Therefore, the transformation in the outfits of children brought new changings in lives of Ottoman's Muslim girls as children or teenagers and in the lives of Ottoman Muslim ladies as mothers.

Fashion of Ottoman Muslim Women

After a quick glance to what basically changed in children's outfits in order to imagine what changed for children's outfits, it is time to pass to our main topic, which was what the outfits of Ottoman Muslim women from upper and middle classes in the late nineteenth century Ottoman Empire according to the articles and fashion pages of the *Hanımlara Mahsûs Gazete*. In this sense, in the article that the aim and the expectation of the *Hanımlara Mahsûs Gazete* was generally explained to its readers, "Tahdîs-i Ni'met – Ta'yîn-i Meslek" (Thanking to the Given – Deciding to Style), the author clearly expressed the intention of the newspaper for the issue of fashion and said that the newspaper did not want to follow the European fashion totally, however, it only wanted to show the ones among the examples of European fashion which were simple and suitable for Ottoman Muslim women.[1155] It was a fact that to follow the trends in European fashion was very common in the women from upper and middle classes and this fact could be traceable from the high number of advertisements of shops, which sold European goods and styles of clothes, in the newspaper. For example, in the advertisement of variety store in Beyoğlu, "Louvre Mağazası [*Au Louvre*]" (Louvre Store), it was said that the owner of Louvre Store, Monsieur N. Tibrinos, brought different kinds of latest fashioned goods from Paris

[1155] "Tahdîs-i Ni'met – Ta'yîn-i Meslek,'' *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), pp. 2-3.

and Lion for a good price.[1156] In another advertisement called, "İşlemeci ve Yüncü Mağazası Şalcıoğlu Karabet" (Embroidry and Wool Store, Şalcıoğlu Karabet), it was said that the store brought various new and selected goods such as various fabrics, cords and carpets from European factories for its clients.[1157]

Moreover, the newspaper also wished to show the examples of elegant handworks and to teach their readers how to make them. These would be presented as a subsidiary to their newspaper.[1158] In other words, as it was seen in the case of the children's outfits, Ottoman intelligentsia and intellectuals did not aim to accept the fully-entrance of European fashion trends into Ottoman lands, therefore, compatible with this idea, it is obvious to see that the articles and fashion pages in the *Hanımlara Mahsûs Gazete* worked for the fulfillment of this goal. Thus, an "ideal Ottoman Muslim woman" according to the authors of the *Hanımlara Mahsûs Gazete* could know the European trends about fashion, but should not follow all of them and they should accept the appropriate ones to the Ottoman culture and morals.

This idea frequently come up in the articles on fashion in the *Hanımlara Mahsûs Gazete.* For example, in the supplementary parts of the newspaper, which included sections generally on women's and children's outfits, advertisements and puzzles, several articles were published about fashion under the name of "Moda Hakkında Bir İki Söz" (A Few Words About Fashion), and in one of this, it was said that it could not be denied that to dress or fancy up (*süslenmek*) was the right of women by their nature. However, according to article, even though to run after every

[1156] "Louvre Mağazası (Au Louvre)," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 29, (22 Cemâziyyelâhir 1313 \ 27 Teşrînisânî 1311 \ 9 December 1895), p. 4.

[1157] "İşlemeci ve Yüncü, Şalcıoğlu Karabet," *Hanımlara Mahsûs Gazete,* No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 9 September 1895), p. 8

[1158] "Tahdîs-i Ni'met – Ta'yîn-i Meslek,'' *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), pp. 2-3.

changing trend exhausted people, European women could not resist themselves not to be curious about it. Moreover, the article emphasized that the first condition in ornaments, flamboyance and fashion was that they should be compatible with mind and wisdom, in other words, if to dress up was to be seemed pretty, the fashion, if it was inappropriate to natural beauty, was to be objected, even though it was presented as the latest trend. Thus, newspaper gave its readers "appropriate" information about latest fashion in Europe.[1159] On the other hand, in another article, which had the same name with previous one, "Moda Hakkında Bir İki Söz" (A Few Words About Fashion), it was said that some of the readers of the newspaper objected to the publication of the examples of European fashion in the newspaper. In this sense, the article responded to this objection by telling its readers that there were the ones who wanted to understand the European fashion among their readers and newspaper would address them as well. In addition, the article said that in the newspaper, they also preferred to give examples of clothes that were compatible with their national dresses than the other fanciful clothes. The article also mentioned that there were few readers who were against the idea that none fashion page would be published in the *Hanımlara Mahsûs Gazete*. Moreover, they were people who asked the opinion of the newspaper on style and fashion through their letters.[1160] For example, in another article called, "Faîdeli Sohbet" (Useful Conversation), Meliha Hanım mentioned about her opinions on fashion and told that by quoting from her friend, Latife Hanım, that everything of an Ottoman should be Ottoman; however, all of the designs of Ottoman women's clothes were taken from European fashion. Thus, she called her

[1159] "Moda Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete [İlâve],* No. 4, (23 Rebîyyülevvel 1313 \ 31 Ağustos 1311 \ 12 September 1895), p. 1.

[1160] "Moda Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete [İlâve],* No. 9, (11 Rebîyyülâhir 1313 \ 18 Eylül 1311 \ 30 September 1895), p. 1.

readers of the *Hanımlara Mahsûs Gazete* to invent a new Ottoman style of designs and send theirs examples to the newspaper in order to be published.[1161]

Furthermore, the critics to fashion were not only about whether it was compatible with Ottoman culture or not, but also about prodigality. For example, in the article called, "Moda-İsrâf" (Fashion-Prodigality), the author, Seniha Vicdan Hanım mentioned about fashion as a "microbe" which mostly affected women. According to her article, fashion made women wear clothes with large and puffy arms for one day, and for the other, the narrow ones. Moreover, one day, one-piece dresses could be a trend for women and for the other, two-piece could be the latest fashion as well. In this sense, Seniha Vicdan Hanım said that if the trend changed from the larger one to the narrow one, a woman, who knew how to make needlework, could adopt her dress to the new trend. However, vice versa, she could do nothing. Furthermore, Seniha Vicdan Hanım also complained about the money that was spent to the tailors and by making a measurement, she wanted to show how much money was spending to the fashion sector. In addition, she added that a new habit, which was not to wear the same dress for another event, occurred among wealthy Muslim Ottoman women. She said that even though there were families which could afford to buy different clothes for different occasions, it was a prodigality which was also a sin. She explained that even in Europe, there was not such prodigality. She said that they looked at the women in the middle class families, they had one dress for one occasion and for same kind of event, they wore the same dress. In addition, some events that European women attended were not compatible with Ottoman traditions and religious rules, thus, Ottoman women did not need to have so many dresses. She told that if a woman wanted to have more dresses than she

[1161] Meliha, "Faîdeli Sohbet," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],"* No. 57, (25 Şevvâl 1313 \ 28 Mart 1312 \ 9 April 1896), p. 1.

needed and her husband's economic power was not enough to afford them, there would be terrible results for the family. Thus, Seniha Vicdan Hanım called some of kind, influential and reputable ladies in their altitudes and words among her readers to be "an example" for the other by wearing the same dress for the same kind of events.[1162]

Actually, the ideas of "to use the same dress for several times" and "frequency of changing of fashion" passed in the stories in the *Hanımlara Mahsûs Gazete* as well. For example, in the story called, "Bir Kadında İstirâhat-i Vicdâniyye Nasıl Hasıl Olurmuş?" (How is a Conscience of a Woman Cleared?), the old mother in the story told her daughter that due to the reason that she loved this dress so much, she had worn it several times when her daughter assumed that her mother had not ever worn the dress that she was trying to rip. In addition, it was because that the fashion had not changed frequently in her times, women had worn the same dress for years.[1163] In this sense, it is obvious to see that readers of the newspaper were warned about the prodigality in the issue of fashion not only through articles but also through stories. Even in the part of "Hikemiyyât-i Âile," (Mottos for Families), the continuity of family became associated with fashion and it was said that, "the things which destroy the one's family were silk, velvet, satin goods and other heavy fabrics."[1164] Moreover, in another motto, it was said that it was a condition to check the money purse before starting to ornamentation.[1165] In other words, women were warned to be

[1162] Seniha Vicdan, "Moda-İsrâf," *Hanımlara Mahsûs Gazete,* No. 26, (11 Cemâziyyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 November 1865), pp. 2-3.

[1163] Fatma Fahrunnisa, "Bir Kadında İstirâhat-ı Vicdâniyye Nasıl Hâsıl Olurmuş?" *Hanımlara Mahsûs Gazete,* No. 81, (1 Cemâziyyelevvel 1314 \ 26 Eylül 1312 \ 7 November 1896), pp. 2-3.

[1164] Ş.F., "Hikemiyyât-i Âile," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 5.

[1165] ibid., p. 5.

careful in spending money for fashion or ornamentation. Furthermore, some of the news in the newspaper also talked about the relation of fashion with prodigality. For example, according to one news, it was said that in Philadelphia, the United States, a feast was given and the total cost of the dress and the jewelry of one of the woman guests of this feast was thirty thousand English liras. Thus, in the news, it was complained about the prodigality for such a dress.[1166]

In this sense, what was the fashion of the nineteenth century Ottoman Muslim women from upper and middle classes according to the articles published in the *Hanımlara Mahsûs Gazete*? To answer this question was very hard in few words in the thesis, because, it requires a collective examination of all the articles and pages on fashion in the newspaper and to follow every little changing in the fashion world through the time span of the newspaper's publishing. However, I preferred to give some examples of trends for Ottoman Muslim women from upper and middle classes in the late nineteenth century. For example, the trends for women according to the article, published on 30 September 1895, were as such:

> ...Yet, every time has its general points related to fashion. For example, now, a belt on the waist, a ribbon on the collar these are big-small frank cords simplicity in dresses, no ostentation and order in skirts but a little puffy and straight and umbrella or bell shaped.. This is the latest fashion.[1167]

Even though the trends in fashion changed so quickly, one issue was mentioned in several fashion articles in the *Hanımlara Mahsûs Gazete*: corset.[1168] This issue was

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[1166] *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 7.

[1167] "Moda Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete [İlâve],* No. 9, (11 Rebîyyülâhir 1313 \ 18 Eylül 1311 \ 30 September 1895), p. 1.

[1168] For example: Kadri, "Korsalara Dair," *Hanımlara Mahsûs Gazete,* No. 381, (7 Recep 1320 \ 26 Eylül 1318 \ 10 October 1902), pp. 1-2; Mustafa Asım, "Güzellik ve Tuvalet: Korsa," *Hanımlara Mahsûs Gazete,* No. 310-108, (9 Muharrem 1319 \ 26 Nisan 1317 \ 28 April 1901), pp. 1-3; "Korse," *Hanımlara Mahsûs Gazete*, No. 167, (10 Safer 1316 \ 18 Haziran 1314 \ 30 June 1898), pp. 2-3;

not only taken into account in the fashion articles, there were also articles written just about the issue of corset. In one article, corset was introduced to the readers of the *Hanımlara Mahsûs Gazete* as the "necessary ornament of the humankind" (*zinet-i levâzım-i beşeriyedendir*).[1169] However, in the article called, "Korse Meselesi" (The Issue of Corset), it was mentioned about the disadvantages of wearing corset. According to the article, in the civilized world, if one looked at the dresses of women, wearing this "machine of pressure" became a necessity. The author of the article thanked to some families which had not embraced the corset, and it was added that healthy and powerful girls were came up among these "lower class" families. However, the women, who tended to European civilization and who were accustomed to wearing European style of dresses, in this sense, had to use corset. According to article, even though several articles, which told the harms of corset, were published in various newspapers, Ottoman Muslim women as well as European women did not give up using corset. The article told that even though using corset provided some benefits to its user such as to beautify and straighten the posture, altitudes and actions and to cover the defects on body, it caused various health problems for women as well. For example, due to the pressure of corset on body, especially on lungs, women had difficulty in respiration, therefore, they exhausted and were open to all illnesses. As a result of this, this situation gave birth to tuberculosis among young girls and women. In addition, the pressure of corset was harmful for hearth, stomach, gut, liver and ovaries, therefore, certain vital duties of

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Mehmet Hilmi, "Hanımlara Vesaya-yı Sıhhiye: Korsenin Muhazırı ve Mazaratı," *Hanımlara Mahsûs Gazete*, No. 170, (2 Rebîyyülevvel 1316 \ 9 Temmuz 1314 \ 21 July 1898), pp. 2-3; Mehmet Hilmi, "Hanımlara Vesaya-yı Sıhhiye: Korsenin Muhazırı ve Mazaratı," *Hanımlara Mahsûs Gazete*, No. 171, (9 Rebîyyülevvel 1316 \ 16 Temmuz 1314 \ 28 July 1898), pp. 1-2; "Hanımlara Vesaya-yı Sıhhiye: Korsenin Muhazırı ve Mazaratı," *Hanımlara Mahsûs Gazete*, No. 172, (16 Rebîyyülevvel 1316 \ 23 Temmuz 1314 \ 4 August 1898), pp. 2-3.

[1169] "Korse," *Hanımlara Mahsûs Gazete*, No. 167, (10 Safer 1316 \ 18 Haziran 1314 \ 30 June 1898), p. 2.

women could be interrupted. On the other hand, the article told that even though corset had a lot of harms to women's health, if women could not give it up easily, this situation should be examined carefully. In this sense, article recommended its readers to loosen the corset one or two centimeters and not to use the ones which started from the neck to the tummy. It should be a little bit of shorter from the bottom. If women used their corsets in this way, they could even benefit from the corset, because, corset could protect women from cold and help women walk correctly. Lastly, women used three or four-fold underwear and they tied them over the corset. If they did not use corset, they should tie them over their skins and blood could be accumulated there. Briefly, if this corset was used correctly, it could be beneficial for health as well.[1170] However, a news in the *Hanımlara Mahsûs Gazete* showed that some women did not act on this advice. According to this news, a woman, who squeezed her corset so much, fainted in the car on the way to Beyoğlu on the previous day. Thank God, she was with her brother and a doctor was called from a nearest pharmacy. The doctor said that that woman fainted because she stayed almost breathless due to extra pressing of corset on her body; therefore, the corset was immediately taken off. The doctor also added that if they stayed a little bit of late, that only the dead body of the woman could be seen in the car. At the end of the news, the readers were warned to protect their bodies from this dangerous thing, the corset.[1171]

Moreover, in another article called, "Faîdeli Sohbet" (Useful Conversation), Meliha Hanım said that she was fed up with the corsets and she did not believe that women could use corsets a little looser as it was said so. In this sense, she called for

[1170] "Korse Meselesi," *Hanımlara Mahsûs Gazete,* No. 15, (2 Cemâziyyelevvel 1313 \ 9 Teşrînievvel 1311 \ 21 October 1895), pp. 1-3.

[1171] *Hanımlara Mahsûs Gazete,* No. 5, (27 Rebîyyülevvel 1313 \ 4 Eylül 1311 \ 17 September 1895), p. 6.

its readers to invent a new Ottoman fashion, for example a vest, which was more elegant and healthier than corset, in order to replace corset.[1172] However, in another article called, "Moda ve Korse" (Fashion and Corset), Emine Semiye Hanım gave a respond to the article of Meliha Hanım and said that it was hard to get rid of the influence of European fashion, thus, to invent a new Ottoman fashion was unnecessary. In this sense, she accepted that the Ottoman women were deeply influenced by the European fashion, but she advised to the readers to adopt the way of European's management of savings as well. In addition, she also recommended to the readers to teach their children how to sew. Although they could not be able to make a dress, they should know how to do it. In addition, she also mentioned about the problems of corset for women but besides that, she told a piece of good news for women about a new corset, *corset de sport*, which was less harmless and more comfortable than regular corset. She recommended her readers not to have their corset made by *corsetier* and told them to have their corsets made by dexterous tailors. In this sense, she advised to women to apply for the administer of the newspaper's tailor's shop for ordering a soft and harmless *corset de sport*.[1173] In addition, the tailor's shop, which was mentioned in the article, was the tailor's shop of the *Hanımlara Mahsûs Gazete,* and it aimed not to make the ladies dependent on foreign tailors. Therefore, they did not need to pay fifteen or twenty *kuruş* unnecessarily instead of five *kuruş*.[1174]

[1172] Meliha, "Faîdeli Sohbet," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],"* No. 57, (25 Şevvâl 1313 \ 28 Mart 1312 \ 9 April 1896), p. 1.

[1173] Emine Semiye, "Moda ve Korse," *Hanımlara Mahsûs Gazete,* No. 59, (10 Zilkâde 1313 \ 11 Nisan 1312 \ 23 April 1896), pp. 1-2.

[1174]"Hanımlara Mahsûs Gazete'nin Yeni Terzihanesi," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 53, (20 Ramazân 1313 \ 22 Şubat 1311 \ 5 March 1896), p. 1.

However, some articles on fashion in *Hanımlara Mahsûs Gazete* gave more specific information about what Ottoman Muslim women wore in the late nineteenth century. For example, in the article called, "Kıyâfet-i Nisvâniyye-i Osmâniyye" (Ottoman Women's Clothes), more detailed information was given on what women wore at that time, even, before that time. For example, according to article, women had used to wear *fez* (Ottoman headgear) and then cover it with a four-edge kerchief. Once, to wear a *fez* and to decorate it with golds were had been very common. There had been a big gold at the center of the *fez* and (fish) scale-style golds had been surrounded to the *fez*. This kind of wearing had been seen very long time ago. However, in the nineteenth century, this tradition of *fez* wearing went out of use among the Ottoman women. Only in the countryside and in small villages, this tradition was maintained by the Yörük women (*Turkic nomadic women*). Even in the cities certain older women used *fez.* Even though this tradition was considered as outdated, making *hotoz* (crest) took its place and became a fashion in the nineteenth century. According to article, *hotoz* was not used in the house, but it was kept at home as previously prepared and if there was a visit to a neighborhood or wedding ceremony, this *hotoz* was headed. However, there were also women who did not prefer to use *hotoz,* and stayed uncovered.[1175]

In the article, firstly, it was explained what Ottoman women had wore during the first years of the Ottoman Empire's establishment. At that time, there had been shirts with large arms, which had been made of crepe, crimped fabric from raw silk (*bürümcük*) or cotton, linen clothes.[1176] In addition, women had been also wearing a short vest (which only came to under the chest) and they had buttoned up until the

[1175] Nazife, "Kıyâfet-i Nisvâniyye-i Osmânniye [Birinci Makale]," *Hanımlara Mahsûs Gazete,* No. 32, (2 Recep 1313 \ 7 Kanûnievvel 1311 \ 19 December 1895), p. 3.

[1176] ibid., p. 3.

chest and the rest could have been without buttons or had been stayed as buttoned up or not, even though there had been buttons as well. The article said that even though this kind of vest still was used by women, in the cities, the corset replaced the vest.[1177]

Another attire worn by women were long underpants (*ağlı don*). These long underpants were made of five or even eight *arşın* (0.68 m) of rectangle-shaped cloth according to the length of the women. If the two short edge of the rectangle-shaped cloth were bent around the waist and if two holes were opened at the end of the cloth for the feet and the other two side of this cloth were sewed, the long underpants became ready to use. These were the examples of the first Ottoman women's clothes.[1178]

According to the article, when the Ottomans started to enlarge their territories, they came up new practices and climate conditions and they had to adopt themselves to them. For example, the enlargement of the Ottoman territories into Trace and Europe had induced women to wear *entâri* (Ottoman dress for women). At that time, the front parts of these dresses had been open from the top to the bottom and its two sides had been slashed. They had had long arms which had been decorated with *kaytân* (laces). Afterwards, these front-opened dresses (*üç etek*) became outdated and gave their places to nineteenth century Ottoman totally closed dresses (*entâri* and *fistân*). According to the article, in nineteenth century, an ordinary dress was composed of a *fanila* (flannel or t-shirt), which was placed on the skin and whose arms came just a little bit of above the elbows, and of a vest under this flannel. If this dress should be a night-dress, an *entâri*, whose arms, collar, front,

[1177] ibid., p. 3.

[1178] ibid., p. 3.

and skirt was decorated with *kanaviçe işlemeli* (canvas embroidery), *fisto* (scallops), or *dantela* (lace) should be worn on the flannel. If this was a day-dress, *eteklik* (skirt) and a jacket above it should be worn on the flannel as well. However, if this was a dress for a special ceremony, for example, a wedding, thus, after wearing *eteklik*, *alafranga esvâb* (European style dress) should be worn on the flannel. The article also reminded its readers that the newspaper gave some examples of this kind of frenk or European style dresses in its first issues.[1179]

In another article, the author F.T. from Çukurçeşme also touched upon the issue of the evolution of Ottoman women's clothes. According to the article, at the time when the Ottoman Empire was established, the women had worn *şalvâr* (baggy trousers) which had been made of colorful clothes by women themselves, *nîm-ten* (t-shirt), *kuşak* (waistband) and a kind of coif, which had been made of wool, on their head. In the time of Sultan Mehmed the Conqueror, a long white headscarf had been added to this dressing.[1180] However, the article said that in the nineteenth century, the women's clothes were copying the European ones, however, the clothes for covering such as *yaşmak* (veil) and *ferace* (jilbab) were compatible with the Ottoman women's national clothes and the religious rules. In addition, the edges of the long white headscarf, which was added to the women's clothing in the time of Sultan Mehmed the Conqueror, were gathered at the back of the women, a *yeldirme* without arms was worn to women and later the arms were added to this *yeldirme*. However, the article complained about the situation that these women's clothes, which were made of wonderful fabric, were given up by the late Ottoman women instead of European style of clothing.[1181]

[1179] ibid., p. 3.

[1180] ibid., p. 3.

Some of the stories published in the *Hanımlara Mahsûs Gazete* also reflected certain the facts about Ottoman Muslim women's clothing. For example, in the story called, "Hüsn-i Muamele" (Well Treatment), the story started with a scene of wedding and the guest of this wedding were talking about the bride's beauty, whether it was her natural beauty or she seemed beautiful due to her dress and ornaments. However, the narrator of the story said that the bride had two of them, as a result of this; the guests had different views about her beauty. In addition, the narrator added that for a woman, to be beautiful was not dexterity, to make the others say "beautiful" about her ornaments and clothes was dexterity. In the same story, the narrator described the bride's wedding dress as well. The narrator said that this wedding dress was neither a European style white wedding dress nor a wedding dress with full of traditional colors. This was a velvet, light-pistachio colored-wedding dress with full of half-blossomed rosebuds, jasmines, carnations, tulips and hyacinths, which were elaborated with silk on this fabric. This looked like a bunch of flowers on a newly flourished-greenery.[1182]

Moreover, the issue of "*tesettür*" (covering) was also discussed in some of the articles in the *Hanımlara Mahsûs Gazete.* For example, in her article called, "Tesettüre Dair" (About Covering), Fatma Fahrünnisa Hanım did not intend to directly talk about the issue of covering, she actually wanted to respond to the comments of [Elif]. Rasime Hanım about the issue of covering.[1183] As reported by Fatma Fahrünnisa Hanım, [Elif]. Rasime Hanım thought that neither covering nor house-bounding could protect the chastity and morality; these were only the surface

[1181] ibid., p. 4.

[1182] Makbule Leman, "Hüsn-i Muâmele," *Hanımlara Mahsûs Gazete,* No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), pp. 2-3.

[1183] Fatma Fahrünnisa, "Tesettüre Dair," *Hanımlara Mahsûs Gazete,* No. 66-268, (8 Rebîyyülevvel 1318 \ 22 Haziran 1316 \ 5 July 1900), pp. 1-3.

of the chastity and morality. The real chastitiy and morality was materialized if it was served for the improvement and the enlightenment of the ideas of women rather than inviting them not to go out or to be completely covered when they went out.[1184] However, Fatma Fahrünnisa Hanım thought that the ideas of [Elif]. Rasime Hanım were not right, because the religious order about the protection of chastity and virtue was apart from the religious order about covering.[1185] She said that even though a woman was totally chaste but is she did not cover herself according to the religious order, she did not obey to the God. The order that the place of the one who rebelled to the God was hell was affirmed by the verses of the Quran and hadiths.[1186] However, in the previous issue of the *Hanımlara Mahsûs Gazete,* [Elif]. Rasime Hanım responded to the article of Fatma Fahrünnisa Hanım and told that she, ([Elif]. Rasime) of course, properly knew the religious orders, yet Fatma Fahrünnisa Hanım did not understand what actually she wanted to tell in her article and criticized Fatma Fahrünnisa Hanım.[1187] This kind of and discussion between two important authors of the *Hanımlara Mahsûs Gazete* showed that the issue of covering was very sensitive topic to deal with at that time and the religious orders were ultimately reminded to the readers. However, it was obvious to see that this issue was also started to be questioned by the intellectuals. Moreover, the ideas of [Elif]. Rasime were very significant to see the male approach to the issue of covering, as well.

As it was seen in the articles in the *Hanımlara Mahsûs Gazete,* the outfits of the nineteenth century Ottoman Muslim ladies was highly effected by the European

[1184] ibid., p. 2.

[1185] ibid., p. 2.

[1186] ibid., p. 2.

[1187] [Elif]. Rasime, "Tesettüre Dair Cevap," No. 67-269, (15 Rebîyyülevvel 1318 \ 29 Haziran 1316 \ 12 July 1900), pp. 1-2.

fashion and most of the women spent a lot of money on newly changing trends. However, as it was advocated in the articles in the *Hanımlara Mahsûs Gazete,* this caused prugality, and an "ideal Ottoman Muslim woman" should not follow up this fashion "microbe" in order to save the budget and the happiness of her family and she should prefere to wear the clothes which were compatible with Ottoman culture.

Entertainment for Muslim Ottoman Women

What the Ottoman Muslim women did in their free time shows another aspect of the everyday life of Ottoman Muslim women in the nineteenth century. However, in this part, I aim to show what an "ideal Ottoman Muslim woman from upper and middle classes of the society" should waste her time according to the articles in the *Hanımlara Mahsûs Gazete.* In this sense, I plan to figure out what Ottoman Muslim women actually did in their spare time without making any generalization about them. However, as one looks at the *Hanımlara Mahsûs Gazete* in general, it is obvious to see that the general idea about an "ideal Ottoman Muslim woman" was that a woman who leaded a life of pleasure and was overcame by languor and laziness was the living example of the disaster.[1188] In other words, according to the newspaper, the "ideal Ottoman Muslim women" should pass her time efficiently in a limited framework and should not waste her precious time. However, due to the reason that the most articles in the *Hanımlara Mahsûs Gazete* had a didactic characteristics and tried to "impose" women how an "ideal Ottoman Muslim women" should be in the late nineteenth century during the reign of Sultan Abdülhamid II, it is logical to guess that in that period, there were women, who lived

[1188] Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 1.

their lives "un-ideally" according to the articles in the *Hanımlara Mahsûs Gazete* as well. Thus, these articles in the newspaper also showed the "activities for entertainment" of un-ideal Ottoman Muslim women in the era of Sultan Abdülhamid II.

Riddles

In terms of entertainment, the first "ideal" activity for an "ideal" Ottoman Muslim woman was to deal with riddles. It was a fact that the women from upper and middle classes had more leisure time than women from lower classes; therefore, these women from upper and middle classes required entertaining activities in order to pass their spare time. In this sense, considering the targeted reader mass of the *Hanımlara Mahsûs Gazete*, it seemed logical to reserve some of the pages of the newspaper for a section for riddles. In addition these riddle were not only created by the newspaper itself, some of them were also sent by the readers themselves.[1189] For example, Remziye Hanım sent a riddle to *Hanımlara Mahsûs Gazete*, which was composed of five letters and it was something important that befits to their dresses. If one letter was taken off, it was wished to be found in everything, especially in artworks and literature. If two letters were taken off from the first one, it was a means to continue life. If three letters were taken off, it was a part of a dress. If the last two letters were taken off, the word meant the life itself and finally, if the last three letters were taken off, a place was left. In this sense, Remziye Hanım asked

[1189] For example, "Hanımefendiler Tarafından Gönderilen Bilmeceler," *Hanımlara Mahsûs Gazete,* No. 308-106, (5 Muharrem 1319 \ 11 Nisan 1317 \ 24 April 1901), pp. 7-8; "Hanımefendiler Tarafından Gönderilen Bilmeceler," *Hanımlara Mahsûs Gazete,* No. 309-107, (12 Muharrem 1319 \ 19 Nisan 1317 \ 1 May 1901), pp. 2-3.

what all these words were.[1190] Furthermore, the newspaper was also publishing the names of women, who had solved the riddles. For example, in the tenth issue of the newspaper, with the riddle of Remziye Hanım, there were two riddles, and the names of the women who solved these riddles were published in the twelveth issue of the newspaper.[1191] Moreover, the one who firstly sent the right answers to the office of the newspaper was awarded with a silver bracelet.[1192]

Sightseeing

Besides these puzzles, there were other activities that Ottoman Muslim women could do in their leisure time. Starting with *Tanzîmât* era, women began to appear outside of their households, thus, sight-seeing and going for a promenade just for pleasure took its place among women's entertainments. Actually, this visibility of women gave birth to some problems as well. However, in some of the articles in the *Hanımlara Mahsûs Gazete*, especially the frequency of women's going out was criticized.[1193] For example, in the article called, "Hanımlarımızda Gezme Merakı" (Our Ladies' Passion for Sight-Seeing), it was said that axproximately fifteen or twenty percent of women stayed at home for a week and fifty percent of women passed their time outside their homes for a half of the week. This number augmented

[1190] "Bilmece (1)," *Hanımlara Mahsûs Gazete [İlâve],* No. 10, (18 Rebîyyülevvel 1313 \ 21 Eylül 1311 \ 8 October 1895), p. 2.

[1191] "Onuncu Müshamızda Münderiç Bilmecelerin Halli ve Halleden Hanımefendiler," *Hanımlara Mahsûs Gazete,* No. 12, (21 Rebîyyülevvel 1313 \ 28 Eylül 1311 \ 11 October 1895), p. 8.

[1192] ibid., p. 8.

[1193] Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 1.

in the seasons when the weather was nice.[1194] The author of the article, Mustafa Asım Bey told that on Fridays and Sundays some women did not want to stay at home and on Wednesdays, women went to Göksu or *mesire yeri* (places for promenade) or to theathers. Thus, according to this calculation, only four days of the week were left, even though there were a lot of work to do and places to go, for example, to doctors, dentists, tailors, shops, market places, bazaars, weddings, family visits and even to fortune tellers and healers. The author said in a sarcastic way that these very busy (!) women had to go out every day in order to deal with their duties. Yet, the author asked that if these women had to go out to handle their very important duties, who dealt with the housework at home. According to the author, these kinds of women did not pay attention to their houseworks as well as families and he added that if these women spent the half of their time of which they spent for going out, for their housework as well as families, they would be happier.[1195]

Velocipede

It is not a suprise to find articles and news about newly inventions for women in the *Hanımlara Mahsûs Gazete*. For example, the article about the velocipede called, "Velosipet ve Genç Kızlar" (Velocipede and Young Girls), was one of them, and in the article, it was mentioned that even though the velocipede was considered as a tool for leisure as well as for gymnastics, its influences on men, women and young girls

[1194] Mustafa Asım, "Hanımlarımızda Gezme Merakı," *Hanımlara Mahsûs Gazete,* No. 329, (7 Cemâziyyelâhir 1319 \ 6 Eylül 1317 \ 21 September 1901), p. 1.

[1195] ibid., pp. 1-2.

were varied. [1196] Moreover, it was also said that even though the velocipede had different kinds of benefits on human-beings, its harms were much more than its gains.[1197] For example, in the article, it was adviced to readers that whether it was a man, woman or young girl, if he or she had a serious health problem, he or she should not ride the velocipede. [1198] Moreover, according to article, one should also consult his or her doctor before using the velocipede.[1199] It was also said to the readers that if these precautions were disregarded, the entertainment was resulted in death.[1200] Furthermore, the velocipede should not be ridden too much as well.[1201] In other article called, "Velosipetin Mazarratı" (Harms of the Velocipede), the readers of the *Hanımlara Mahsûs Gazete* were also warned about the harm of riding velocipede to the chest and the throat one again.[1202] However, it is a fact that the presence of the articles in the *Hanımlara Mahsûs Gazete* that advised the readers about the influence of velocipede showed that riding velocipede was started to become common among the upper and middle class Ottoman Muslim female readers of the newspaper.

[1196] "Velosipet ve Genç Kızlar," *Hanımlara Mahsûs Gazete,* No. 94, (3 Şabân 1314 \ 26 Kanûnievvel 1312 \ 7 January 1897), pp. 7-8.

[1197] ibid., p. 8.

[1198] ibid., p. 8.

[1199] ibid., p. 8.

[1200] ibid., p. 8.

[1201] ibid., p. 8.

[1202] "Velosipetin Mazarratı," *Hanımlara Mahsûs Gazete*, No. 389, (11 Ramazân 1320 \ 28 Teşrînisânî 1318 \ 11 December 1902), p. 5.

Novels and Theaters

Moreover, reading novels and watching plays in the theater were two other activities which were entered the lives of Ottoman Muslim women from upper and middle classes. However, according to Fatma Fahrünnisa Hanım's article in the *Hanımlara Mahsûs Gazete*, "Romanlar ve Tiyatrolar" (Novels and Theatres), this entrance should not be welcomed by Ottoman Muslim women.[1203] According to article, novels and plays of theatres deteriorated the public morals, and even in Europe, the biggest writers and thinkers, for example Jean Rousseau and his peers, wrote against the novels and plays. In addition, the article showed the moral and spiritual situation of Europe as an example of how these novels and plays deteriorated the society. The article asked that if these plays and novels beautified the morals of people in Europe why the most villainous criminals, the most horrible murderers, the most corrupted people, the most dexterous thieves, the most exaggerated liars and the most fraudulent defrauders came up from there and why the events that could be a subject of a play or a novel occurred in the families. The article also said that there were a lot of people who got harmed financially and spiritually due to the reason that these people imitated the "fictitious characters" of the plays and the novels.[1204]

Moreover, the author of the article, Fahrünnisa Hanım told a short story of a play, the reactions of the audiences to the play and established her argument on how these kinds of plays affected people. In this play, there was a father who tried to prevent her daughter from a marriage with her lover. On stage, the lover tried to explain his desperate love to the father and strived to obtain the consent of the father.

[1203] Fatma Fahrünnisa, "Romanlar ve Tiyatrolar," *Hanımlara Mahsûs Gazete,* No. 16, (5 Cemâziyyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 October 1895), pp. 2-3.

[1204] ibid., pp. 2-3.

More complainingly and sorrowfully, the daughter worked for getting mercy and consent from her father as well. According to Fatma Fahrünnisa Hanım, the love between these two people was elaborated with emotions and phrases, thus, the audience was very affected by the spectacle. In addition, the scene showed these two lovers as aggrieved and still, father did not give up his opinion. However, Fatma Fahrünnisa Hanım told that if one looked at the faces of the audiences at that time, the hatred and antagonism could be seen on their faces, and in fact, it could be heard that some of the audience called the father as cruel and merciless. In this sense, Fatma Fahrünnisa Hanım said that each father had a hearth with full of mercy for his daughter and each father wished the happiness of his daughter, however, nobody thought of that in this situation. According to Fatma Fahrünnisa Hanım, the reason of the objection of father could be that the father thought that this man could be the disaster of her daughter and due to the reason that he saw this before, he tried to prevent her daughter form this marriage. It was because that nobody thought of this before, everybody scolded the father and at the end of the story, these two lovers got married with the help of another mediator against the will of the father. In this sense, Fatma Fahrünnisa Hanım told her readers that even her readers could welcome this situation with pleasure but this situation could not be acceptable because the disaster and the calamity, which occurred due to the unruliness and desires of a girl could continue during all of her life. Briefly, these kinds of plays in the theatres showed readers malignity as beautiful and the audience could not even notice that.[1205] Therefore, Fatma Fahrünnisa Hanım added that in Europe, the father kept their daughters off the theaters and novels by listening to the advices of the thinkers and recommended her readers to keep the girls off the theaters and novels as well. In her

[1205] ibid., pp. 2-3.

criticism to theaters and novels, Fatma Fahrünnüsa Hanım also criticized the actors for their acting of being happy when they were sad or vice versa, and asked her readers what one could benefit from such a spectacle which was based on lies and which was also against the Islamic morals and national traditions. Moreover, she added that certain so-called "national" plays and novels had been written and organized so far yet they were not also "national" in reality. Actually, according to Fatma Fahrünnisa Hanım, Islamic morals were not suitable for the event that could be shaped the ground for the novels and theaters. In other words, she said that if this kind of a situation occurred in the Ottoman Empire, it was out of rules of Islam.[1206]

In another article called, "İcmâl-i Ahvâl-i Nisvân" (The Summary of the Situation of Women), it was said that the theatres were the classrooms of the malignity.[1207] According to article, the examples of the morally impairments were showed in there and if the aim was to take them as a lesson for a life, for a sensitive woman, every event in the world was a lesson to learn.[1208] Moreover, the author of the article, *Muallime* (Women Teacher) Nazmiye Hanım called out her women readers who frequently went to the theaters to think conscientiously and asked them what they could gain for the amelioration of their household's issues and their self reformation while they were continuing to go to the theaters.[1209] *Muallime* Nazmiye Hanım added that these kinds of women only had fun, laughed and cried during watching the plays and at the end of the day they returned to their disordered houses. According to *Muallime* Nazmiye Hanım, the humanity did not expect this duty from

[1206] ibid., pp. 2-3.

[1207] Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 1.

[1208] ibid., p. 1.

[1209] ibid., p. 1.

these women; it expected a body of a "real" human. The pure joy of life would leave these women. However, kind and chaste women deserved all the glorification and respect. In her old ages, the woman would see the reflection of her behaviors and actions in her teenage in the behaviors and actions of her child.[1210] As far as it was understood from these articles, Ottoman Muslim women as well as children could go to the theaters and they also read novels in their leisure time in the nineteenth century Ottoman Empire. However, an "ideal Ottoman Muslim woman and a child" was expected not to go the spectacles and not to read such novels which could deprave them and deteriorate their morals. In fact, if a woman became busy with these kinds of activities, which could deteriorate her morals and deprive her from the real joy of life, her children, in other words, the future of the empire, would also show the same behaviors and lack of the true happiness, so the future Ottoman Empire as well. Therefore, women "as the mothers of the future generations" shoud be chaste and should pass their life in the household, this could not harm women.[1211]

Cigarettes

However, there was a habit of women which could actually harm them even though it also gave them pleasure: to smoke cigarettes (tobacco). In various articles in *Hanımlara Mahsûs Gazete,*[1212] women's smoking cigarettes, in other words, tobacco,

[1210] ibid., p. 2.

[1211] ibid., p. 2.

[1212] Hacer Feriha, "Kadınlık ve Tütün İçmek [Poem]," *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelahir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 3; Mustafa Asım, "Tütün İçen Hanımlara," *Hanımlara Mahsûs Gazete,* No. 116-318, (17 Rebîyyülevvel 1319 \ 21 Haziran 1317 \ 4 July 1901), pp. 1-2; "Tütün ve Mikroplar," *Hanımlara Mahsûs Gazete*, No. 371, (18 Rebîyyülahir 1320 \ 11 Temmuz 1318 \ 24 July 1902), p. 3; "Tütün Aleyhinde," *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelahir 1321 \ 14 Ağustos 1319 \ 27 August 1903), p. 558; "Tütün Kaçakçısı Bir Kadın," *Hanımlara Mahsûs Gazete,* No. 4, (20 Muharrem 1322 \ 25 Mart 1320 \ 7 April 1904), p. 50; Ali

was criticized and it was touched upon the dangers of it on women's health.[1213] For example, in her letter to the *Hanımlara Mahsûs Gazete*, "Sinop'tan Mektup" (Letter from Sinop), M. Semiha Hanım, told that some of her friends in İstanbul smoked tobacco.[1214] However, she advised the readers that if these women used a cigarette box, which made of walnut tree instead of the mixture of tin and leather or seluloz, a kind of worthless paper, on one hand, the money in women's pockets would not transfer to the foreign countries, on the other hand, a lot of people would provide their daily sustenance by this means. She added that every conscious woman could find her right because one box of cigarette was obtained for twenty and a half *kuruş*.[1215] Furthermore, she also told that even though her friends smoke cigarettes,

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Muzaffer, "Makale-i Mahsûsa: Kadınlar ve Tütün," *Hanımlara Mahsûs Gazete*, No. 24, (13 Cemâziyyelahir 1322 \ 12 Ağustos 1320 \ 25 August 1904), pp. 371-374; "Bir Tabibin Tütün İçen Bir Zata Hitabı," *Hanımlara Mahsûs Gazete*, No. 39, (8 Şevvâl 1322 \ 2 Kanûnievvel 1320 \ 15 December 1904), pp. 614-615; "Çaydan Tütün," *Hanımlara Mahsûs Gazete*, No. 502, (16 Muharrem 1323 \ 10 Mart 1321 \ 23 March 1905), p. 7; Hikmet Refik, "Tütün, İçilecek Bir Şey midir?" *Hanımlara Mahsûs Gazete*, No. 511, (21 Rebîyyülevvel 1323 \ 12 Mayıs 1321 \ 26 May 1905), p. 2; "Tütün Aleyhinde," *Hanımlara Mahsûs Gazete*, No. 519, (17 Cemâziyyelevvel 1323 \ 7 Temmuz 1321 \ 20 July 1905),p. 7; "Tütün Tiryakisi," *Hanımlara Mahsûs Gazete*, No. 558, (9 Rebîyyülevvel 1324 \ 20 Nisan 1322 \ 3 May 1906), pp. 3-4; "İngiltere'de Tütün İçenler," *Hanımlara Mahsûs Gazete*, No. 570, (4 Cemâziyyelahir 1324 \ 13 Temmuz 1322 \ 26 July 1906), p. 6; "Çocukların Tütün İçmesi," *Hanımlara Mahsûs Gazete*, No. 573, (25 Cemâziyyelahir 1324 \ 3 Ağustos 1322 \ 16 August 1906), pp. 5-6; "Erkekler Tütünden Nasıl Vazgeçerler?" *Hanımlara Mahsûs Gazete*, No. 577, (24 Recep 1324 \ 31 Ağustos 1322 \ 13 September 1906), p. 5; "Bir Haftalık Tütün Sarfiyatı," *Hanımlara Mahsûs Gazete,* No. 4, (24 Ramazân 1325 \ 17 Teşrînievvel 1323 \ 30 October 1907), p. 6; "Tütünü Terk Etmenin Çaresi," *Hanımlara Mahsûs Gazete,* No. 18, (17 Muharrem 1326 \ 7 Şubat 1323 \ 20 February 1908), p. 6; "Tütün," *Hanımlara Mahsûs Gazete,* No. 39, (18 Cemâziyyelahir 1326 \ 3 Temmuz 1324 \ 16 July 1908), pp. 2-3; "Tütünün Çocuklarda Te'sîrât-ı Muzırrası," *Hanımlara Mahsûs Gazete,* No. 3, (17 Ramazân 1325 \ 11 Teşrînievvel 1323 \ 24 October 1907), pp. 3-4; "Amerika'da Sigaracı Kızlar," *Hanımlara Mahsûs Gazete,* No. 116-318, (17 Rebîyyülevvel 1319 \ 21 Haziran 1317 \ 4 July 1901), p. 5; "Hamidiye Hicaz Demiryolu Sigara Kâğıdı," *Hanımlara Mahsûs Gazete*, No. 6, (4 Safer 1322 \ 8 Nisan 1320 \ 21 April 1904), p. 90; "Sigara İçmemek İçin Çareler," No. 39, (8 Şevvâl 1322 \ 2 Kanûnievvel 1320 \ 15 December 1904), pp. 609-615; "Balıklı Hastanesi Sigara Kâğıdı," *Hanımlara Mahsûs Gazete*, No 548, (28 Zilhicce 1221 \ 9 Şubat 1321 \ 22 February 1906), p. 6; "Sigara Kâğıdı [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 19-221, (19 Rebîyyülevvel 1316 \ 15 Temmuz 1315 \ 27 July1899), p. 6.

[1213] Mustafa Asım, "Tütün İçen Hanımlara," *Hanımlara Mahsûs Gazete,* No. 318-116, (17 Rebîyyülevvel 1319 \ 21 Haziran 1317 \ 4 July 1901), pp. 1-2; Hacer Feriha, "Kadınlık ve Tütün İçmek [Poem]," *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelahir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 3; Ali Muzaffer, "Makale-i Mahsûsa: Kadınlar ve Tütün," *Hanımlara Mahsûs Gazete*, No. 24, (13 Cemâziyyelahir 1322 \ 12 Ağustos 1320 \ 25 August 1904), pp. 371-374.

[1214] Bebekli M. Semiha, "[Mektup]," *Hanımlara Mahsûs Gazete,* No. 100, (16 Ramazân 1314 \ 6 Şubat 1312 \ 18 February 1897), pp. 6-7.

they did not use cigarette holders; therefore, their gentle fingers turned yellow like a beewax and a nasty smell occurred. Although the non-smokers were annoyed of this smell, the smokers did not even notice it. According to the M. Semiha Hanım, the smokers should mostly pay attention to this.[1216] Lastly, M. Semiha Hanım touched upon the harms of smoking cigarette on health and told that she asked the doctor the reason of the yellowness that occurred on the fingers. By quoting from the doctor, she said that there was a substance, look like alcalic, called, "nicotine," in tobacco and this poisonous substance turned fingers yellow and covered the tracheas like soot. She also said that smoking cigarettes was exclusively prevelant among women in İstanbul, for example in Sinop, women smokers were very rare.[1217]

In another article called, "Tütün İçilecek Bir Şey midir?" (Is Tobacco Something to Smoke?),[1218] Hikmet Refik told about the ingredients of cigarette, especially about nicotine, and mention about how much nicotine was in different kinds of tobaccos in the Ottoman Empire. According to the information that was given in the article, the less nicotine was found in the Ottoman tobacco comparing to other foreign tobaccos such as Cuban, Virginian or Hind. In this sense, article indirectly leaded its readers to the less harmless tobacco which was the Ottoman product. In addition, the article mentioned about that smoking tobacco was not appropriate (*mekrûh*) according to Islam. Moreover, the author also talked about the cigarette-holder and the awful smell of cigarettes as it was seen in the previous

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[1215] ibid., p. 6.

[1216] ibid., p. 6.

[1217] ibid., p. 6.

[1218] Hikmet Refik, "Tütün, İçilecek Bir Şey midir?" *Hanımlara Mahsûs Gazete,* No. 511, (21 Rebîyyülevvel 1323 \ 12 Mayıs 1321 \ 26 May 1905), p. 2.

article that I mentioned before about smoking cigarettes.[1219] In addition, in another article called, "Tütünün Çocuklarda Te'sîrât-ı Muzırrası" (The Harmful Effects of Tobacco on Children), it was told the dangerous effects of tobacco on children were much more than on the adults.[1220] In this sense, *Hanımlara Mahsûs Gazete* also tried to show some ways to its readers to quit smoking tobacco.[1221] For example, the book of Doctor Mehmed Hazık called, "Tütünü Terk Etmenin Çaresi" (The Method for Quiting Tobacco), was recommended to the readers of the newspaper.[1222] However, even though the presence of the articles mentioned about the harmfulness of smoking tobacco, the newspaper also gave place to advertisements of cigarette wrappers in its pages, too.[1223] Yet, for example, in the advertisement of *Hamidiye Hicaz Demiryolu Sigara Kâğıdı* (the Cigarette Wrapper of Hamidian Hejaz Railroad), it was said that this cigarette wrapper was not harmful for health and it had a nice smell that the other cigarette wrappers did not have.[1224] Briefly, as it was understood from the articles, smoking cigarettes and tobacco was very prevalent among women, especially women in İstanbul, however, the articles in the *Hanımlara Mahsûs Gazete* tried to made women quit their these habits.

[1219] ibid., p. 2.

[1220] "Tütünün Çocuklarda Te'sîrât-ı Muzırrası," *Hanımlara Mahsûs Gazete,* No. 3, (17 Ramazân 1325 \ 11 Teşrînievvel 1323 \ 24 October 1907), pp. 3-4.

[1221] "Tütünü Terk Etmenin Çaresi," *Hanımlara Mahsûs Gazete,* No. 18, (17 Muharrem 1326 \ 7 Şubat 1323 \ 20 February 1908), p. 6; "Sigara İçmemek İçin Çareler," No. 39, (8 Şevvâl 1322 \ 2 Kanûnievvel 1320 \ 15 December 1904), pp. 609-615.

[1222] "Tütünü Terk Etmenin Çaresi," *Hanımlara Mahsûs Gazete,* No. 18, (17 Muharrem 1326 \ 7 Şubat 1323 \ 20 February 1908), p. 6.

[1223] "Sigara Kâğıdı [Advertisement]," *Hanımlara Mahsûs Gazete*, No. 19-221, (19 Rebîyyülevvel 1316 \ 15 Temmuz 1315 \ 27 July1899), p. 6; "Balıklı Hastanesi Sigara Kâğıdı," *Hanımlara Mahsûs Gazete*, No 548, (28 Zilhicce 1221 \ 9 Şubat 1321 \ 22 February 1906), p. 6; "Hamidiye Hicaz Demiryolu Sigara Kâğıdı," *Hanımlara Mahsûs Gazete*, No. 6, (4 Safer 1322 \ 8 Nisan 1320 \ 21 April 1904), p. 90.

[1224] "Hamidiye Hicaz Demiryolu Sigara Kâğıdı," *Hanımlara Mahsûs Gazete*, No. 6, (4 Safer 1322 \ 8 Nisan 1320 \ 21 April 1904), p. 90.

Müskirat (Alchoolic Drinks)

Even though there was no direct reference about drinking habits of Ottoman Muslim woman in the articles in the *Hanımlara Mahsûs Gazete*, the newspaper gave places the articles and news from abroad about alcoholic drinks and their harmness affects.[1225] Especially, the articles about drinking habits of the English women in London and news about their drunkness were notable among the others. For example, in one of the news about the drunkness of the English women in London, it was said that the English women were famous of their tendency of drinking, and as a result of this, a lot of women were jailed for being heavily drunk.[1226] In this sense, it could be assumed that drinking alcohol was not approved in the articles in the *Hanımlara Mahsûs Gazete* and it could not be a characteristic of an "ideal" everyday life of an Ottoman Muslim woman of the upper and middle classes of the Hamidian society.

Sea-bathing

One of the other entertainments of women, which actually entered in to the everyday lives of the Ottoman Muslim women in the nineteenth century, was sea bath (*deniz*

[1225] Müskirat ve Londra Kadınları," *Hanımlara Mahsûs Gazete*, No. 19, (8 Cemâziyyelevvel 1322 \ 8 Temmuz 1320 \ 21 July 1904), pp. 295-298; "Müskirat Aleyhinde Beynelmilel Bir Kongre," *Hanımlara Mahsûs Gazete*, No. 524, (23 Cemâziyyelahir 1323 \ 11 Ağustos 1321 \ 24 August 1905), pp. 4-5; "Madame Patti'nin Sarhoşu," *Hanımlara Mahsûs Gazete*, No. 570, (4 Cemâziyyelahir 1324 \ 13 Temmuz 1322 \ 26 July 1906), pp. 3-4; "Sarhoş Hilesi," *Hanımlara Mahsûs Gazete*, No. 577, (24 Recep 1324 \ 31 Ağustos 1322 \ 13 September 1906), pp. 5-6; "İngiltere'de Sarhoş Kadınlar," *Hanımlara Mahsûs Gazete*, No. 4, (24 Ramazân 1325 \ 17 Teşrînievvel 1323 \ 30 October 1907), p. 5;"Sarhoş Kadın," *Hanımlara Mahsûs Gazete*, No. 337, (4 Şabân 1319 \ 1 Teşrînisânî 1317 \ 14 November 1901), p. 5.

[1226] "Sarhoş Kadın," *Hanımlara Mahsûs Gazete*, No. 337, (4 Şabân 1319 \ 1 Teşrînisânî 1317 \ 14 November 1901), p. 5.

hamamı), which was enclosure area on the sea for swimming. Even though the Ottomans were accustomed to the sea for centuries, swimming, in other words, bathing in the sea was new for them. The meeting points of the Ottomans and the sea, the sea baths, in some places, were established in sequence but they were divided for women and men. However, if there was only one sea bath in a place, women could use that sea bath in the mornings and men could use it from afternoon to midnight.[1227] In this sense, sea-bathing became one of the entertainments for Ottoman women. As a result of this, some of the articles about sea baths and swimming costumes started to be published in the *Hanımlara Mahsûs Gazete* as well. For example, in the article called, "Denize Nasıl Girmelidir?" (How Do We Have to Go Swimming)? it was told the importance of swimming and several principles of how to swim in the sea. Actually, the article said that if these principles were taken into consideration, there would not be any damages or accidents related to the sea baths. In this sense article explained these principles in order. For example, considering the climatic conditions, to ones who wanted to have sea bath for medical purposes the article recommended to go swimming for islands such as Marmara Island instead of swimming in the Bosphorus. According to the article, the time for going swimming was only three months, from June to August, and it was not recommened readers to take a sea bath during the rains of fall. In addition, article also pointed out that there were special costumes for swimming and it should be paid attention on that these suits should be light in weight and should not stick onto the body due to the water. Moreover, women also quit wearing a rubber-cloth headgear as an ornament and they should keep their head totally opened.[1228] However, in the

[1227] Sadri Sema, *Eski İstanbul Hatıraları*, p. 337.

[1228] "Denize Nasıl Girmelidir?" *Hanımlara Mahsûs Gazete,* No. 514, (11 Rebîyyülevvel 1323 \ 2 Haziran 1321 \ 15 June 1905), pp. 2, 6.

article called, "Deniz Hamamı Serpuşu" (Headgear for Sea Bath), the readers were informed about latest news about headgear and swimming suits of French women. According to this article, the headgear was made of only oily leather (*yağlı deri*) or rubber cloth (*muşamba*) in order to keep hair from being wet. However, due to the reason that French women were fond of their beauty not only on land but also in the sea, they started to find these headgears ugly. In this sense, a new headgear was invented which was made of long or short or curly or straight animal hair fixed onto a rubber cloth. However, even though it was fashionable, it was a little bit expensive. On the other hand, according to the article, as a result of this change in the headgears for sea baths, the swimming suits started to change as well. Some of them had a shape of *lingerie*, a single piece white flannel, with a chest covered of a silk kerchief.[1229]

Home-Entertainement

In this sense, how could a woman have fun in her spare time according to the articles in the *Hanımlara Mahsûs Gazete*? As it was seen in the previous articles on women's entertainement, an "ideal Ottoman woman" for most of the articles in the *Hanımlara Mahsûs Gazete,* was expected to "have fun" in her household, the source of happiness of the women. As a result, some of the entertainments that were offered in the articles in the *Hanımlara Mahsûs Gazete*, served for the newspaper's expectation. For example, in the article series of "Kış Eğlenceleri" (Winter Entertainments), it was mentioned that the winter had come; every house looked for an entertainment to

[1229] "Deniz Hamamı Serpuşu," *Hanımlara Mahsûs Gazete,* No. 374, (9 Cemâziyyelevvel 1320 \ 1 Ağustos 1318 \ 14 August 1902), pp. 5-6.

pass long nights. Some of them played cards or cups (*fincan oyunu*). However, people got bored easily from these limited games and wished to another one. In this sense, newspaper decided to publish articles about entertainments under this topic in order to have women had fun during the long winter nights. In addition, the article also mentioned that these entertainments would be scientific, yet never be boring. Everyone could do and benefit from these entertaintments.[1230] In this sense, according to article, after eating the dinner and drinking coffees, people gathered in a room, for example, with one or two ladies who came home for a visit. After typical salutations and coffees, they chatted for a while. However, they wanted to have fun for a little. One of the guests, Refia Hanım, asked them to keep a number in mind and not to tell to this woman, because this woman would guess this number at the end. The other women got shocked and asked themselves how it could happen. Refia Hanım told them that she was ready to prove her claim. In this sense, one of these women kept a number in her mind, for example it was seven. Refia Hanım told her to add four to the number that she kept in mind, and after that to multiply the sum with five. After that she told her to add twelve to the result and to multiply the sum with ten. Finally, she requested her to subtract three hundrend and twenty from the sum and tell her the result. The result was seven hundred, and Refia Hanım told that if she deleted the two zeros from this number the result became seven which was the number which was kept in mind at the beginning. According to Refia Hanım, it was real and it could not change. After that she also wrote how it happened on the paper.[1231]

[1230] "Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), p. 7.

[1231] ibid., p. 7.

Afterwards Refia Hanım, told another "entertainment" for women. She wanted two dices on the table (if there was not one, it could be made of chalk as well by writting the numbers on it by pencil). She also wanted to have her eyes closed and told the other women to throw the dices. She claimed that she could guess the numbers on these two dices. She told the women to add five to the number on the first dice, then multiply the sum with five and add the number on the second dice on the sum. Finally, she told them to subtract twenty-five from the final sum which was a two digit number. The left number of the result was the number on the first dice, the right one was the number on the second dice.[1232] In the other articles, under the same title, "Winter Entertainments," Refia Hanım showed same kind of tricks to the other women which were also pleased to learn them.[1233] Most importantly, these tricks were presented as scientific entertainments for women.[1234] Moreover, even though it was said that in every issue, there would be an article to entertain women under the same title, "Winter Entertainments," after the third article, it could not be come up any other in later-on.[1235] In addition, in *Hanımlara Mahsûs Gazete,* it was possible to come up some short or long writings for entertaining of women. For example, one of this was published with a picture of a card in a frame and it was said that if a kerchief was put onto this frame, this card would diseppear. However, the newspaper adressed the ones, who wanted to know how it happened, they should read the book called, *Bedayi'-i Fünûn*.[1236]

[1232] ibid., p. 7.

[1233] "Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 35, (13 Recep 1313 \ 18 Kanûnievvel 1311 \ 30 December 1895), p. 7.

[1234] "Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 36, (16 Recep 1313 \ 21 Kanûnievvel 1311 \ 2 January 1896), pp. 6-7.

[1235] "Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), pp. 7-8.

Musikî (Music)

Musikî (music) was also the indispensible part of the everyday lives of the Ottoman Muslim women from upper and middle classes of the Ottoman society. In this sense, *Hanımlara Mahsûs Gazete* gave lots of places in its pages for the notes, lyrics or articles about music.[1237] For example, in the article called, "Musikî ve Nisvân" (Music and Women), it was said that woman was the ornament and the music of a family.[1238] According to the article, the duties of a woman in the household were not only composed of the efficient household management or proper child-care. As a bread-winner, the husband was charged of working to earn money in order to meet

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[1236] "Eğlence," *Hanımlara Mahsûs Gazete,* No. 137, (23 Cemâziyyelâhir 1315 \ 6 Teşrînisânî 1313 \ 18 November 1897), p. 7.

[1237] "Musikî," *Hanımlara Mahsûs Gazete*, No. 14, (28 Rebîyyülahir 1313 \ 5 Teşrînievvel 1311 \ 17 October 1895), pp. 1-2; "Musiki ve Nisvân," *Hanımlara Mahsûs Gazete*, No. 68-270, (22 Rebîyyülevvel 1318 \ 6 Temmuz 1316 \ 19 July 1900), pp. 1-2; Hüdai, "Musikî," *Hanımlara Mahsûs Gazete*, No. 385, (5 Şabân 1320 \ 24 Teşrînievvel 1318 \ 6 November 1902), pp. 4-5; Faik Sabri, "Musikî," *Hanımlara Mahsûs Gazete*, No. 16, (6 Rebîyyülahir 1321 \ 19 Haziran 1319 \ 2 July 1903), pp. 369-370; Faik Sabri, "Musiki," *Hanımlara Mahsûs Gazete*, No. 17, (13 Rebîyyülahir 1321 \ 26 Haziran 1319 \ 9 July 1903), pp. 396-397; Faik Sabri, "Musiki," *Hanımlara Mahsûs Gazete*, No. 18, (20 Rebîyyülahir 1321 \ 3 Temmuz 1319 \ 16 July 1903), pp. 422-423; Ali Muzaffer, "Makale-i Mahsûsa: Kadınlar ve Musiki," *Hanımlara Mahsûs Gazete*, No. 28, (2 Recep 1321 \ 11 Eylül 1319 \ 24 September 1903), pp. 647-648; "Malumat-ı Musikiye," *Hanımlara Mahsûs Gazete*, No. 491, (22 Şevvâl 1322 \ 16 Kanûnievvel 1320 \ 29 December 1904), p. 4; "Musiki Muallimleri," *Hanımlara Mahsûs Gazete*, No. 503, (23 Muharrem 1323 \ 17 Mart 1321 \ 30 March 1905), p. 1; "Musiki Talimi [Tablo]," *Hanımlara Mahsûs Gazete*, No. 507, (22 Safer 1323 \ 14 Nisan 1321 \ 27 April 1905), p. 6; "Musiki Notaları," *Hanımlara Mahsûs Gazete*, No. 507, (22 Safer 1323 \ 14 Nisan 1321 \ 27 April 1905), p. 7; "Musıki Notalarımız," *Hanımlara Mahsûs Gazete*, No. 509, (6 Rebîyyülevvel 1323 \ 28 Nisan 1321 \ 11 May 1905), p. 7; "Musiki Notalarımız," *Hanımlara Mahsûs Gazete*, No. 518, (10 Cemâziyyelevvel 1323 \ 30 Haziran 1321 \ 13 July 1905), pp. 6-7; "En Evvel Musiki Notası Yazan Kimdir?" *Hanımlara Mahsûs Gazete*, No. 522, (9 Cemâziyyelahir 1323 \ 28 Temmuz 1321 \ 10 August 1905), p. 3; "Örümcekler ve Musiki," *Hanımlara Mahsûs Gazete*, No. 526, (7 Recep 1323 \ 25 Ağustos 1321 \ 7 September 1905), p. 7; "Musikinin Tesiri," *Hanımlara Mahsûs Gazete*, No. 560, (23 Rebîyyülevvel 1324 \ 4 Mayıs 1322 \ 17 May 1906), pp. 6-7; Ziya Şakir, "Musiki," *Hanımlara Mahsûs Gazete*, No. 15, (26 Zilhicce 1325 \ 17 Kanûnisânî 1323 \ 30 January 1908), pp. 2-4; "Musikinin Saça Te'siri," *Hanımlara Mahsûs Gazete*, No. 37, (3 Cemâziyyelahir 1326 \ 19 Haziran 1324 \ 2 July 1908), p. 6.

[1238] "Musiki ve Nisvân," *Hanımlara Mahsûs Gazete*, No. 68-270, (22 Rebîyyülevvel 1318 \ 6 Temmuz 1316 \ 19 July 1900), pp. 1-2.

the needs of the family. In this sense, when he came to his home after a tiring work day, her wife should welcome him with a cheerful smile and joy. As a result of this cheerful welcome, the husband forgot his tiredness and this was very important to manintain the happiness of the family. In this sense, the article also said that if a wife knew how to play a musical instrument, she could also end up the tiredness of her husband with her music. Therefore, in the article, it was recommended to the readers to learn a musical instrument in order to maintain the happiness of the family. Moreover, in the article, it was also said that the music had a positive influence on moral education, too.[1239] Furthermore, due to the reason that the *Hanımlara Mahsûs Gazete* strove for maintaining the happiness of the family and for improving the level of education of women, it worked for the generalization of music among the women and tried to publish notes and lyrics.[1240] In another article called, "Kadınlar ve Musikî," (Women and Music), Ali Muzaffer talked about the inseparable connection between the women and the music.[1241] However, he also said that a girl should not spend her time for learning only to play a musical instrument. Firstly, she should also continue her education and learn to deal with housework, as well.[1242]

In this sense, which musical instrument did the Ottoman Muslim women from upper and middle classes of the Ottoman society prefer to play at that time? According to *Hanımlara Mahsûs Gazete*, the music was related to the elegeance, therefore a woman should prefer to play a musical instrument which elegantly fitted

[1239] ibid., p. 2.

[1240] ibid., p. 2.

[1241] Ali Muzaffer, "Makale-i Mahsûsa: Kadınlar ve Musiki," *Hanımlara Mahsûs Gazete*, No. 28, (2 Recep 1321 \ 11 Eylül 1319 \ 24 September 1903), pp. 647-649.

[1242] ibid., p. 648.

to her.[1243] In this sense, the newspaper recommend to its readers, for example, playing piano was more elegant than playing violin. Therefore, the newspaper, firstly recommended to its readers to learn to play piano, secondly qanun, thirdly oud and mandolin. Yet, actually, as the article said that playing piano came first among the other instruments, because it was the most suitable and elegant one. However, due to the reason that every family could not afford to buy a piano to their houses, the article said that in this kind of a situation qanun or oud could be prefered.[1244]

As it may seen, playing piano should be necessarily mentioned while talking about the everyday lives of the Ottoman Muslim women from the upper and middle classes of the Ottoman society. As it was clearly mentioned before, in the *Hanımlara Mahsûs Gazete* various pages were left for the notes and lyrics of the famous songs of the famous contemporary composers. In most of the stories in the *Hanımlara Mahsûs Gazete,* the upper or middle class female character of the story knew or was learning how to play piano.[1245] In this sense, the advertisements were also important proofs to see the supply and the demand for the need of learning of playing the piano. For example, the advertisement of Piano Instructrice, Madame Charlotte Hasson was a good example of it.[1246] In the advertisement it was said that Madame Charlotte with two diplomas from Wien and Bucharest Music Societies, had just come from Wien and started to live in an appartment in Galata.[1247] Apart from her stunning talent in

[1243] "Musiki ve Nisvân," *Hanımlara Mahsûs Gazete*, No. 68-270, (22 Rebîyyülevvel 1318 \ 6 Temmuz 1316 \ 19 July 1900), p. 2.

[1244] ibid., p. 2.

[1245] As it mentioned before while talking about "Nâfizzâde M. Nigâr, "Çiçekler Perisinin İffeti," *Hanımlara Mahsûs Gazete,* No. 66, (6 Muharrem 1313 \ 6 Haziran 1312 \ 17 June 1896), pp. 4-5.

[1246] "Piyano Muallimesi Madame Charlotte Hasson [İlan]," *Hanımlara Mahsûs Gazete*, No. 158, (30 Zilkâde 1315 \ 9 Nisan 1314 \ 21 April 1898), p. 3; "Piyano Muallimesi Madame Charlotte Hasson [İlan]," *Hanımlara Mahsûs Gazete*, No. 156, (16 Zilkâde 1315 \ 26 Mart 1314 \ 7 April 1898), p. 4.

[1247] ibid., p. 3

playing piano, she also spoke various foreign languages. In this sense, the *Hanımlara Mahsûs Gazete,* recommended this instructrice to its readers.[1248]

Briefly, even though the entertaining opportunities for Ottoman Muslim women were increased in the nineteenth century of Ottoman Empire and women became more visible in the society by going to schools, hospitals, theathers, promenades, bazars and market places, according to articles in the *Hanımlara Mahsûs Gazete*, an ideal Ottoman Muslim lady should prefere to entertain herself, in her happiest place on earth, in her household, by dealing with appropriate and moral entertainments for her. However, it is obvious to say by looking at the complains in the articles in the *Hanımlara Mahsûs Gazete* about women's going out, the number of the Ottoman Muslim women who prefere to entertain themselves out of their household, was not low as well. Therefore, it could be deducted from the articles in the newspaper that the layers between the public and the private spheres of Ottoman Muslim women became more permeable in the nineteenth century Ottoman Empire and their everyday lives started to be extended from their households into the outside, in spite of the Sultan Abdülhamid II era's conservative ideology, which identified women within their households.

[1248] ibid., p. 3

CHAPTER 6

CONCLUSION

The nineteenth century constituted the period of westernization and modernization for the Ottoman Empire. The *Tanzîmât* reforms created the concept of Ottoman "citizenship," which embraced all people in the Ottoman Empire with "a new identity." This new title, citizenship, also encompassed "previously neglected parts of the society," women as well as the children of the empire since they were regarded as individuals as well as citizens with specific needs. Especially, in search of a cure for the backwardness of the Ottoman Empire, the issue of women was taken into the consideration by the Ottoman intelligentsia and they began to see Ottoman Muslim women as the gatekeepers of the households and the mothers of the future generations, Ottoman children, who were seen as the saviors of future of the Ottoman Empire. Therefore, with the help of the new regulations and reforms by the state and changing Ottoman understanding towards Ottoman Muslim women in the society, the everyday lives of the Ottoman Muslim women were affected by this transformation.

Moreover, this transformation reflected itself from various writings of era's intellectuals, especially, with the help of the shining star of the period, the printing press. However, even though this shining star was controlled under the censorship mechanism before it shined, it provided a lot of information about social lives of people in the era of that talking about the politics -especially against the policies of

Sultan Abdülhamid II- was a hard nut to crack. As a result, for the sake of my thesis, I used a thirteen-year-published woman's newspaper, *Hanımlara Mahsûs Gazete,* in order to execute an "ideal" discoursive vision of the everyday life of an Ottoman Muslim woman of the upper or middle classes in the nineteenth century Hamidian society. Considering the difficulty of looking inside the households of the Ottoman Muslim women in order to illustrate the "imagined" daily lives of them, the articles published in the *Hanımlara Mahsûs Gazete,* provided me most of the pieces of this whole puzzle. In this sense, I aimed to imagine the last look of this puzzle of a particular scene of the "ideal" daily lives of Ottoman Muslim women from upper and middle classes by looking at the certain pieces of it.

However, it should mention here again that the everyday life of the Ottoman Muslim women of the upper and middle classes of the Hamidian society, which was reflected from the pages of the *Hanımlara Mahsûs Gazete* should not be assumed as the "real." Considering the hardships of the censorship mechanism of the era over the press, but the generosity of the sultan to the *Hanımlara Mahsûs Gazete* and the controlled modernization and westernization efforts of the Ottoman intelligentsia, *Hanımlara Mahsûs Gazete* became a bridge between the Ottoman intelligentsia, intellectuals and the readers of the newspaper in order to promote the "ideal" characteristics of the nineteenth century Ottoman womenhood among the women of the upper and middle classes of the society. In this sense, the everyday life of the urban Ottoman Muslim women of the upper and middle classes of the Hamidian society, which I wanted to present in my thesis, was the "ideal," "intended," or "imagined" concept; therefore, its opposite could also be true.

Before starting to examine the everyday life of the Ottoman Muslim ladies, in my first chapter, I tried to make a literature review of the books, articles, catalogs,

theses and dissertations that I could find about the issue of the Ottoman women of the late nineteenth century. In this literature review section, I tried to understand how the Ottoman woman's history has been studied so far, in what perspectives the scholars took the issue of woman in the late nineteenth century of the Ottoman Empire, which events or personalities were taken as a breaking point in the history of the Ottoman women, in what perspectives these works could be criticized, about what I would be careful in studying Ottoman women in my thesis and what I would do in my further studies. In fact, this kind of a study broadened my knowledge about the contemporary literature about the issue and helped me a lot to see and indicate the pitfalls of studying Ottoman woman's history. At the end of this review, I came up with the two results about the literature of the Ottoman woman's history of the late nineteenth century. Firstly, it is a fact that there are still a lot of resources and topics about the Ottoman woman's history of the late nineteenth century to study. Secondly, and more importantly, most of the researches about the late nineteenth century Ottoman woman focused on the period after the proclamation of the Second Constitution and there are not many works to enlighten the period before this event. In this sense, I believe that my thesis about the "ideal" everyday life of the Ottoman Muslim women of the upper and middle classes of the Ottoman society according to the *Hanımlara Mahsûs Gazete* published in the reign of Sultan Abdülhamid II would help a little to fill up this gap in the literature about this era.

Moreover, in the first chapter of my thesis, I preferred to put the criticism of the literature on the *Hanımlara Mahsûs Gazete,* too. In this part, I examined and criticized the literature that was done about the *Hanımlara Mahsûs Gazete* and I mostly put emphasis on the work of the Elizabeth Brown Frierson, because her work was the only research that I could find on the *Hanımlara Mahsûs Gazete,* which

examined the newspaper according to a historical perspective. I criticized the work of Elizabeth Frierson in several points. First, even though she mostly used one main source, the *Hanımlara Mahsûs Gazete,* in her arguments to prove her claims about the era, she referred to the Ottoman woman's popular press in general. However, the Ottoman popular press was not composed of only the *Hanımlara Mahsûs Gazete* at that time even though it was published thirteen years during the reign of Sultan Abdülhamid II. In addition, in her dissertation, she used this newspaper in order to explain "the relationship of the Hamidian state" with its "Ottoman woman citizens" in general. However, I believe that here she fell into the pitfall of generalization again because the Ottoman women, who were in the space of influence of the *Hanımlara Mahsûs Gazete* could not be generalized to all Ottoman woman who lived in and out of the Ottoman Empire. Moreover, I criticized her arguments about the authors and the readers of the *Hanımlara Mahsûs Gazete,* because she argued that even though the first authors as well as the readers of the *Hanımlara Mahsûs Gazete* were the members of the elite class of the Ottoman society, within a year, this situation changed and the authors and the readers of the *Hanımlara Mahsûs Gazete* were composed of the professional female journalists and teachers, and the *Hanımlara Mahsûs Gazete* started "to reach all the segments of the society" as a result of the opening of the new public schools for girls and due to the inexpensive price of the newspaper. Yet, it is a fact that the most of the main authors of the *Hanımlara Mahsûs Gazete* were composed of both women and men from the upper and the middle classes of the Ottoman society, and especially after the year of 1905, it is obvious to see that there were more male signatures than the females' signatures in the *Hanımlara Mahsûs Gazete*. Furthermore, the number of the public schools and the graduates from these schools showed that all the segments of the Ottoman society

still could not reach to the adequate level of education to read this newspaper. In addition to this, considering purchasing power of the lower classes of the society, such as laundrywomen, doorkeepers, workers, servants, villagers, peasants, slaves and concubines, all the segments of the Ottoman society could not be able to afford this kind of a newspaper, which was full of articles mostly related to the interests and the problems of the "free and white" Ottoman Muslim women from the upper and the middle classes of the Ottoman society of the nineteenth century Hamidian era. In order to be able to make generalization as Elizabeth Frierson did in her dissertation, one should see and examine all of the issues of the *Hanımlara Mahsûs Gazete*; however, it is not the case for the dissertation of the Elizabeth Frierson.

Furthermore, in the second chapter of my thesis, I presented the general characteristics of the newspaper that I studied in this thesis in order to examine the "ideal" everyday lives of the Ottoman Muslim women of the upper and middle classes of the late nineteenth century Hamidian era, the *Hanımlara Mahsûs Gazete.* In this chapter, I tried to give the basic information about the *Hanımlara Mahsûs Gazete,* such as the date of publication of the newspaper, the number of issues that it had, the owner of the newspaper, its supporters, the ideology behind its publishing, its authors, its readers, the scope of its influence and the content of the newspaper.

In order not to fall into the same pitfalls, in my second chapter, I carefully tried to determine the characteristics of this newspaper. Firstly, I made an examination of the social backgrounds of the main authors of the *Hanımlara Mahsûs Gazete,* and I also indicated their relations with the sultan. I also tried to show how hard it was to publish a newspaper in the reign of Sultan Abdülhamid II, and how the owner of the newspaper could manage to take the privilege of publishing of the *Hanımlara Mahsûs Gazete*. Furthermore, I tried to point out the clear support of the

sultan to the newspaper, at the same way, the admiration of the newspaper to the sultan. As a result of my inquiry of the authors of the *Hanımlara Mahsûs Gazete*, I came up with the conclusion that the most of the authors of the *Hanımlara Mahsûs Gazete* were composed of both Ottoman Muslim men and women from the upper and middle classes of the nineteenth century Ottoman Empire, and most of them had also private ties with the Sultanate. The main authors of the *Hanımlara Mahsûs Gazete*, such as Makbule Leman Hanım, Fatma Aliye Hanım, Emine Semiye Hanım, Gülistan İsmet Hanım, Layla Saz Hanım, Fatma Şadiye Hanım, Fatma Fahrünnisa Hanım, Ahmet Mithat Efendi, Ahmet Rasim Efendi, and Ziya Şakir were the significant and well-known Ottoman intellectuals of the era. However, even in these well-known Ottoman intellectuals, there were the ones who used female nicknames while they published their works in the *Hanımlara Mahsûs Gazete*. For example, Ahmet Rasim Efendi used the female nickname of [Elif]. Rasime, when he wrote some of his articles in the *Hanımlara Mahsûs Gazete*, and he preferred to use the female nickname of Leyla Feride when he wanted to publish his poems in the *Hanımlara Mahsûs Gazete*. Furthermore, a lot of readers' letters were published in the *Hanımlara Mahsûs Gazete* throughout the thirteen years of its publication, yet, I do not prefer to categorize their writers according to their sex and socio-economic identities due to the lack of reliability in their accuracy, for most of these "readers's letters as well could be written by male writers of the journal.

In the second chapter, I also paid attention on the issue of the readers of the *Hanımlara Mahsûs Gazete* and tried to determine the scope of the influence of this newspaper. Even though it was hard to exactly figure out the readers of any newspaper, some clues could be found in the articles and the advertisement of the *Hanımlara Mahsûs Gazete*. For example, even though the *Hanımlara Mahsûs Gazete*

was published as a woman's newspaper, in most of the articles of the *Hanımlara Mahsûs Gazete*, when the authors wanted to refer to their readers, they preferred to use the words "*kari ve karie*" in Ottoman Turkish, which means "male and female readers."

In this sense, it could be assumed that the readers of the *Hanımlara Mahsûs Gazete* were not only expected to be women but also men, as well. However, in a general trend, in the most of the articles in the *Hanımlara Mahsûs Gazete* the authors addressed to their readers as *İslam hanımları* (Muslim ladies) or *hanım kızlar* (young ladies). The very word, *hanım*, is also important to stress here, because it does not refer to an ordinary female person; it actually addressed to women from the upper and middle class of the Muslim Ottoman society. As it was seen in some of the articles in the *Hanımlara Mahsûs Gazete*, when the lower class women such as the servants, villagers, peasants and laundrywomen wanted to refer to their female employers, they used the word, *hanım*; whereas when the female employer wanted to refer to her female employee, she used the word, *kadın*. Due to the reason that the class distinction between these two words was obvious, the reference of the authors of the *Hanımlara Mahsûs Gazete* to their readers as *İslam hanımları* or *hanım kızlar* became meaningful and showed the fact that the target readers of the *Hanımlara Mahsûs Gazete* were considered as Ottoman Muslim women from the upper and the middle classes of the Ottoman society of the late nineteenth century. Moreover, most of the topics of the articles published in the *Hanımlara Mahsûs Gazete* were also about the issues related to the interests and the problems of the upper and middle classes of the Ottoman society; and the women from the lower class of the Ottoman society, their lives and complaints were only mentioned in the newspaper in the eyes of their upper class counterparts. Therefore, it could not be wrong to assume that the

most of the readers of the *Hanımlara Mahsûs Gazete* were composed of *hanım*s rather than *kadın*s.

Moreover, even though the most of the authors of the *Hanımlara Mahsûs Gazete* emphasized the religion of their readers as Islam, this point still could not be generalized to all of the readers of the *Hanımlara Mahsûs Gazete.* The presence of the advertisements of the non-Muslim men and women in the *Hanımlara Mahsûs Gazete* indicated that even though the publishers of these advertisements were not among the frequent readers of the *Hanımlara Mahsûs Gazete,* they knew the newspaper and its limits of the space of the influence; therefore, they published their advertisements in this newspaper in order to reach its specific readers. Moreover, some of the titles of the advertisements were also published in foreign languages, particularly in French, they could attract the attention of the Ottoman Muslim ladies who could speak French as well as the non-Muslim, Ottoman or non-Ottoman women and men, too. Furthermore, the readers of the *Hanımlara Mahsûs Gazete* could have a lot of non-Muslim Ottoman or non-Ottoman friends and they could also reach to this newspaper via their friends.

Lastly, the *Hanımlara Mahsûs Gazete* was also sold out of the Ottoman Empire, for this reason, the newspaper had a special subscription price in *frank* for the people who lived in abroad and in some of the issues of the *Hanımlara Mahsûs Gazete*, the main title of the newspaper, its price table and the address of the administration office were also wrote in French. So, even though it could be said that the target audience of the *Hanımlara Mahsûs Gazete* was mostly composed of the Ottoman Muslim women and girls of the upper middle classes of the Ottoman society; however, there were also exceptions among them.

Considering the content of the *Hanımlara Mahsûs Gazete*, it could said that the content of the newspaper could be examined in to seven sections: the writings about the sultan, medals, formal notifications and the Friday ceremonies; articles of thought and personal letters; literature; questions, puzzles and music; health, and personal care; news and advertisement, and fashion. For example, in the first section, I tried to give information about the writings about the Sultanate in the *Hanımlara Mahsûs Gazete.* In this sense, I could obviously argue that in the most of the issues of the *Hanımlara Mahsûs Gazete,* there were eulogies and poems for the Sultan and news and notifications about the Sultanate. The most frequent ones of them were the short paragraphs called, "Selâmlık Resm-i Âlîsi" (Public Procession of the Sultan to a Mosque at Friday Prayers) and "Atıfet-i Seniyye-i Hazret-i Hilâfetpenâhî" (Grace of the Sultan). In the first one, the glory of the Fridays's ceremonies of the sultan was presented to the readers, in the second one; the news about the medals of compassion given by the Sultanate was presented to the readers. Furthermore, in the section of *Tebligat-ı Resmiye* (Official Notifications) the news about the Sultanate, ministries and the appointments of the female teachers to the female schools were introduced to the readers. In addition, every year the newspaper published an article that congratulated the day of enthrone of the sultan, as well. Briefly, considering the censorship procedures of the era and the sultan's open support to the newspaper, it was normal to see these kinds of writings in the *Hanımlara Mahsûs Gazete.* However, it has to be kept in mind as well; most of the authors of the *Hanımlara Mahsûs Gazete* had also close relations with the sultan and his family members, and some of them had deep respects to his Sultanate, in hearth.

The most of the pages of the *Hanımlara Mahsûs Gazete* were left for the articles of thought, the readers' letters, the serialized stories and the poems. From the

necessity of the education for women, to their problems in their households, from issues about the religion, to the philosophical discussions, from the information about the non-Ottoman women to the literature, various topics, mostly related to the issues and the problems of the upper and middle class Ottoman Muslim women, were discussed in the articles and the readers' letters of the *Hanımlara Mahsûs Gazete* in a very didactic way. Moreover, the *Hanımlara Mahsûs Gazete* also became a literary platform where various female writers and poets could present their works to the readers of the newspaper. For example, Emine Semiye Hanım published her early works firstly in the *Hanımlara Mahsûs Gazete*. This literary part of the newspaper showed that the writers as well as the readers of the *Hanımlara Mahsûs Gazete* had a sufficient education to product a literary work to be published in a newspaper. This showed that they were the members of a particular class in order to obtain this kind of education. Moreover, whether it could be a seriliazed story or an article, the aim of these literary works to reflect an "ideal" portrait of an urban, Ottoman Muslim woman of the upper and middle classes of the society, rather than mirroring the reality of the women of the time. In this sense, it functioned as a popular teacher to teach its readers how an "ideal" Ottoman Muslim woman should be in the nineteenth century Hamidian society.

According to this "idealization," an Ottoman Muslim woman should be an efficient "housemaker," who could manage the household, for example, direct the servants and maids, properly take care of the children and manage the income, which was earned by the man. She should be moral and sufficiently educated in order to raise her children according to moral principles and scientific knowledge. In other words, she was charged of being the female head of the family (*âile reisesi*) as a sole companion of her husband, which actually intended to form the basis of the

monogamous family structure among the upper and the middle class Ottoman families. Furthermore, as a companion of her husband, an Ottoman Muslim woman should be mentally and physically beautiful, should have morals and adequate education in order to chat with her husband, and should be well-behaved, decent, kind, cheerful and self-cared. Moreover, she should be preoccupied with fashion, should know how to wear according to Islamic principles, and also know how to save. Finally, she should be familiar with entertain herself at home rather than promenading herself and she should also entertain her husband in order to have him forgot about his tiredness after his coming home from his work. Briefly, an "ideal" Ottoman woman became the manager of the household and not equal but supporting companion to her husband in the late nineteenth century Hamidian society.

In the case of personal care of the "ideal" Ottoman Muslim women, there were a plenty of articles which guided the Ottoman Muslim women about how an Ottoman Muslim woman of the upper and middle classes could take care of her daily personal care, hygiene, health, make up and beauty. Actually, the issue of beauty was one of the most discussed issues in the articles of the *Hanımlara Mahsûs Gazete,* and the importance of moral beauty of a woman was always emphasized in these articles. In addition, the natural beauty of a woman was also preferred and advised to the readers of the *Hanımlara Mahsûs Gazete.* In this sense, in the most of the articles in the *Hanımlara Mahsûs Gazete,* the natural methods were taught to the readers instead of using cosmetics, which were mostly imported from Europe. However, the presence of these recommendations in the newspaper and is also the proof of that there were also women among the readers of this newspaper, who preferred to use cosmetics rather than using natural mixtures. Likewise in the issue of fashion, even though some of the authors of the articles in the *Hanımlara Mahsûs Gazete*

mentioned about the harms of following every kind of fashion, the newspaper continued to publish the pictures of the last-fashioned clothes for both women and children, and the advertisements of the shops which sold these kinds of outfits. Briefly, an "ideal" Ottoman Muslim woman should be morally beautiful inside, yet also had a physical but natural beauty, as well. If she wanted to have make-up in order to beautfy herself for the taste of her husband, she should prefer to use natural mixtures or harmless cosmetics. She should not forget that if a woman lacked of morality and good behaviors, she never became beautiful in real sense.

The issue of fashion was also one of the most discussed topics in the *Hanımlara Mahsûs Gazete*. In the newspaper, the issue of fashion was taken into consideration by the Ottoman intellectuals in the perspective of covering (*tesettür*), health, home-economics and last trends. About covering, even though the ideas about covering were varied among the authors of the *Hanımlara Mahsûs Gazete,* the common idea, which was imposed to the Ottoman Muslim women, was that the covering should be according to the Islamic principles, even though some of the women in the society were worn disregarding most of these principles, and were worn like their European counterparts, it was wrong. In this sense, it could be deduced from this fact that an ideal Ottoman Muslim woman should be worn according to the Islamic principles, even though there were also other Ottoman Muslim women who worn more European-like. Moreover, the issue of fashion was also handled with the issue of health, especially in the articles about corsets. For example, most of the articles about corsets in the *Hanımlara Mahsûs Gazete* talked about the harmness of wearing corset on women's body. However, despite of the presence of these articles in the newspaper, the newspaper also continued to publish the photos of the last-fashioned outfits, which could not be worn without a corset.

These kinds of contradictions were common between the articles and the advertisements of the newspaper; not only in the issue of fashion but also in the issue of cosmetics, too, as it was clearly mentioned before. Furthermore, the articles about fashion also mentioned about the relationship between the home-economics and fashion, and the readers of the *Hanımlara Mahsûs Gazete* was warned about not to follow up every kind of fashion which were not compatible with the Islamic principles and morals. Moreover, the readers were also urged about getting away from prodigality and encouradged for saving. In the articles, the readers of the *Hanımlara Mahsûs Gazete* were frequently informed about home-economics and said that an Ottoman Muslim woman should know how to manage the budget of the household efficiently. The teachings about embroidery and sewing in the *Hanımlara Mahsûs Gazete* also supported this aim of the newspaper. Briefly, as an "ideal" housemaker of the nineteenth century Hamidian society, an Ottoman Muslim woman of the upper and the middle classes should be worn according to Islamic principles and morals, should know how to make savings in the household budget considering and decreasing her expenses of fashion. However, the advertisements of the shops in the newspaper continued to try to attract the attention of the readers of the *Hanımlara Mahsûs Gazete* with their announcements about selling of the last-dated and imported fashinoble outfits with reseanable or inexpensive prices.

As it was mentioned before, *Hanımlara Mahsûs Gazete* was also a means for the Ottoman Muslim women of the upper and middle classes to pass their leisure time enjoyable. Due to the social class of these women, they did not have to deal with the housework instead of their servants and maids, yet they should know how to manage their assistants in order to keep the household properly functioning. For this reasons, these women from particular classes, had much more leisure time compared

to their lower class counterparts; therefore, they should know how to pass their leisure time efficiently. In order to fulfill this aim, the newspaper published various articles which included several suggestions for the Ottoman Muslim women of the upper and middle classes of the society about how to pass their free time in their houses, efficiently and having fun. However, there were two characteristics of these articles; firstly, the suggestions in these articles were intended to entertain women within their homes; secondly, they aimed to make women do brain-exercise and actually, to make them think. In addition to these articles, there were also several riddles, questions, and puzzles for the women. Some of the riddles were sent by the readers of the *Hanımlara Mahsûs Gazete,* and the answers of the riddles and questions, and the ones who sent the correct answers to the newspaper were published in the newspaper of the other week. One of the readers who sent to correct answer to the newspaper was determined by lottery and gained a gift from the newspaper. In other words, every week, the *Hanımlara Mahsûs Gazete* created a competition of knowledge among its readers and encouraged its readers to participate in this entertaining competition. Apart from these riddles and questions, the *Hanımlara Mahsûs Gazete* also presented other options for the joy of its readers. For example, playing a musical instrument; especially the piano was also an entertaining activity of the daily lives of the upper and middle class of the Ottoman Muslim women. Moreover, in the articles about the music in the newspaper, it was said that it would be good for maintaining the happiness of the family, if the wife played an instrument for the entertainment of her husband, after his coming to home from the work. As a result of this musical entertainment, the husband forgot about his tiredness and became relaxed and cheerful, which was significant for the maintenance of the happiness of the family. For this reason, the *Hanımlara Mahsûs*

Gazete published assorted notes and lyrics of the distinguished compositors of the era, for the taste of its readers and for the support this aim. Briefly, according to the articles in the *Hanımlara Mahsûs Gazete,* an "ideal" Ottoman Muslim woman of the upper and middle classes of the Hamidian society should know how to entertain herself at home, by reading newspaper, writing stories or poems or any any literary works if she could do, solving puzzles or riddles by making brain exercises, making embroidery or sewing, and should know how to play an instrument to relax her husband in order to maintain the happiness of the family.

As a newspaper, the *Hanımlara Mahsûs Gazete* naturally had sections for the news and advertisements. The news section was composed of two parts in the *Hanımlara Mahsûs Gazete,* and the first part mentioned the news from the inside of the Ottoman Empire; whereas the other part mentioned about the news from the outside of the Ottoman Empire. Most of this news was related to the issues about women in and outside of the Ottoman Empire. Especially, the news from abroad about the issues of women was great source to examine how the Ottoman Muslim women of the *Hanımlara Mahsûs Gazete* saw the foreign women, who lived beyond their borders. In these sections, Ottoman Muslim women ere informed about the characteristics of the foreign women from different nations, the news about the weddings, birthdays and deaths of the women of the loyal families, and international organizations or events related to women. In the section for the domestic news, again, the readers were informed about the weddings, birth and death of important people, the openings of the new public schools, appointments of the teachers to these schools, and announcements of the charitable organizations and events. Considering to domestic news and the news from abroad published in the *Hanımlara Mahsûs Gazete*, it could be said that the Ottoman Muslim women of the upper and middle

classes of the Hamidian society wanted to be kept informed about the news from their social *milieu* in the Empire and abroad. In other words, through these sections, the newspaper became a domestic as well as an international bridge between people of the same class. Briefly, an "ideal" Ottoman Muslim woman should kept informed about the domestic news as well as the foreign news about the womanhood and important personages and families, and should take lessons for herself and for her life from this news.

Moreover, the section for the advertisements of the *Hanımlara Mahsûs Gazete* was the most illustrated part of the newspaper, and in my opinion, through this section, the most concrete clues could be found abou the "ideal" everyday lives of the Ottoman Muslim women of the upper and middle classes in the late nineteenth century Hamidian society. Firstly, the effects of the modernization and the westernization could be seen in the advertisements of the *Hanımlara Mahsûs Gazete.* For example, due to starting of professionalization in the medical sector, a lot of advertisements of doctors from several fields of medicines could be come across in the *Hanımlara Mahsûs Gazete.* Especially, the advertisements of the doctors who specialized in the illnesses of women and children were in high number among the other advertisements of the *Hanımlara Mahsûs Gazete.* Moreover, not only the advertisements of the doctors, but also the dentists and the pharmacies were also published in the *Hanımlara Mahsûs Gazete.* Moreover, there were also the advertisements of shops which sold the low-cost latest fashion of clothes not only for the Ottoman Muslim women but also for the children, were took their places among the advertisements in the *Hanımlara Mahsûs Gazete.* Furthermore, the advertisements of the piano and foreign languages instructors were also proof of that music and foreign languages courses became the parts of the daily curricula of the

Ottoman Muslim girls as well as women, at that time. In addition, in terms of the beauty of the readers of the *Hanımlara Mahsûs Gazete,* the advertisements of the "harmless" brands of cosmetics were also presented to the readers of the newspaper. Moreover, one could find the advertisements of precious jewels, for example, rings made of diamonds, special breads, for example, gluten bread or other luxury products, which could not be easily affordable by people of the lower classes in the late nineteenth century. Briefly, as the illustrated advertorials of the late nineteenth century, the section for the advertisements of the *Hanımlara Mahsûs Gazete* was told a lot about the "ideal" everyday lives of the Ottoman Muslim women of the upper and middle classes in the late nineteenth century of the Hamidian era. Despite of the some of the contradictions between what was said in the articles and the what was advertised, according to these advertisements, one could said that an "ideal" Ottoman Muslim woman should see professional doctor or dentist if she had a medical problem, should prefer to buy harmless products of cosmetics for the sake of her health, should know or learn a foreign language and playing a musical instrument, and if she wanted to have the latest fashionable clothes, she should buy the ones at reasonable prices considering her household budget.

What exactly constituted the "ideal" everyday of an urban, Ottoman Muslim woman of the upper and middle classes of the Hamidian society according to the articles of the *Hanımlara Mahsûs Gazete*? Actually, it is a fact that by nature of a newspaper, there were a lot of points of views in the articles of the *Hanımlara Mahsûs Gazete* about how an "ideal Ottoman Muslim woman or girl" should be in her "ideal" daily life, as it was mentioned above. However, in the last two chapters of my thesis, I tried to catch the most common characteristics of the "ideal" or "imagined"everyday life of an "ideal Ottoman Muslim woman" of the upper and

middle classes of the Ottoman society according to the articles in the *Hanımlara Mahsûs Gazete.* Yet, while trying to draw the portrait of the "ideal" everyday life of an "ideal Ottoman Muslim woman" according to the articles in the *Hanımlara Mahsûs Gazete,* I always kept in mind that there was also a reality, which hid behind this "ideality;" about the everyday lives of these Ottoman Muslim women, whom I examined via *Hanımlara Mahsûs Gazete*. Under these conditions, the "ideal," "imagined" or "intended" daily life of a nineteenth century Ottoman Muslim woman of the upper and middle class of the Hamidian society was mostly passing in her household as a housemaker, taking care of her children according to modern principles that she learnt at school or from newspapers or books, dealing with her husband, assuring his comfort and happiness. According to the welfare of her family, she could have at least one servant, maid, nanny, or female teacher in order to help her in the household. On the other hand, although she had servants to help her in the household, she was expected to know all kinds of housework, too, in order to manage her assistants efficiently. Moreover, in her relation to her husband, she should be decent, modest, patient, understanding, quiet and obedient as well as being a sufficiently educated, beautiful and attractive wife. She was always expected to treat her husband in a good conduct, be a well-behaved campanion to her husband. Furthermore, the nineteenth century Ottoman Muslim woman should be a perfect mother to her children and rather than leaving her children in the hands of the nannies, governesses, wet nurses or servants, she should raise her children by herself and especially, pay attention on moral education of her children, too. In this sense, to handle with her duties and to manage her household efficiently, she was expected to be sufficiently educated, at least, to know reading, writing and calculating and to

follow the daily newspapers in order to continue her education even in her household.

In addition, the "ideal" Ottoman Muslim women of the upper and middle class of the Ottoman society in the nineteenth century were expected to be morally and naturally beautiful; otherwise, they should use harmless cosmetics, tonics or mixtures in order to beautify them. Rather than using the cosmetics or tonics which were exported from Europe, women should prefer the less harmless, even beneficial, Ottoman products. In terms of outfits, these women should not follow the latest and frequently changing European fashion trends which were not compatible with the Ottoman culture, in this sense, they should select the ones which were suitable for Ottoman customs. Lastly, in terms of entertainments, an "ideal" Ottoman Muslim women's going out for pleasure, such as going for promenade or to the theaters was not considered as appropriate, thus, they were expected to entertain themselves in their households, for example, dealing with educative puzzles or riddles, reading newspapers and moral books, making embrodery and sewing or playing a musical instrument. However, it is a fact that the articles and news in the *Hanımlara Mahsûs Gazete* could not be assumed as the "realities" of the everyday lives of the Ottoman Muslim women of the upper and middle classes of the nineteenth century Hamidian society, because, the warnings and recommendations in the news and articles showed that there were also "other" Ottoman Muslim women who were induced to take these warnings and recommendations in to consideration in order to be an "ideal" Ottoman Muslim woman in the nineteenth century Ottoman society.

Briefly, as it may clearly be seen that throughout my master thesis, I worked for portraying the characteristics of the "ideal" daily lives of the Ottoman Muslim women of the upper and middle classes of the late nineteenth century Ottoman

society in the period of Sultan Abdülhamid II. My main source was the *Hanımlara Mahsûs Gazete*; therefore I could only try to expose the attributes of the "ideal" everyday lives of the Ottoman Muslim women of the upper and the middle classes of the Hamidian society, limited to the articles in this newspaper. In this sense, I questioned the idea of the era, "the ideal Ottoman Muslim womanhood," which required being an "efficient and educated housemaker, wife and mother," and observed the "ideal" upper and middle class Ottoman Muslim woman of the Hamidian era in her household. Therefore, from the household management to the child care, from the entertainment of women to their personal care, and from the issue of hygiene to the concern of fashion, I tried to set a sample of an "ideal" daily life of an Ottoman Muslim woman of the upper and middle classes of the Hamidian society according to the articles in the *Hanımlara Mahsûs Gazete.*

The reason of the fact that I chose this topic and the *Hanımlara Mahsûs Gazete* as my primary source was that even though "the issue of woman" and "the daily lives of the upper and middle class Ottoman Muslim women" had partly studied by some researches so far, it has not been made a full-fledged research on these issues, especially, in the reign of the Sultan Abdülhamid II. Şefika Kurnaz[1249] and Ayşe Bozkurt[1250] successfully touched upon these issues to some extent. For example, Şefika Kurnaz mostly looked at the institutional level of the education of Ottoman woman before the Republican era in a general perspective; whereas, Ayşe Bozkurt scanned some of the Ottoman woman's periodicals, such as *Terakkî-i Muhadderât, Vakit Yahûd Mürebbi-i Muhadderât, Ayine, Âile, İnsâniyet, Şüküfezâr,*

[1249] Şefika Kurnaz. *Cumhuriyet Öncesinde Türk Kadını (1839-1923),* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1993); Şefika Kurnaz. *II. Meşrutiyet Döneminde Türk Kadını* (İstanbul: Milli Eğitim Bakanlığı Yayınları, 1996).

[1250] Ayşe Bozkurt, The Issue of Education in Ottoman Women's Periodicals (1869-1895) (M.A thesis, Boğaziçi University, 2006).

Mürrüvet, Parça Bohçası and *Hanımlara Mahsûs Ma'lûmat*, published before the proclamation of the Second Constitution in order to examine the issue of the Ottoman women's education through these periodicals. Moreover, as I mentioned in my thesis, as well, Elizabeth Frierson[1251] aimed to deal with the Ottoman woman's press in the Hamidian era and its relations with the state, and I mentioned my objections about her arguments in her Ph.D before. Moreover, Hale Gürbüz,[1252] Arzu Şeyda[1253] and Aybala Arı[1254] also worked on some parts of the *Hanımlara Mahsûs Gazete;* however, their works were only consisted of the indexation, the classification and the transliteration of the articles between certain issues, rather than any analysis of these articles. In this sense, I aimed to use all of the issues of *Hanımlara Mahsûs Gazete* in my master thesis, and present a general exhaustive approach to this newspaper as my primary material. Keeping these goals in my mind, finally, I have completed my master thesis with peace of mind.

However, as I clearly said before, the topic of my master thesis is just a mote that tries to fill up the gap about the researches on the issue of woman in the reign of Sultan Abdülhamid II. Even though the readers of my thesis could learn a lot about the "ideal" everyday lives of the Ottoman Muslim women of the upper and middle classes of the Hamidian society according to *Hanımlara Mahsûs Gazete,* the scope of this research was very limited considering the whole Hamidian period, and the broad topic of the "issue of woman." Therefore, this research could not represent the entire picture of the question of the Ottoman Muslim woman of the era. For this reason, I

[1251] Elizabeth Brown Frierson, Unimagined Communities: State, Press and Gender in the Hamidian Era, (Ph.D dissertation, Princeton University, 1996).

[1252] Hale Gürbüz, *Hanımlara Mahsûs Gazete* (M.A thesis, Erzurum Atatürk University, 2001).

[1253] Arzu Şeyda, *Hanımlara Mahsûs Gazete* (101-200) (Tahlili Fihrist, İnceleme, Seçilmiş Metinler) (M.A thesis, Erzurum Atatürk University, 2003).

[1254]Aybala Arı, *Hanımlara Mahsûs Gazete* (201-300) (Tahlili Fihrist, İnceleme, Seçilmiş Metinler) (M.A thesis, Erzurum Atatürk University, 2004).

consider that a full-fledged and comprehensive research on the issue of woman in a general context by combining both archival documents and printed materials on women in order to search for the grounds of the "Ottoman woman's movement," before the proclamation of the Second Constitution, but mostly focusing on the period of Sultan Abdülhamid II, is necessary to clearly understand the bases of the issue of woman, not only in the era after the proclamation of the Second Constitution in the Ottoman Empire, but also in the early Republican period. In addidtion, the European literature on gender should also be reread, analyze and criticize along with the archival documents and the printed materials on women in order to compare and evaluate the question of the urban, upper and middle class, Ottoman Muslim woman in the late nineteenth century Ottoman Empire. Moreover, in my opinion, the "women's movement" that appreared during the Second Constitution period, had its roots in the Hamidian period, which had not been studied in detail so far.

Going back to the question that I asked in the introduction of my thesis, and paraphrasing and adapting it to the reign of Sultan Abdülhamid II, where did the influence of the Ottoman state start in the lives of the Ottoman Muslim women in the late nineteenth century Ottoman Empire and up to where did its limits go? Likewise, what did the Ottoman Muslim women do in order to modernize or westernize their lives? Did they accept all the reforms that the Ottoman state presented to them, or did they have a space to think and act for themselves according to their will? How much the writers of the *Hanımlara Mahsûs Gazete* could express their thoughts freely or how much the censorship regulations of the Hamidian state prevented them from doing so? To respond these questions extends the scope of this thesis and requires a comprehensive research which should include the combination of a full-fledged analyze of the archival materials with the examination all printing materials that both

women and men published about the issue of Ottoman woman in the late nineteenth century. However, in order to understand the issue of woman in the late nineteenth century Hamidian era, to examine the "ideal" everyday lives of the "ideal" Ottoman Muslim women of the upper and middle classes of the Hamidian society according to the articles in the most long-lasting newspaper among the publications for women in the reign of Sultan Abdülhamid II as well as in the history of Ottoman Empire, the *Hanımlara Mahsûs Gazete,* was a good place to start with.

APPENDIXES

APPENDIX A : ORIGINAL QUOTES TAKEN FROM

HANIMLARA MAHSÛS GAZETE

[246] *"Halide Hanım 'Taalii Nisvân Kulübü' adıyla bir dernek tesis ederek hepimizi etrafına davet etti. Kadın yaşamında bu yepyeni bir dönem idi. Bu kadın derneği birçok iş yapmaktan çok hanımlar arasında sosyal bir yaşam kurulmasına yönelikti. Güzel ve kibar bir salonda birleşen zamanın en şık ve monden hanımları Amerikan usulû sindire sindire çay sohbetleri yaparlar, dinleyicileri sınırlı küçük sohbet ve konferanslar düzenlerler, daha bazı atılımlar etrafında çok yorulmadan çalışırlardı."*
Ayşegül Baykan ve Belma Ötüş-Baskett. *Nezihe Muhittin ve Türk Kadını (1931)* (İstanbul: İletişim Yayınları, 2009), p. 95.

[296] *"Hanımefendiler, biz Kürtler, akvâm-ı muhtelifeyi kardeşleşdiren İslâmiyet'in zuhûrundan yani asırlardan beri Türk milletinin en sâdık bir muhibbi, en kuvvî bir dostu ve en zahîr bir kardeşi olarak bulunuyor. Bugün bütün milletlerin mukadderâtı başka şekiller aldığı ve herkese bir hak verildiği bir zamanda bizler de kendi hakkımızı istiyoruz, çünkü ortada milyonlarla Kürd var ve büyük bir Kürdistan var. Mukaddes emeller uğrunda en ziyâde çalışmak isteyenlere ve milletlerine olan muhabbetlerinin göstermiş oldukları fedâkârlıklarla isbât eyleyenlere cümlemiz bütün mevcûdiyetimizle medyûn-ı şükrânız. Cemiyetin küşâd merâsimine koşarak gelen muhterem hanımlarımız ve kardeşlerimiz her sûretle muâvenet edeceklerini, Kürdlük'ün teâlisi için ne yapılmak lâzımsa bilâ-tereddüd yapacaklarını Kürd sözü verdiler. Öteden beri "Kürd sözünden dönmez" cümlesi bir darb-ı mesel olmuşdu. Ben kanâ'atlerim ile imân ederek diyorum ki Kürd her şeye söz vermez; fakat vermiş olduğu bir sözden de katiyen dönmez."*
Elcam Yalmuki, "Bir Hitabe," *Jîn,* No. 22, (3 Şevval 1337 \ 2 Haziran 1335 \ 2 July 1919), pp. 4-6; Yavuz Selim Karakışla. "Kürt Kadınları Teâli Cemiyeti (1919), " *Toplumsal Tarih* XIX, No. 111, (March 2003), pp. 20-21.

[345] "*Edebi, ilmi, siyasi, hanımlara mahsûs haftalık musavver mecmuadır ve çarşamba günleri intişar eder. Nüshası iki kuruştur ve imtiyâz sahibi Hakkı Behiç, başmuharriri ise Celal Sahir (Erozan), musavviri Server İzzet'tir. Abone bedeli İstanbul senelik doksan altı aylık elli kuruş taşra senelik yüz yirmi altı aylığı altmış beş kuruştur. Osmanlı kadınlarının menâfi-i umûmiyesine hadim ve sanâyi-i nefiseye dair her türlü muharrerat ve asar sanat kabul ve neşrolunur. Neşrolunmayan asar iade olunmaz. İdarehanesi Babıâli civarında dâire-i mahsûsadır."*
Tülay Keskin. "Demet Dergisi'nde Kadın ve İlerleme Anlayışı," *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Tarih Bölümü Tarih Araştırmaları Dergisi* 24, No. 37, (2005), pp. 290-291.

[355] *"Hanım imzalara gelince bundaki serzeniş bize mi aid olmak lazım gelir kabahatimiz -bazı gazetelerin yaptığı gibi- sahte kadın imzaları altında erkek yazıları neşretmemek midir? Gazetemizi neşretmeğe zaten ifade etmiş olduğumuz bir ricayı şimdi açıktan açığa tekrar ediyoruz: gazetemiz kadınların menaifini muhafaza etmek onların fikirlerine, yazılarına mahsus olmak üzere te'sîs etmiştir. Mesleğimiz vazifesi budur ve bir kadının kadınların ihtiyacını daha iyi takdir edeceğine mütekaddiriz. Binaenaleyh bütün sahifelerimiz onlarındır."*
Fazıl Ahmet ve Celal Sahir, "Kariatımıza," *Demet*, No. 2, (11 Ramazân 1326 \ 24 Eylül 1324 \ 7 October 1908), p. 17; Tülay Keskin. "Demet Dergisi'nde Kadın ve İlerleme Anlayışı," *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Tarih Bölümü Tarih Araştırmaları Dergisi* 24, No. 37, (2005), p. 304.

[457] *"Yeni fırka isminden zannolunacağı gibi siyâsî cerayânlara dâhil olmak arzusunda değildir. Muhterem heyetin her şeyden evvel emeli kadınlık alemini bu harekete muktedir bir dereceye terfî ettirmek ve bilhassa memleketin içtimaî ve iktisadî terakki gayelerinin tahakkukunu te'mîn etmektir. Bunun için bidayette kadınları tenvîr, onları müstakbel vazifelerine ihzâr etmek arzusundadırlar. Bu vazifeler ise, evvela analık ve sonra da aile kadını vazifeleridir."*
"Kadınlık Âlemi: Kadınlar Halk Fırkası'nın Doğuşu," *Süs,* No. 2, (8 Zilkade 1341 \ 22 Haziran 1339 \ 22 June 1923), p. 3; Esra Çon. "A Decolite Journal for Frappante Ottoman Turkish Women: *Süs* (1923-1924)," (İstanbul: Boğaziçi University History Department, Unpublished Master of Arts Thesis, 2007), p. 92, footnote 360; Zafer Toprak, "Toprak, Zafer, "Halk Fırkasından Önce Kurulan Parti: Kadınlar Halk Fırkası," *Tarih ve Toplum* IX, No. 51, (March 1988), p. 30.

[475] *"Sevgili padişahımız şevket-penâh efendimiz hazretlerinin cülûs-ı hümâyûnlarından beri saltanat-ı seniyye ve memâlik-i şâhânelerinin şeref ve şanını yükseltmek, terakkî ve ümrânını istihsâl eylemek husûsunda huzûr ve rahatlarını fedâ ederek ikdâm ve teşvîk göstermeleri sayesinde bugün mülk ve milletimiz her türlü füyûza nail, her türlü terakkîye mazhar olmuştur. Dünya ve âhirette bâis-i necât görülen ilim ve marifet her tarafa saçılmıştır. Memâlik-i Osmâniyye'nin her cihetinde mektepler açılmış, hiçbir ferdin tahsîlden nasipsiz kalmaması esbâbına tevessül olunmuştur. Nev nev kitaplar, risâleler, gazeteler şeklinde meşalelerle pertev-i irfân bütün ezhân-ı tenvîr edip zulmet-i cehâlet büsbütün ortadan kalkmıştır. Yalnız erkeklerin değil, Osmânlı kadınlarının da tahsîl ve terbiyeden mahrûm kalmamaları için pek büyük himmetler, lütûflar masruf olmuştur. Erkek yahut ki kadın şu nimet-i celîlenin kadrini takdîr etmeyecek bir Osmânlı tasavvur edilmez. Vesîle-i cemîle buldukça teşekkürât-ı abîdânesini, hissiyât-ı minnetdârânesini arz ve ızhâr etmeyecek bir fert bulunmaz."*
"Tahdîs-i Ni'met – Ta'yîn-i Meslek,'' *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), pp. 2-3.

[487] *"Gazetemizin serlevhasında beyân ettiğimiz vechile beher altı ay zarfında gazetemiz hâsılatının yüzde beşi yetim ve öksüz fakir kızlara cihâz parası olarak i'tâ edilecektir."*

Hanımlara Mahsûs Gazete, No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 8.

[488] *"Abonnement Constantinople (pour an): ptres 65, Etrang: frs 17 – Le No. ptrs 1. Administration rue Sirkedji, vis à vis L'hotel d'Europe."*
Hanımlara Mahsûs Gazete, No. 227-25, (2 Cemâziyyelevvel 1317 \ 26 Ağustos 1315 \ 7 September 1899), p. 1.

[489] *"Administration rue Eboussoud, près de la Sublime Porte."*
Hanımlara Mahsûs Gazete, No. 326, (17 Cemâziyyelevvel 1319 \ 19 Ağustos 1317 \ 1 September 1901), p. 1.

[514] *"Paris'te ve Cenova'da "Şark Kadınlarıyla Garb Kadınları," nâmında bir kitap çıkmış, bu kitabı evvelki gün gördüm. Bunun müellifi olan "Emile Julyar"ın epeyce eserler muharriri bulunduğunu da kitabın kabındaki i'lânattan anlaşılıyor. Mukaddimesinin mütâla'sından aşağısını çabuk okumağa bir merak geldi. Zîrâ müellif öyle vagonların kapılarından vapur güvertelerinden şehirleri seyreden veyâhut birkaç hafta veya birkaç aylar ikâmet ederek gözde gözlük yanında otel tercümanı olduğu halde sokakları, çarşı pazarları dolaşan seyyahlar şarkı tanıyamayacaklarını ve bunun için müddet-i medîde orada ikâmet etmek ve halkıyla ülfet eylemek lâzım geldiğini söyledikten sonra…"*
Fatma Aliye, "Nisvân-ı İslam ve Bir Fransız Muharriri," *Hanımlara Mahsûs Gazete,* No. 91, (12 Recep 1314 \ 5 Kanûnievvel 1312 \ 17 December 1896), p. 5.

[515] *"... kendisinin yedi sene müddet İstanbul'da ikâmetle bu bâbda ma'lûmât peydâ etmiş olduğunu ve her ne kadar haremlere erkeklerin girmesi ka'tiyyen memnû' olmadığından kendisi familyası efrâdından olan kadınlar vasıtasıyla haremlerin tahkîk-i ahvâline de muvaffak olduğunu ve bu cihetle vereceği ma'lûmâtın tamamıyla hakîkat bulunduğunu söylüyor."*
Fatma Aliye, "Nisvân-ı İslam ve Bir Fransız Muharriri," *Hanımlara Mahsûs Gazete,* No. 91, (12 Recep 1314 \ 5 Kanûnievvel 1312 \ 17 December 1896), p. 5

[516] *"Merak sarılacak şey değil mi? Biz hemen bir gün bir gecede kitabı bitirdik. Hay keşke okumasaydık! İnsanın hiddetlenmemesi ve kanı başına çıkmaması mümkün değil ki! Biz okuduğumuz vakit bunun yanlışlarını anlar isek de memâlik-i ecnebiyyede okuyan ecânibin Türk kadınları hakkında hâsıl edecekleri fikri düşünüp de can sıkılmamak mümkün olur mu? Bu gibi şeyler vâkı'a Avrupa'da çok yazılmış olduğundan bu birinci değilse de mü'ellifin yedi sene İstanbul'da ikâmet edip kendi gözümle gördüğüm ve familyamdan olan kadınların gördüğü şeyleri yazıyorum demesinin te'sîri elbet başka olmaz mı?"*
Fatma Aliye, "Nisvân-ı İslam ve Bir Fransız Muharriri," *Hanımlara Mahsûs Gazete,* No. 91, (12 Recep 1314 \ 5 Kanûnievvel 1312 \ 17 December 1896), p. 5

[551] *"Yazmaktan maksad umûmun istifâdesi olduğu ma'lûmdur. Bunun için yazdıklarımızı fâide nokta-i nazârından yazmamız icâb eder. Romanlarda tasvîr edilen ibretli vak'aların ezhân-ı kâriîne hüsn-i te'sîri olursa elbette fâideden hâlî*

kalmaz. Alınan hisseler mütehassis kimseleri cidden mütenebbih ederek ahlâka ait olan hatâların ıslâhına yardım edilmiş olur. İşte romanlara verilen ehemmiyet de bundan nâşîdir. Muharrire-i hakîre, hikâye nüvîsliğe daha ziyâde müstaid olduğumdan enzâr-ı umûma vaz' ettiğim hissî ve ahlâkî romanların kazanmış olduğu rağbetten dolayı müftehir ve müteşekkirim. Bu def'a da hem tecrübe-i kalem etmek hem de ahvâtımızın istifâde-i fenniyyelerini mûcib olmak üzere fennî bir eser vücûda getirmeği teemmül eyledim."
Emine Semiye, "Hanımlara Dürus-ı Hikmet," *Hanımlara Mahsûs Gazete,* No. 102, (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), p. 6.

[552] *"Vâkıâ Türkçe her fenden bâhs-i müteaddid kitaplarımız varsa da onları okuyup anlamak için be-heme-hâl bir muâllime ihtiyâc zarûrî olduğundan ve buna da birçok mevâni'-i hâil bulunduğundan güyâ âcizeden tederrüs eden (Safvet) ismindeki muhibbemi karşımda farz eyleyip gâyet açık bir ifâdeyle ona hitâben takrîr eyleyeceğim dersleri kâriâtımıza arz ederek yeni bir ders açacağım: Birinci dersimiz hikmet-i tabîiye mebâhisi olacaktır. Eğer kariâtımız bundan memnûn kalırlarsa kimya, teşrîh ve sâir ulûm-ı tabîiyye derslerine sırasıyla muhtasar bir sûrette devam edeceğim. Nisvân-ı İslâm'ın bu asr-ı pür mes'adet-i hümâyûnda mazhar oldukları terakkî sayesinde heman da ricâl mertebesinde tahsîl görmeleri lüzûmu maârif nezâret-i celîlesince nazâr-i dikkate alınarak inâs mekteplerine muahharen bazı fünûn ilâve edilmişti. Hikmet-i tabîiyye ve kimya gibi fünûn-ı tabîiyyenin de o fenler kadar lüzûmu derkârdır. İnşallah-ı teâlâ vakt-i merhûnunda bu gibi fünûn-ı âliyyede dârülmuâllimâtımızda ta'lîm olunur."*
Emine Semiye, "Hanımlara Dürus-ı Hikmet," *Hanımlara Mahsûs Gazete,* No. 102, (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), p. 6.

[553] *"Dünyada her bir cisim hatta her zerre, kadir-i mutlak hazretlerinin vahdaniyet ve kudret-i samedâniyyesine delâlet ederken ibret almak, mütenebbih olmak için hikmet-i ilâhiyyeyi tedkîk edemeyip a'mâlar gibi bî-haber yaşamak azîm bir tâli'sizlik değil midir?"*
Emine Semiye, "Hanımlara Dürus-ı Hikmet," *Hanımlara Mahsûs Gazete,* No. 102, (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), p. 6.

[581] *"Bu âcize, bu makaleyi elli sekiz numerolu muteber gazetemizde münderic "Ah… Sıhhat" ünvanlı manzûme-i mağmûmânenin mütâlaasından sonra hâsıl ettiğim teessür neticesi olarak yazdım. Bu eser-i hazîni ağlamaksızın okuyamadık. Teessürât-ı kalbiyyemiz pek ciddî, temenniyât-ı hâlisânemiz de pek hâherâne idi. Mümkün olsaydı maârif-i Osmaniyyemiz için vücûdu kıymettar ve elzem olan sâhibe-i manzûmeye âfiyetimizden birer miktar terk ve hibe edecektik. Maamâfih'ye birkaç çift gözlerden boşanan yaşların mahzâ husûl-i şifâ ve ifâkatları için duâhân olduğumuz esnada bilâ-ihtiyâr akmış olduğunu nâzıme-i belîğü'l-beyâna arz için bu âcize tevkîl edildim."*
Emine Semiye, "Sıhhat," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 2.

[582] *"Hayli seneden beri âlem-i matbûâtı âsâr-ı bergüzîdesiyle revnakdâr eden Makbule Leman Hanımefendi hazretleri ki efkâr-ı âliyyesindeki hikmet, hissiyât-ı*

rakîkasındaki safvetten başka üslûb-ı ifadesinde müşahede olunan nezâket ve zarâfet cümleyi hayran eylemiştir. Gıyâblarında dahi hayr-hâhân-ı ilm ü edeb böyle bir fâzıla-i bî-misâlin bir an akdem kesb-i âfiyet etmesini ez-cân u dil temenni eylemektedir. Kâdir-i lem-yezel hazretleri bu kadar dua edicilerden elbet birininkini olsun kabul buyurarak medâr-ı iftihâr-ı nisvân-ı İslâm olan edîbe-i fâzılamızı şifâyâb eder. Amin."
Emine Semiye, "Sıhhat," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 2.

[583] *"Ekseriya, sonbaharda deniz kabarır kabarır, sahillere, kayalara çarpar dökülür. İnsan, nazârını sahile çevirmekten korkar. Başını yukarıya kaldırır, daha ziyâde ürker. Bulutlar çatık çehresiyle onu tedhîş ederek gusûn-ı eşcâr gibi titreye titreye ser bezemîn-i haşyet eder. Zîr-i pâyını da fevk-i seri gibi karanlık görür, bütün bütün şaşırır. Cisminin ineceği, ruhunun çıkacağı arz ve semadan başka kendine bir mekân arar gibi bir şeyler olur. Heyhat! Bir ân olur: O sehâbelerden birkaç katarât-ı latîfe o coşkun deryanın üstüne serpilmeye başlar. Serpildikçe, yangın alevlerini söndürür gibi şiddet-i telâtumu bastırır! Sema reng-i mâîsi, deniz levn-i semâîsi ile müncelî olur."*
Makbule Leman, "Varaka-i Teşekküriye," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 2.

[584] *"Meğer âlâm-ı kalbiye dahi böyle imiş! Bunu bana muhterem gazetemizin altmışıncı nüshasındaki "Sıhhat" sernâmeli makale-i âlîcenâbâne, alelhusûs orada şu "'Ah… Sıhhat' manzûmesini ağlamaksızın okuyamadık!" ve "Birkaç çift gözlerden boşanan yaşlar husûl-i ifâkati için duâhân olduğumuz sırada aktığını… ilh" cümleleri isbat eyledi! Evet, teessürât-ı kalbiye deryalar gibi cûşa, kendine iştirâk eden çeşmân-ı mürüvvetkârândan müteraşşıh katre-i terahhum onu kemâl-i nezâketle teskîne kifâyet ediyor imiş. Fakat Allah'ımdan isterim ki: Gerek efkâr-ı münevveresinden benât-ı nev'ini behredâr-ı fazîlet eyleyen ve âlem-i edebiyatı kendine meftûn ve minnetdar bırakan muharrire-i mahsûsamız, ismetlü 'Emine Semiye' Hanımefendi hazretlerini, gerek kendileriyle beraber ıztırabıma giryân olan insaniyetli hemşirelerimi hiç başka bir sebeple girye-i teessüre mecbur etmesin! Daima mes'adetde, sıhhatde berdevam etsin. Duamın müstecâb olmasında ümidim berkemâldir. Çünkü kulûb-ı merzâ icabetgâh-ı ehadiyyete pek karîb bir mevkidir."*
Makbule Leman, "Varaka-i Teşekküriye," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 2.

[586] *"Sende ne yoktu? Şeref-i nisvan olan ismet! Gözler kamaştıran ilim ve hüner! Refah ile geçinecek bir servet! Her kadında bulunmayan saadet-i beytiyye! Kâmilen mevcut idi."*
Emine Semiye, "Makbule Leman'a Hususiyetim," *Hanımlara Mahsûs Gazete*, No. 190, (24 Recep 1316 \ 26 Teşrînisânî 1314 \ 8 December 1898), p. 2; Şefika Kurnaz, *Osmânlı Kadın Hareketi'nde Bir Öncü: Emine Semiye* (İstanbul: Timaş Yayınları, 2008), p. 122.

[599] *"Bundan mukaddem birkaç makâle-i mahsûsada Avrupa'nın ve hatta küre-i arzın her tarafça "Feminizm" nâmıyla mevcûd olan bir mes'ele-i ictimâiyyeden kâri'lerimize uzun uzadıya ma'lûmât vermiş ve hatta bu mes'eleye lisân-ı Osmânî'mizce "mes'ele-i istisnâiyye" denilmek lazım geleceği hakkında bir de mütâlaa beyân eylemiş idik."*
Ahmet Mithat, "Fransa'da Bir Muvaffakiyât-ı Nisvâniyye," *Hanımlara Mahsûs Gazete*, No. 145, (20 Şabân 1315 \ 1 Kanûnisânî 1313 \ 13 January 1898), p. 2.

[601] *"Nisvânın umûr-ı hukûkiyyede makbûliyyet-i şehâdeti gibi bir muvaffakiyet-i azîmenin şu günlerde müyesser olması diğer cihetten kadınların 'La Fronde' nâmıyla kendilerine mahsûs bir gazete te'sîs etmelerini ta'kîb eylemiş bulunduğundan bu tesâdüf mezkûr gazete erkânını ziyâdesiyle memnûn eylemiştir. Bu bâbda matbûât-ı Osmâniyye'mizin yazmış oldukları fıkralardan keyfiyyet-i kâri'lerimizin ma'lûmu olmuştur ki işbu La Fronde gazetesi kâmilen kadınlar ma'rifetiyle tertîb ü tab' ve tevzî' ü idâre kılınmakta ve onun hiçbir hizmetine erkek eli değmemektedir."*
Ahmet Mithat, "Fransa'da Bir Muvaffakiyât-ı Nisvâniyye," *Hanımlara Mahsûs Gazete*, No. 145, (20 Şabân 1315 \ 1 Kanûnisânî 1313 \ 13 January 1898), p. 2.

[602] "*Mezkûr gazete hukûk-ı tabîiyye-i nisvândan bir kısmının böyle kendi intişârını müteâkıb istihsâl edilmiş bulunmasını büyük bir fâl-i hayr addederek ziyâdesiyle alâim-i hoşnûdî gösteriyor ise de bu işin içindeki bir noksânı dahi irâeden ve o noksân üzerine beyân-ı teessüften yine kendisini alamıyor. Zîrâ umûr-ı hukûkiyye ve vasiyyede kadınların şehâdeti makbûl tutulmağa karar verilmişse de emr-i vâhidde bir zevcenin kendi zevciyle beraber edeceği şehâdet yine makbûl tutulmayacakmış. Bunun sebep ve hikmeti ise kadınların kendi kocalarına mukâbil hüviyetleri mevkûd addedilmekte bulunmasıymış. Zîrâ bir kadın kendi kocasına tamamiyle mutî ve münkad olup hîçbir emrine muhalefet edememeğe gerek kavânîn-i nisaiye ve gerek nizâmât-ı resmiyyece mecbûr imiş. Bu halde bir koca kendi zevcesini bir sûret-i müzevverede şehâdete teşrîk için icbâr edebilir diye düşünülmüş."*
Ahmet Mithat, "Fransa'da Bir Muvaffakiyât-ı Nisvâniyye," *Hanımlara Mahsûs Gazete*, No. 145, (20 Şabân 1315 \ 1 Kanûnisânî 1313 \ 13 January 1898), p. 2.

[603] *"Bu düşünce fena değildir. Bâ-husûs ki zavallı nisvânın kocalarının emir altında ne derecelerde zebûn bulunduklarını bize ifhâm edeceği için sûret-i mahsûsada başkaca bir ehemmiyyeti de hâizdir. Maa-hazâ nev'-i nisvânın hukûku taharrî edilmeğe başlanması üzerine yavaş yavaş onların dahi insanlar idâdına idhâl edilecekleri hakkında Fransa matbuâtının beyân eyledikleri ümîde biz dahi iştirâk ederiz."*
Ahmet Mithat, "Fransa'da Bir Muvaffakiyât-ı Nisvâniyye," *Hanımlara Mahsûs Gazete*, No. 145, (20 Şabân 1315 \ 1 Kanûnisânî 1313 \ 13 January 1898), p. 2.

[612] *"Gazetelerimizde mübâhiş-i tabîbe ve sıhhiyenin fıkdan dinecek mertebe kalt ve serinliğini nazâr-ı esefle görmemek ve bu hâlî vesile düştükçe etibbâ'mıza bir lisan iştigâ ile derhatır ettirmek nice kabil olmuyor. Gerçi eyyam-ı ahirede b'az-ı cerâid-i yevmiyemiz sütûnlarında mevsim icâbına göre yazılmış ba'zı makalât-ı sıhhiye*

gördük. Fakat bunlara makalât-ı sıhhıye yâhût tıbbiye demekte ben tereddüd ederim. Çünkü muharri tabîb olmakla beraber zannıma kalırsa bir tıbbî makale yazmaktan ziyade edebî yazmak istemiş idi. Denize, havaya taalluk eden mevzu'n mahaza bu isimler makalât-ı şairaneye sernâme ve minnettar oldukları için müsâid göründüğü tavsifât-ı şairane arasında asıl maksad tıbb-ı gâ'ib denicek kadar pek az kelimelerle ifâde edilmiş ve fazla olarak o tavsifâtla isti'mâl edilen sanayi-i lafziye ve beyânat müşa'şadan bir maksadın beyan ve tarifi mezun kalamadığı için ortada üslûb-ı mezinde belki üslûb-ı âlide, mâhrur bir makâle-i edebiyyeden başka bir şey görünmez olmuş idi."
[Elif]. Rasime, "Verem ve Müteverrîmler," *Hanımlara Mahsûs Gazete*, No. 282-80, (16 Cemâziyyelâhir 1318 \ 28 Eylül 1316 \ 11 October 1900), p. 1.

[635] "*Çamaşır yıkamakla te'mîn-i ma'işet eden fakir bir kadınının beyânat-ı atiyesi nazar-ı dikkatimi celb etmese idi şu makale-i acizanem bittabi yazılmayacaktı. Bu kadın iki üç seneden beri davet olunan hanelere akşama kadar çamaşır yıkamakla meşgul olduğu için ifâdâtı mesleğine mutâbık ve kariyelerce de hüsn-i telkibe şayandır. Bu zavallı kadını bu acize dahi çamaşır yıkamak için celb edip kendisine tevdi' eylediğim melbusâtı matlub vechle tathîr etmesini ez-cümle yakaları güzelce çitilemesini tenbie eylediğim sırada: 'Ah hanımcığım on beş senedir çamaşırcılık ediyorum. Bu iki üç sene zarfında çektiğim zahmeti evvelî çekmiyordum. Hangi eve çağrılsam yaka ve kolların güzelce çitilenmesi tenbie edilirdi. Ben de öyle yapar, esvapları mükemmelen tathîr eylerdim. Fakat, bu senelerde hanımların umumu bir bol kol modası çıkarmışlar. Giydikleri esvapların kolları bir karış iki karış aşağıya kadar sarkıyor sonra kolun bu sarkan kısmı her yere sürülüyor, kir pas içinde kalıyor. Böyle kollu esvaplar hep en üste giyilen ceket korsaj vesairedir. Bunlar ipekli, yünlü basma vesair her türlü kumaştan mamüldür. Kıymetsiz kumaşlar ne ise ne ama ötekiler çitilemeye gelmiyor. Bil-umum nesl-i kumaşlar ki hem pahalı hem dayanıksızdır. Hele bazı evlerde böyle yalnız kolları berbad olmuş ipekli güzel esvapları yıkanmaya veriyorlar ki onlar suya girince ne hale gelir düşünmeli. Pek narin şeyler olduklarından layıkıyla çitilenecek olsa parça parça olur. Çitilenmese mümkün değil temizlenmiyor. Ben ise ekmeğimi helalinden kazanmak isterim, hizmet ettiğim evin çamaşırını, parasını aldığım hanımın esvabını paralamak istemem. İşte bu sebeple bol kollar modası çıkalı çok zahmet çekiyorum. Ne kadar evlerde ne kadar bol kollu esvaplar gördüm ki, yalnız kolun sarkık yeri yağlanmış kirlenmiş olduğu için yıkanmaya verilmiş hâlbuki suya girdikten sonra esvap renkleri birbirine karışmış üzerindeki – arşını kim bilir kaç kuruşa olan – dantelânın kolası gitmek, bozulmak, esvabın boyası dantelâları kumaşın beyaz yerlerini dahi boyamak sebebiyle henüz yepyeni olduğu halde giyilmez hale gelmiştir. Hanımlar yıkandıktan sonra esvabı böyle görünce artık onu bir daha giymeyip ya bir köşeye atıyorlar yahud birisine veriveriyorlar. Sonra kendileri yine yeniden yine öyle esvap yapıyorlar. Çamaşırcılar kazanıyor, terziler kazanıyor. Bana ise yıkanmaya hiç gelmeyen o güzel libası suya sokup giyilmez dereceye getirmek suretiyle ekmek parası kazanmak yolu açılıyor. Hâlbuki ben böyle kazançtan hoşnut olamıyorum. Ah bir kere şu bol kol modası değişse de iş yine dar kollu libas giymek modasında karar kılsa sadaka vereceğim,' dedi."*
Emine Aliye, "Bir Çamaşırcı Kadının İfadesi," *Hanımlara Mahsûs Gazete,* No. 496, (27 Zilkâde 1322 \ 20 Kanûnisânî 1320 \ 2 February 1905), p. 2-3.

[637] *"El-hâsıl çamaşırcı kadının ifâdâtı cidden şayân-ı nazâr ve ehemmiyet olduğu cihetle ifâdât-ı mezkûreye bilhassa tahrîr ederek hanım efendilerin inzâr-ı dikkatlerine vaz'-ı müsâraat eyledim."*
Emine Aliye, "Bir Çamaşırcı Kadının İfadesi," *Hanımlara Mahsûs Gazete,* No. 496, (27 Zilkâde 1322 \ 20 Kanûnisânî 1320 \ 2 February 1905), p. 2.

[640] *"Bugün devlet-i aliyye ve millet-i necîbe-i Osmâniyye'nin devr-i i'tilâ ve ikbâline mebde' olan bir yevm-i celîl-i mefharet delilidir. Padişah-i Osmâniyân, şahenşâh-i ma'delet-i ünvân, hâkân-i 'âlî-i seyr, vekîl-i cenâb peygamber-i velî-i ni'met bî-imtinân mededres-i âlemiyân efendimiz hazretlerinin kemâl-i şevket ve şân ile serîr-i saltanata câlis oldukları an-i mes'adet-i nişâne-i musadefedir. Büyük küçük, kadın erkek, bütün tebaa-i sadıka-i şâhânesi için bir yevm-i aiddir. Bugün Osmânlılığa intisâb ile müşerref her ferd nazârında o şehr-i yâr-i ma'delet-i girdârın asâr-ı feyz-i nisârı zahirdir."*
"Tebrik-i Cülûs-ı Hümâyûn Hazret-i Hilâfetpenâhi," *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 1.

[646] *"Serâsker devletli atifetli paşa hazretlerinin gelini iffetli hanımefendiye ikinci rütbeden şefkât nişan-i hümayunu ihsân buyurulmuştur."*
"Atıfet-i Seniyye-i Hazret-i Hilâfetpenâhî," *Hanımlara Mahsûs Gazete,* No. 6, (30 Rebîyyülevvel 1313 \ 7 Eylül 1311 \ 19 September 1895), p. 1.

[656] *"Muharebe-i ahirede şehiden vefat eden yüzbaşı Emin Efendi'nin Edirne'de bikes kalan ailesinin düçâr, fakr ü zaruret olduğu eltâf ve inayat-i celile-i mülûkâneleri şâmil-ül-âfâk olan velîyyün-ni'metî bî-minnet sevgili padişahımız efendimiz hazretlerinin mesmu' âlî-i şehr-i yârileri buyuruldukda mabeyn-i hümayûn-i cenâb-i mülûkâne baş kitabet-i celilesi vasıtasıyla Der-saadet'e celb edilmiş ve ihsân buyurulan atiye-yi seniyye yaver-i hususi-i hazret-i şehriyâri suvari ferikî saadetli Çerkes Mehmed Paşa hazretleri tarafından müteveffa-yı mümâ-ileyhin zevcesi Emine ve kerimesi Fatma ve Fikriye Hanımlar ile mahdumu Salih Efendi'ye yeden biyedin tevzî' kılınmıştır. Lutf-i ale'l-lutf olmak üzere ailesinin maâşına mikdar-i münasib zamm edildiği gibi Salih Efendi ikmâl-i tahsîl için Mekteb-i Harbiye-i Şâhâne'ye kayd ve kabül buyurulmuş olduğundan cümlesi eşk-rîz şükrân ve mahmidet oldukları halde izdiyad-i ömr ve ikbâl veliyyün-ni'meti bî-minnet a'zamî duasını yâd ve tekrar etmekde bulundukları vâsıl samia-i şükranımız olmuştur."*
"Eltaf-i Celile-i Hazret-i Padişahî," *Hanımlara Mahsûs Gazete,* No. 63-265, (16 Safer 1318 \ 1 Haziran 1316 \ 14 June 1900), p. 1.

[681] *"Erkek ile kadının izdivâclarını bir şirket-i mudârebeye teşbîh edebilirim, çünkü erkek bir günlük mahsûl-ı sa'yını akşam zevcesine tevdî' ve teslîm ile hüsn-i isti'mâlini yani idâre-i beytiyyece menfaat-bahş olur sûrette kullanılmasını yine zevcesine havâle eder. Kadın hânenin idâresi için zevcenin tevdî' eylediği akçeyi usûl-i idâre-i beytiyye dâiresinde sarfa muktedir olamaz ise zevcenin irâka-yı ark-ı cebîn ile kazanıp yed-i idâresine tevdî' eylediği akçeyi zevcesi sarfiyât-ı nâ-be-mahall ile istihlâk etmiş olur. Malını, varını familyası halkının müstefîd olacağı*

yolda sarfetmek kâidesini bilmemek ise tazyîk-i idâre-i maîşet gibi bir netîce-i vehîme tevlîdine bâdî olacağı cây-i inkâr değildir."
Hanımlara Mahsûs Gazete, No. 102, (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), p. 3.

[682] *"Bir çocuğun baba ana demeğe başladığı andan on iki, on üç yaşına kadar zihninde dünyevî hiçbir düşünceme olmayıp bu gibi düşüncemeler ebeveyne mahsûs vezâif-i tabîiyyedendir. Binâberîn çocukların zihni sâde olmasıyla her gördüğü, her işittiği şey havâs-ı taaccübünü tahrîk edeceğinden bunların hallinde sekiz yaşına kadar uğrayacağı müşkilâtın izâlesi için âguş-ı terbiyetinde bulunduğu vâlidesinden başka mürâcaatgâhı var mıdır ki ona mürâcaat ile hall-i eşkâl edebilsin? Eğer vâlidesi terbiye ve ma'rifetten behredâr ise, çocuğun mürâcaatı üzerine müşkilini halledecek cevap vererek çocuğu ikâz eylemiş olur ve eğer vâlidesi hadîs-i nebevî hilâfında olarak ilim ve ma'rifetten bî-behre ise çocuk da vâlidesi gibi olacağı derkârdır."*
Hanımlara Mahsûs Gazete, No. 102, (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), p. 2.

[714] *"Tiyatro mühezzeb-i ahlâktır da her sınıf halkın hal ve mevki'leriyle mütenâsib ve her cihetle mertebe-i kusvâ-yı terakkî ve tekemmüle vâsıl, havâs ve avâma mahsûs ayrı ayrı tiyatroları şâmil olan ve hergün binlerce roman tab' ve neşr olunan Avrupa'da ahâli fazîletin timsâl-i mücessemi olmalı değil miydi? Niçin en deni câniler, en müthiş kâtiller, en namussuz insanlar, en mâhir sâriklar, en mübâlağalı yalancılar, en hilekâr dolandırıcılar orada zuhûr ediyor? Neden, âli, âdikibir, sağîr, hemen her hâne dâhilinde bir roman zemini teşkîl edecek ahvâl ve vuk'ûât cereyân eyliyor ve hemen her familyada tiyatro piyesi olarak tertîb olunmağa cesbân-ı vakâyi'-i husûl buluyor? Tiyatro mademki münevvir-i efkârdır, cesâmet-i fevkalâde ve tezyînât-ı hârikulâdesini resimlerde temâşâ eylediğimiz ve ta'rîfât-ı lâzimasını kitaplarda okuduğumuz ve her akşam hınca hınc denilecek derecede izdihâmını istihbâr eylediğimiz o mu'tenâ, muntazam, mükellef Avrupa tiyatrolarında icrâ olunan piyesler, müdâvimini için bir mişkât-ı ibretnümâ olup garptaki ahlâk reddiye-i umûmiyyeyi tashîh ve tezhîb ve ahvâl-i seyyie-i müsteviliyyeyi tebdîl ıslâh etmeli değil miydi?"*
Fatma Fahrünnisa, "Romanlar ve Tiyatrolar," *Hanımlara Mahsûs Gazete,* No. 16, (5 Cemâziyyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 October 1895), p. 2.

[715] *"Bilmecem ma'deniyattandır. Eğer nihayetine bir harf ilâve edilirse vech-i beşer olur."*
"Bilmece," *Hanımlara Mahsûs Gazete,* No. 312-110, (4 Safer 1319 \ 10 Mayıs 1317 \ 23 May 1901), p. 7.

[750] *"Nuri Bey Kerimesi Hacer Hanımefendiye: Sualiniz bu hafta neşr edildi. Evvelki nüshamızdaki suale yazılan cevapların da en mükemmeli bu nüshamızda derc edilmiştir. Diğer güzel sualler tertîb ve irsâl buyurulacak olursa memnun oluruz. Vürûd eden her cevap varakasının neşri mümkün değildir. Evvelki varakaları da ileride neşr eyleriz."*
"Muhâbere-i Aleniye," *Hanımlara Mahsûs Gazete,* No. 65, (29 Zilhicce 1313 \ 30 Mayıs 1312 \ 11 June 1896), p. 8.

[787] "*Diğer san'atlar gibi san'at-ı tezyîn dahi güzellik nokta-i nazârından esasen şu iki şarta bağlıdır: Ahenk ve tenâsüb. Bazıları bir üçüncü şart olarak muvâzeneyi de ilâve ederler. Fakat tuvâlette muvâzene, bugün yalnız ciddi ve resmi yerlerde aranıyor. Arz edebildim mi? İnsân gerek kendisini süslesin, bezesin, gerek başka bir şeyi tezyîn ve tanzîm etsin, bunda güzellik husûle getirmek için iki şeye dikkat eder: Biri ahenk yani hey'et-i umumiyesinde hiçbir şeyin yabancı ve nazâra çirkin görünmeksizin birinin güzelliğini diğerinin ikmâl etmesi ve ikincisi de tenâsüb yani uygunluk ve yakışıklılık hâsıl olmasıdır. Hâlbuki moda denilen o hercai, o maymun iştahlı, o sebatsız kararsız meçhûl şey bizi, ekseriya bu iki kâidenin hilâfında harekete mahkûm ediyor. Evet, moda ahenk ve tenâsüb kavâidinin ba'husus hüsn-i tâbi'at ve zevk-i selimin aleyhindedir. Hep bunları pây-ı heves ve irâdeti altında ezer."*
Gülistan İsmet, "Musâhabe: Moda Nereden Çıkıyor?" *Hanımlara Mahsûs Gazete,* No. 290-88, (16 Şabân 1318 \ 26 Teşrînisânî 1316 \ 9 December 1900), p. 3.

[788] *"Allah esirgeye hiç bu gülünç şey giyilir mi! Fakat siz böyle derken moda size bir hande-i istihzâ ile bakar. Çünkü o vakit sizi de bu bu kıyafette göreceğinde hiç şüphesi yoktur. Biz bu kıyafete girdikten mâ'dâ güzelliğin son derecesi bundan ibaret olduğunu, bunu görüp anlamayanların buna benzemeyenlerin kabalıklarına kadar da kani oluruz. Garip değil mi?"*
Gülistan İsmet, "Musâhabe: Moda Nereden Çıkıyor?" *Hanımlara Mahsûs Gazete,* No. 290-88, (16 Şabân 1318 \ 26 Teşrînisânî 1316 \ 9 December 1900), p. 3.

[789] "*El-hâsıl, modayı nasıl gelirse öylece kabul eylemekten ise bundan büsbütün de inhirâf etmeksizin hoşa gidecek tarzda ta'dîl ve ıslâhı, güzel giyinmek, israf etmemek isteyenlerce bir rehber-i hareket ithâzâ eldilmelidir."*
Gülistan İsmet, "Musâhabe: Moda Nereden Çıkıyor?" *Hanımlara Mahsûs Gazete*, No. 290-88, (16 Şabân 1318 \ 26 Teşrînisânî 1316 \ 9 December 1900), p. 3.

[791] *"Esâsen nâmahremden setr-i vücûd ile farîza-i İslâmiyet'i eda ve fezâil-i ahlâk-ı islâmiyeyi muhâfaza maksadından başka bir şeye mevzû' olmayan çarşaf ve peçelerin bugünkü hallerine bakılacak olursa ale-l-ekser tezyîn maksadının tesettür maksadına galip gelmekte olduğu pek çabuk anlaşılır. Hanımefendiler görüyoruz ki üzerlerindeki bir fistanla bir pelerine çarşaf, yüzlerindeki vücûdu ademînden muzırr şeffâf perdeye peçe demek için büyük tereddüdler içinde kalıyoruz. Çarşafların yukarı kısmı pelerinden yeldirmelerin heyet-i umûmîyesi mantodan bed-ter bir hâle geleli, birçok cür'etkâr hânımların bi-pervâ günden güne îcâd eylemekte oldukları tenevvüler fikr-i tesettürden fersah fersah uzak düşmektedir."*
Mustafa Asım, "Çarşaflar ve Peçeler," *Hanımlara Mahsûs Gazete*, No. 291-89, (20 Şabân 1318 \ 30 Teşrînisânî 1316 \ 13 December 1900), p. 3.

[792] *"İstanbul'un muhtelif semtlerinde, İslam hanımlarında gördüğüm sokak kıyafetleri pek mütenevvi' ve bunların pek çoğu İslamiyet'deki kâide-i tesettüre münâfidir. Kendilerinin çarşaf tabir ettikleri örtünün şekl-i hâzırı ekseriya en güzel*

ve ağır ipekli kumaşlardan bizim fistanları taklîden biçilmiş bir jupe ile bunun üzerinde bazen kenarları hurclarla da tezyîn olunan bir pelerinden ibarettir. Şu kıyafeti müslümanlaştırmak için bu pelerinin enseden i'tibaren bir parçasını kulakları haricde bırakmak üzere başa doğru getirerek tam tepe üzerine iğneleyiniz ve bir de umûmî olmamak şartıyla fistânın arkadan bel hizasını üzerindeki pelerine ve peçelerinin önden göğsü hizasını şık bir agraf ile az çok iliştiriniz, işte o kadar. Çehreye gelince bunun için de mestûrdur diyemeyeceğim. Çünkü hanımların peçe dedikleri nikâb, bizim vavaltdan farksız gibid*ir. Bazen bundan farklı olarak daha sıkça ve uzuncalarını kullananlar da vardır."*
Mustafa Asım, "Çarşaflar ve Peçeler," *Hanımlara Mahsûs Gazete,* No. 291-89, (20 Şabân 1318 \ 30 Teşrînisânî 1316 \ 13 December 1900), p. 3.

[795] *"Kadınlarımızın şâyân-ı mu'vâhize bir âdetleri vardır: Sokağa çıktıkları vakit velev ki çarşıya çıkmış olsunlar. - Zaten bunun da aleyhindeyiz ya! - Neleri var, neleri yok giyinip kuşanıyorlar. Bu hâl ne İslamiyet'e ne Nasraniyet'e muvâfıktır; hatta alafranga bile değildir. Diğer milletler bir nebze istisna edilseler bile bugün İngiliz ve Amerika kadınlarından kendini bilen takımı sokağa çıktığı vakit, dekolteyi bir tarafa bırakınız, dantelâ ve hurclarla müzeyyen ağır kumaşlı libaslarla değil, en sade, metîn ü zarif ve bâ-husûs kibarcasına mestûr bir kıyafetle çıkar."*
Mustafa Asım, "Çarşaflar ve Peçeler," *Hanımlara Mahsûs Gazete,* No. 291-89, (20 Şabân 1318 \ 30 Teşrînisânî 1316 \ 13 December 1900), p. 4.

[803] *"Şu mülâhazâta mebnî diyorlar ki; ricâl ile nisâya Amerikalılar'ın yaptığı gibi aynı sûrette terbiye verip de iki sınıfı bir gâyete sevk eylemek cem'iyyet-i beşeriyenin devâm-ı intizâmına muvafık olmayıp ricâl ile nisâyı müsabakaya davetle nisâyı tarîk-i tabiîden çıkarmaktır ve muttasıf oldukları nezaket ve halâvetten mahrûm etmektir."*
Zeynep Sünbül, "[Tâife-i nisvânın okuyup yazmakla tefennün eylemeleri…]," *Hanımlara Mahsûs Gazete,* No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 24 September 1895), p. 3.

[804] *"Evet, iş bu neticeye varırsa iyi değildir! Ama kadın erkek her biri kendi vazifesini bilip o yolda çalışırsa böyle bir netice-i muzırraya vâsıl olmaya asla mahal yoktur. Nisânın ricâlin vazifesine iştirâk ile onlarla müsâbakâta çıkışmaları mugâyir-i tabîat olmakla müsteb'addir, zira her birinin teşekkülât-ı bedeniyyesi vazifesiyle mütenâsip olduğundan, bunun hilâfına hareketten bir semere hâsıl olamaz."*
Zeynep Sünbül, "[Tâife-i nisvânın okuyup yazmakla tefennün eylemeleri…]," *Hanımlara Mahsûs Gazete,* No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 24 September 1895), p. 3..

[824] *"Zannıma kalırsa şu fikrim 'Hanımlara Mahsûs Gazete'nin fikr ü maksadına muhâlif değildir. 'Hanımlara Mahsûs Gazete' nisvân-ı Osmâniyenin, demin dediğim gibi mükemmel ev kadını, mükemmel âile reisesi, mükemmel valide olmalarını temennî ediyor, mesâîsini bu noktaya hasr ediyor."*

[818] Ahmet Reşit, "Monsieur Jules Bevoit'in Konferansı: Yirminci Asırda Kadınlar Ne Olacak?" *Hanımlara Mahsûs Gazete*, No. 86-288, (29 Recep 1318 \ 9 Teşrînisânî 1316 \ 22 November 1900), p. 3.

[825] *"Bir kadının en mukaddes vazifesi vezâif-i beytiyyesidir."*
Nigâr bint-i Osman, "Sa'y u Amel," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 1.

[826] *"Lakin memâlik-i mütemeddinede bugün kadınların vazifesi kolayca tayin olunabilir ki o da, kadın evinin sâhibesi ve müdiresi olmaktadır."*
Zeynep Sünbül, "[Tâife-i nisvânın okuyup yazmakla tefennün eylemeleri…]," *Hanımlara Mahsûs Gazete,* No. 7, (4 Rebîyyülevvel 1313 \ 11 Eylül 1311 \ 23 September 1895), p. 3.

[827] *"Bu vazife ise şahsın cemiyet-i beşeriyye arasındaki mevkî ve haysiyetine göre tebdîl-i şekl ü sûret edebilir. Meselâ maîyetinde birkaç kişi bulunan bir hâne sahibesinin umûr-i beytiyyesine nezâreti her gün tekerrür etmek şartıyla vakt-i zuhrdan sonraya kadar imtidâd edememesi tabiîdir. Kalan zamanı ise ne yolda imrâr etmek lâzım geleceğini düşünmek kadar müz'ic bir hâl olamaz."*
Nigâr bint-i Osman, "Sa'y u Amel," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 1.

[828] *"Dünyada en bedbaht mahlûk imâte-i vakt için izâa-i ömr eyleyendir. Hiçbir zeki ve yürek sahibi kadın tasavvur olunamaz ki umûr-i beytiyyesiyle iştigâli en büyük zevklerden, nimetlerden addetmesin."*
Nigâr bint-i Osman, "Sa'y u Amel," *Hanımlara Mahsûs Gazete,* No. 61, (24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 May 1896), p. 1.

[831] *"Ez-cümle bir ücret mukâbili istihdâm edilmekte olan hizmetçilerin emr-i istihdâmında isti'mâl olunan şiddet ve hiddetin devam ve ifâsı külliyen mugâyir-i insâniyedir."*
Naime, "Hüsn-i İdâre," *Hanımlara Mahsûs Gazete,* No. 24 (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 4.

[837] *"Hizmetçi kullanmanın yolunu bilmek bir ev kadını için elzemdir. Eğer bunu bilmezse hizmetçilerinden gördüğü istifâde kadar da saâdet-i hâlî noktasında zarar görür."*
"Hanım ile Hizmetçinin Münâsebeti," *Hanımlara Mahsûs Gazete,* No. 19, (16 Cemâziyyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 November 1895), p. 2.

[841] *"Kadınlar ev idaresine nazâret ederlerse pek çok faidesi görüleceği şüphesizdir. Avrupa'da ev idaresini külliyen kadınlar deruhte etmişlerdir."*

Fatma Rasiha, "Hanımlarımız ve Ev İdâresi," *Hanımlara Mahsûs Gazete,* No. 6, (30 Rebîyyülevvel 1313 \ 7 Eylül 1311 \ 20 September 1895), p. 5.

[847] *"Bir hanımkızda bulunması lâzım gelen hasâil-i mergûbe ise 'nazik,' 'sevimli,' 'güleryüzlü' olmaktır."*
Emine Semiye, "Cemâl-i Ma'nevî," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 1.

[856] *"Ta'lîm ve terbiye-i benât ne derece mükemmel olursa yahut ne yolda icrâ edilirse evlâd-ı memleket ilk hissiyâtı, ilk malûmâtı dahi bu yolda ve bu derece-i mükemmelede alacaklarından ve vâlidelerin evlât üzerine olan te'sîrât-ı ibtidâîyyesi zann olunduğu dereceden pek ziyâde olup hatta bu te'sîrât âhir-i ömre kadar devam edeceği itikâdı bugün hükemâ ve etibbâdan bir haylisinin de musaddâkı bulunduğundan kızların ta'lîm ve terbiyesi meselesi bir milletin ve bir memleketin istikbâli meselesi demektir."*
"Kızların Ta'lîm ve Terbiyesi Meselesi," *Hanımlara Mahsûs Gazete,"* No. 52, (13 Ramazân 1313 \ 15 Şubat 1311 \ 27 February 1896), p. 1.

[869] *"Kadınların tahsîl ve terbiyesine bir mülkün terakkîsi emrinde eşedd-i ihtiyaç vardır. Bir kavim, ailelerin birleşmesiyle hâsıldır. Ailede bir cüz, yani erkek müktesebât-ı ilmiyye ile tezeyyün edip kadın mahrûm kalırsa, o aile ve bunların terkip ettiği hey'et-i ictimâiyye de pek ileri gitmez. Tekmîl eczânın bir arada terakkîsi lâzımdır. Fikirli ve muktedir zatlar bir kavmin terakkîsini ölçüp biçmek için, kadınlarının derece-i müktesebât ve malûmâtını mikyâs tutuyorlar. Yanlış yapmış olmuyorlar. Kadın ne derece malûmâtlı olursa, onun âğûş-ı terbiyyetinde büyüyecek çocuk o kadar âlî terbiye görür. İleride mensup olduğu kavmin terakkîsine, saadetine çalışacak bu çocuktur. Bir kavimde kadınların terbiyesi, fazileti, hüsn-i ahlâkı, malûmatı ne kadar güzel ve metin olursa, umûmen efrâd o derece güzel ve sağlam bir terbiye ve ilm-i esâsî üzerine büyümüş olur. Kadınlar mâder-i insâniyyettirler. Bunların terbiye ve tahsîli âtîde bir kavmin saadet hâlini temin eder."*
"Tahdîs-i Ni'met – Ta'yîn-i Meslek,'' *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 2.

[871] *"Velhâsıl kadınlarımızın mizâcına hizmet etmek ve ev idâresinde, çocuk terbiyesinde ve âilelerinin saâdetini te'mîn cihetinde muavenette bulunmakla beraber umûm Osmânlı hanımlarının tevsî-i ma'lûmâtına hizmet etmek niyyet-i hâlisânesindeyiz."*
"Tahdîs-i Ni'met – Ta'yîn-i Meslek,''*Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 3.

[881] "*Bundan birkaç sene evvel memâlik-i mahrûsada inâsa mahsûs bu derece muntazam mektepler yoktu ve husûsiyle muâllimler her hâlde zükûrdan idi. Avrupa'da olduğu gibi bugün pây-i taht-ı saltanat-ı seniyyede erkekler derecesinde terbiyeyi ve şarkta dahi hemcinslerini derece-i âliye-i maârifte isâl edecek istidâdı hâiz kızlar yetişiyor."*

"Şûrâ-yı devlet-i mülkiyye dâiresi a'zâ-yı kerâmendin devletlü..." *Hanımlara Mahsûs Gazete,* No. 102 (7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 March 1897), p.1.

[882] *"Sinop hanımlarında maârif fikri yeni uyanıyor. Zaten inâs mekteb-i ibtidâîyeleri bu bâbda iş görecek bir halde bulunmuyor. Muallimeler evlerinde yirmi otuz toplanmış, eski usulde tedrîsle vakit geçiriyor. Nûr-ı maârifin memâlik-i pâdişâhînin her köşesinde parladığı şu devr-i terakkîde Sinop inâs ibtidâîlerinin hissemend olamaması evliyâ-yı etfâlin âdem-i tekayüdlerinden neş'êt ediyor. Oğlunu ibtidâîye, idâdîye tahsîlâtına teşvîk eden pederler kızını asla ta'lîmden hissedâr etmiyor. Evlâd-ı inâsa ta'lîmgâh olacak bir mekteb-i ibtidâîye mefkûdiyeti başlıca bu hâle sebep oluyor. Bütün talebe muâllimenin keyfiyle hareket ediyor. Dört beş sene tahsîle gayret eyleyen, ancak Kuran-ı Kerîm tilâvet edebiliyor. Komşulardan birisinin kerîmesi, Hanımlara Mahsûs Gazete'yi bir türlü okuyamadı. İstanbul'da ise mini mini kızlarımız pek selîs okuyorlar idi. Her halde burada geri kalmış olan maârifin teâlî ve terakkîsini teshîl edecek vesâtin ibzâlini merci-i âlisinden niyâz eylerim."*
Bebekli M. Semiha, "Sinop, Karadeniz sahilinde on üç bin nüfuslu…" *Hanımlara Mahsûs Gazete,* No. 100, (16 Ramazân 1314 \ 6 Şubat 1312 \ 18 February 1897), pp. 6-7.

[889] *"Kerimem yedi yaşında Esma Neziha cariyeleri bir buçuk sene müddet Eyüp'de mahalle mektebine devam ettiği halde birkaç defa Amme cüzünü tekrar ettiği sûrette dahi yine bir gûna hurûfât ve kıraat öğrenemediği nazâr-ı dikkatimi celb olmuş ve bunun üzerine kendisini bundan üç mâh mukaddem Eyüp'de Kızıl Mescit Mahallesi'nde kâin kızlar rüştîyyesine kayd ve kabul ettirmiş idim. Şu az bir müddet yani üç mâh zarfında çocuğun fevkalade denecek derecede kıraatinde mümârese peydâ eylediği maa'l-iftihar görülmüş ve bu da mükemmel Elifba-yı Osmânî'nin güzel tertîp edilmiş olmasından neşet etmekle beraber mekteb-i mezkûr muâllime-i evveli Nebiye Hanım ve muâllime-i sâniyesi Ahsen Hanım ve muâllime-i sâlisesi Fatma Hanımlar'ın dahi bu kadar az bir müddet zarfında böyle küçük çocukların terakkîlerine ve cidden iktisâb-ı mümârese eylemelerine sa'y ve gayret etmeleri sez'â-vâr-ı takdîrât-ı azîme bulunmuş olduğundan lütfen bu bâbdaki teşekkürümün muhterem gazetenize dercini ricâ ederim."*
Köprübaşında Polis Eyüp Sabri, "Varaka," *Hanımlara Mahsûs Gazete,* No. 64, (22 Zilhicce 1313 \ 23 Mayıs 1312 \ 4 June 1896), p. 7.

[908] *"… Bundan başka Maârif Nezâret-i celîlesince bilhassa Dârülmuâllimât programlarının ıslahı için terbiye-i etfâl fennîne en ziyâde vukufu olan ve terbiye-i nisvânniye husûsunda umûmen tahsîl ve ta'lîm emrinde tecrübe ve dikkati bulunan zevattan ibâret bir komisyon teşkîl olunup uzun müddet bu komisyon tetkîkatta bulunmuştur. Şu noktalar ispat ediyor ki Nezâret-i Celîle-i Maârif'çe nisvânın ta'lîm ve terbiyesi husûsu gayet mültezem olup bu bâbda bir an tetkîkat ve icrâattan da hâlî kalınmamaktadır. Gerek Dârülmuâllimât ve gerek mekâtib-i rüştîyye-i inâs yeni programlarının tanzimi ikmal olunarak mevkî'-i icrâya vaz' olunduğu zaman mea't-takdîr bunlardan ve semeresinden bahsetmek arzûsunu muhâfaza etmekle beraber…"*

"İnâs Mekteplerinde Bazı Islâhât," *Hanımlara Mahsûs Gazete,* No. 46, (22 Şabân 1313 \ 25 Kanûnisânî 1311 \ 7 February 1896), p. 2.

[909] *"Her ne kadar Avrupa nisvânının ta'lîm ve terbiyesi emrinde düşünülmüş maddelerin ve mevkî'-i icrâya konulan husûsâtın hemen aynen burada dahi kabulünü ve bilhassa inâs mekteplerimize tatbikini asla tavsiye edemediğimiz gibi, bu cihette birçok mahzûrlar dahi mütalâa edenlerdeniz, fakat aynen kabul olunamayan bir hüsn-i tedbîrin istifâdeli noktalarını bulmak da mümkündür."*
"İnâs Mekteplerinde Bazı Islâhât," *Hanımlara Mahsûs Gazete,* No. 46, (22 Şabân 1313 \ 25 Kanûnisânî 1311 \ 7 February 1896), p. 1.

[915] *"Dârülmuâllimât ve Kız Sanâyi Mektebi gibi büyük dârü't-tedrîsler, inâsa mahsûs rüştîyyeler ve ibtidâîler gibi mektepler Osmânlı kadınlarının terbiye ve tahsîli için küşâd edilmiş ve sâye-i şâhanede miktarı çoğaltılmıştır. Bunlardan yetişen hanım kızların iktisâb-ı feyz ve terakkî ettikleri, ulûm ve fünûn-ı mütenevviadan behredar oldukları nazâr-ı iftiharla görülmekte bulunmuştur. Hanımlarımızın şuabât-ı ulûm ve fünûnda ileri gitmeyi arzû' ettikleri hâlde muvaffakiyetleri, zekâvet ve fetânet-i fevkalâdeleri sâyesinde şüphesizdir."*
"Tahdîs-i Ni'met – Ta'yîn-i Meslek,''*Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 2.

[924] *"Haml bir kadının devre-i hayatiyyesinde en mühim bir zamandır. Kadının en büyük şerefi validelik olduğu gibi en mühim vâzife-i hayatiyyesi de valide olmaktır. Bu vâzife-i hayatiye semere-i ömrün rahm-ı madere düştüğü dakikadan i'tibaren başlar."*
"Hamile Kadınlar Nasıl Vakit Geçirmeli!" *Hanımlara Mahsûs Gazete,* No. 79-281, (9 Cemâziyyelahir 1318 \ 21 Eylül 1316 \ 4 October 1900), pp. 1-2.

[937] *"Medîne-i Münevvere'ye kâbile tayin olunan Hayriye Hanım'a bin kuruş maaş tahsîs olunmuştur. Hayriye Hanım, Mekteb-i Tıbbiyye-i Şâhâne'den bâ-diploma neş'et eylemiştir."*
"[Dahili Havâdis]," *Hanımlara Mahsûs Gazete,* No. 42, (8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 24 January 1896), p. 6.

[956] *"Dilsiz ve âmâlar mektebinin Maârif Nezâret-i celîlesince programı tanzîm olunmuş ve bu program mucibince dilsiz mektebi için beş âmâlar mektebi için dört sene müddet-i tahsîl vaz' edilmiştir.*''
"Haber,'' *Hanımlara Mahsûs Gazete*, No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), p. 6.

[959] *"Sevgili padişahımızın sâye-i şâhânelerinde erkek âmâ ve dilsizlere mahsûs mektepler açıldı. O mektebe devam edenlerin içinde benim gibi âmâlar olduğu hâlde onlar mümkün mertebe okuyacaklar, yazacaklar. Ne mutlu… Âh benim kadınlığım bu mekteplerde okuyamama sebep oldu."*

Rânâ bint-i Saffet, "Muharrir Beyefendi!" *Hanımlara Mahsûs Gazete,* No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), p. 5.

[967] *"İstanbul'da Cağaloğlu yokuşunda, Acı Musluk Mahallesi'nde, Kafesçi Sokağı'nda doğramacı dükkânının karşısında kâin hâne-i mahsûsadaki mademoiselleler tarafından tâlip olanların hanelerine gidilerek cins ve mezhep tefrîk olunmaksızın küçük erkek ve kız çocuklarına Türkçe, Fransızca, İspanyolca, derecât-ı mütehâlife ve mütefâviteden ders verilmekte .."*
"İlan," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 43, (12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 January 1896), p. 2.

[968] *"Kız ve erkek çocuklarına tedrîsât-ı rüştîyye ve idâdîyeden ve Fransızca'dan kendi hanelerinde ders verdirmek isteyenlere muktedir ve gayûr bir muâllim tavsiye ederiz. Arzû buyuran köprübaşında vâlide kıraâthânesi sahibi Yanko Efendi'ye mürâacat buyursun."*
"Mübâdi-i Fünun ve Fransızca Muallimi," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 55, (11 Şevvâl 1313 \ 14 Mart 1312 \ 26 March 1896), p. 3.

[969] *"Bir İslâm hanımı Fransızca okumak arzûsunda olduğundan Fransızca'ya lâyıkıyla vakıf olan bu lisandan ders vermek isteyen İslâm hanımlarının idârehânemize müracâat etmeleri ilan olunur."*
"[İlan]," *Hanımlara Mahsûs Gazete,* No. 37, (20 Receb 1313 \ 25 Kanûnievvel 1311 \ 6 January 1896), p. 6.

[976] *"Mevsim-i baharda bir gün şems-i âlem-tâb henüz âlemi tenvîre başlamamıştı. Kızıltoprak'da bir köşkün bahçesinde henüz on üç yaşlarında bir sâhibe-i melâhat ve perî-i sâhib-i sabâhat eline geçen çiçekleri koparıyordu. Bu kızın sarı ve gayet gümrah saçları çıplak omuzlarına perişan bir halde dökülmüş, semâvî, iri, latîf gözlerini bile setretmekte olan, giysilerinin renginden biraz koyu ve kıvırcık ve sâye-âver müjgânları güzel simasına bir kat daha letâfet ve halâvet vermekte bulunmuş idi. Vâsi' alnı şiddet-i zekâsını göstermekte idi. Kumral kaşları aşağıya doğru inmiş ve uçları kemâl-i azametten nâşî tekrar yukarıya kalkmıştı. İsmi Seher idi. Seher eline geçen çiçekleri ve gülleri koparıp odasına gitti ve bunlardan bir gerdanlık yapıp boynuna taktı. Ba'dehû endâm âyînesinin karşısına geçip çiçekler perisine benzediğini görmüştü. Hemen vâlidesinin odasına gitti. Vâlidesi Melek Hanımefendi uykudan henüz kalkmış, cariyesinin yardımıyla elbisesini iktisâ etmekte bulunmuş idi. Seher kendini vâlidesini âgûş-ı şefkâtine atıp:*
-Anneciğim! Sevgili Vâlideciğim! Çiçekler bana yakıştı mı? dediğinden, vâlidesi de:
-Kızım! Sevgili kızım! Ne giyer ve ne takarsın da yakışmaz? Derslerine bakıyorsun değil mi iki gözüm? Haydi odana git de ben de giyineyim, dedi.
Seher kalkıp odasına gitti. Gece kostümünü çıkardı. Leylâkî bir Frenk gömleği ve altına siyah bir jupe giydi. Kumral saçlarını kendisi öremediğinden dadısı ördü ve arkasına salıverdi. Saçları dizlerine kadar uzanıyordu. Kahvaltısını etti. Müteakiben pederinin odasına gitti ve elini öperek:
-Sevgili pederim, bugün rahatsız değil misiniz?
-Hayır sevgili yavrum. Dersini ne zaman okuyacaksın?

-Şimdi pederim. İşte gidiyorum, deyip dershâne ittihâz ettiği bir salona girdi. Orada mademoiselleini kendine muntazar buldu.

-Bonjour mademoiselle!

-Bonjour mademoiselle.

-Haydi Jeanne, derse.

-Haydi sevgili mademoiselle, ben de hazırım, dedi.

İkisi de muntazam bir masa önüne oturdular. Seher dersini okudu. Jeanne, Seher'i alkışlayıp:

-Mademoiselle maşallah! Ne kadar çabuk terakkî ediyorsunuz?

-Jeanne! Sen benle istihzâ ediyorsun.

-Estağfurullah mademoiselle.

Jeanne:

-Biraz da resim yapalım. Şimdi muâllim gelir, dedi ve müteâkiben resim sehpasının önüne gitti. İşe başladı. Yarım saat sonra bir cariye gelip:

-Küçük hanımefendi, resim muâllimi gelmiş.

-Pekâlâ buyursunlar." deyip tuvalet odasına geçti. Dadısının yardımıyla güzel bir yeldirme giyip başına da ince bir başörtüsü örttü. Tekrar salona girdi.

-Bakınız, resim yapabilmiş miyim?

-Baktım, hakikaten pek güzel olmuş.

-Sayenizde efendim.

Seher'in tersîm ettiği tablo çiçekler arasında bir mülâkatı gösteriyor idi. Seher bu resmi yapmaya da muvaffak olmuştu. Sehpanın yanına geldiler. Seher eline bir fırça aldı ve kemâl-i mahâretle işe başladı. Muallim Efendi defaatle alkışladı. Resim dersi zamanı olan iki saat de geçti, yemek çanı çalındı. Yemeğe indiler. Taamın hitâmından sonra piyano muâllimesi Madeleine geldi. Piyano dersi de hitâm-ı pezîr oldu. O gün Cuma olduğundan Fenerbahçesine gitmek için arabayı hazırlatıp Jeanne, Seher ve Seher'i dadısı arabaya râkiben Fenerbahçesine azîmet ettiler. Akşama kadar gezip eğlendiler. Eve avdetlerinde biraz mağmûm idi. Seher'in bu mağmûmiyetine sebep amcazâdesi Fevzi Bey'in o gün hasta olduğunu haber alması idi. Seher on yaşından beri Fevzi'ye karşı kalbinde bir his beslemekte ve bu hissin ziyâdeleştikçe ziyâdeleşmekte olduğunu görmekte idi. Bir ay sonra Fevzi Bey tamamıyla kesb-i âfiyet ettiğinden Seher de evvelki gibi şakraklığa başladı. Bir gün Seher piyano muâllimesinden ders almakta idi. Birdenbire salonun kapısı açılıp Melek Hanımefendi içeri girdi ve Seher'e:

-Sevgili kızım, giyin de misafirlerin yanına gel, dedi.

Ağustos olmak münasebetiyle o gün hava pek sıcak idi. Üzerindeki elbiseyi çıkarıp dekolte, sade bir elbise giydi. Saçlarını da perişan bir halde omuzları üzerine sarkıttı. Gerdanının açık kalan mahalline ufak bir gerdanlık taktı. Seher'i bu haliyle gören, insan değil bir melek sanırdı. Seher bu tavr-ı masûmâneyle odaya girdi ve misafirlere mahcûbâne birer temennâ edip orada bulunan ve kendi mahsûl-ı dest-i mahâreti olan bir sandalyeye oturdu. Misafirler yavaş yavaş bir şeyler fısıldaşmakta idiler. Seher buna fevkalâde taaccüb etti. Kendisine pek dikkatli bakmaya başladıklarından utanıp kendini dışarıya dar attı. Gelen hanımlar (...) Paşa'nın haremiyle kâhya kadın idi. Seher için gelmişlerdi. Seher'in bundan asla haberi yoktu. Görücüler Seher'i beğendiler, fakat Seher'e işten nikâh gününe kadar haber vermediler. Seher evin içinde vukûta gelen telâşlara bir mânâ verememekle beraber esâsını kimseye de sormuyor idi, zirâ kendine ait bir şey yok zannediyordu. Nikâh günü sabahleyin erkenden terzi gayet mükemmel bir elbise getirdi. Seher vâlidesine dedi ki:

-Anneciğim, bu elbise pek hoşuma gitti. Teyzezâdemin düğününde giysem olmaz mı?
Melek Hanımefendi:
-Seherciğim, bugün kendi nikâhında giy de Atiye Hanım'ın düğününde de daha âlâsını giyersin, dedi.
Seher bu sözden fevkalâde müteaccib ve meyus oldu ise de kimseye bir şey söylemedi. Biçâre kız kendi kendine:
-Eyvah, Fevzi'de Almanya'da. Ben şimdi ne yapacağım, ne yapayım. Mâdem ki Fazıl Bey'i ebeveynim bana münâsip görmüşler, ben de zevcimden başka kimsenin muhabbetini gönlüme idhâl etmeyeceğim. Kalbimi yalnız zevcime hasredeceğim, diyordu.
Nikâh oldu. Düğün de ilkbaharda icrâ olundu. Seher Fevzi'yi hatırından külliyen çıkardı. Yahut öyle görünüyordu. Biçâre Seher, zevcinin mesûdiyetini temîn için kendini ebedî surette dâğdâr-ı hüzn ü keder eyledi!..."
"Nâfizzâde M. Nigâr, "Çiçekler Perisinin İffeti," *Hanımlara Mahsûs Gazete,* No. 66, (6 Muharrem 1313 \ 6 Haziran 1312 \ 17 June 1896), pp. 4-5.

[996] *"Avrupa âilelerine taklîd-i hareket etmek ve ahkâm-ı dinniyemiz ve âdet-i milliyemiz Avrupa'ya her zaman başka olduğu halde onların tarz-ı mâişetinden hisse kapmak bizim için hoş ve muvâfık bir yol değildir."*
"Çocuklarda Teşebbüs-Zevcelerde Kâbiliyet," *Hanımlara Mahsûs Gazete,* No. 13, (25 Rebîyyülevvel 1313 \ 2 Teşrînievvel 1311 \ 15 October 1895), p. 1.

[1004] *"'Âdât,' hayât-ı maddiye ve ma'neviyemize te'sîr eden bir kuvvettir. Efsûnlara, büyülere, kocakarı tandırnâmelerine velhasıl tütsülere inanan bazı hanımların bu halleri muktezâ-yı i'tiyâd değil de nedir?"*
M. Semiha, "Âdet ve Tesâmuh," *Hanımlara Mahsûs Gazete,* No. 59, (10 Zilkâde 1313 \ 11 Nisan 1312 \ 23 April 1896), p. 4.

[1008] *"Çiçek illeti etfâle araz olan hastalıkların en fena ve en tehlikelisidir. Koleradan daha beterdir denilirse mübalağaya haml edilmemeli."*
Âile Hekimi, ''Çocuk Hastalıklar: Çiçek Aşısı,'' *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 3.

[1009] *"Yüzlerce binlerce etfâl, kör ve dilsiz oluyorlar veyahud yüzleri mahv ve harab oluyor. Sebebi peder ve vâlidelerin dikkatsizliği."*
Âile Hekimi, ''Çocuk Hastalıklar: Çiçek Aşısı,'' *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 4.

[1010] "*Bunlara sorunuz. Akılları ermediği halde "efendim ehemmiyetsizdir. Buna dışarı hastalığı derler. Gelip geçer. Buna hekim ne yapacak?"*
Âile Hekimi, ''Çocuk Hastalıklar: Çiçek Aşısı,'' *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 4.
[1012] *"Evveliyadları her yerde aşı memûrları lüzûmu derecesinde bulunmuyordu. Fakat bunun ehemmiyeti hasebiyle cüzziyattân külliyâta kadar en ufak bir nokta bile*

nazâr-ı hümâyûnlarından dûr kalmayan sevgili ve merhametli padişahımız veli'nimet-i bi-minnetimiz efendimiz hazretleri mekteb-i tıbbiye-yi şâhâne civarında (bir telkîhhâne) te'sîsini fermân ve bu husûsta lâzım gelen tedâbir ve vesâitin icrâsını da emr ü irâde buyurmuşlardır. Bu günkü günde her memlekette aşı memûrları vardır. Gerek şehrimizde ve gerek vilâyyât-i şâhânede bulunan aylıklı aşı memûrları sâye-i şâhânede vazifelerini bil-icrâat ifa eyledikleri halde bir peder ve ya vâlide çocuğunu niçin aşılatmak zahmetine girmesin."
Âile Hekimi, ''Çocuk Hastalıklar: Çiçek Aşısı,'' *Hanımlara Mahsûs Gazete,* No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 4.

[1020] "*İnek sütü küçük çocuklar için pek kuvvetlidir. Ya içine ne katmalı? İhtiyâr vâlidelere sorarsanız 'bunu kat şunu kaynat, suyunu karıştır' gibi size bin münâsebetsiz şey söyler. Her şeyden ala çocuk bir aylık iken süte yarı yarıya iyi su katmalı. İkinci aydan dördüncü ayın nihâyetine kadar çocuğun kuvvetine göre üçte bir veya dörtte bir su katmalı. Altı aylık olunca saf süt vermelidir*."
Âile Hekimi, "Çocukların Yiyecekleri," *Hanımlara Mahsûs Gazete,* No. 20, (19 Cemâziyyelevvel 1313 \ 26 Teşrînievvel 1311 \ 7 November 1895), p. 4.

[1022] *"Münif Paşa'nın yanı sıra, Edhem İbrahim Paşa, Sadık Rıfat Paşa, Ahmet Mithat Efendi ve Samipaşazade Sezai gibi başka yüksek rütbeli Osmanlı devlet adamları da vardır."*
Cüneyd Okay, *Osmânlı Çocuk Hayatında Yenileşmeler (1850-1900),* pp. 54-55.

[1031] ''*Her şeyin mebdei iyi olmalı ki sonu da iyi gelsin. Bir çocuğun terbiye-i ibtidâîyyesi yolunda bulunmaz ise büyüdüğünde hiç de adam olamaz. Onun için çocuk diyip geçmemeli. Belki vâlideyn bütün dikkatini sarf edip onları itina ile büyütmeye çalışmalıdırlar. Tekrar be-tekrar ihtâr ederiz ki etfâlin saf ve pak kalplerine kibir ve enâniyetin duhûlüne asla müsaade edilmemelidir*.''
Emine Semiye, "Vâlidelere Nasihat: Tekebbür," *Hanımlara Mahsûs Gazete,* No. 85, (29 Cemâziyyelevvel 1314 \ 24 Teşrînievvel 1312 \ 5 November 1896), p. 1.

[1033] *''Bir hanım kızda bulunması lâzım gelen hasâil-i mergûbe ise 'nazik,' 'sevimli,' 'güleryüzlü' olmaktır. Buna da hîn-i sabâvette alışılır. Bu cihetle terettüb edecek kâffe-i mes'ûliyyet vâlidelere âid bir keyfiyyettir.''*
''Fusûl-i erbaanın en lâtifi bahar ise hayat-ı beşere revnak-bahş olan da âdâb u hicâbla müzeyyen benât-ı iffet-i simâttır. Bunun içindir ki hanım kızların yalnız ta'lîm ve tahsîllerine emek verilmekle iktifâ olunmayıp âdâb ve nezâketi de hengâm-ı tufûliyyetlerinde kalb-i nermînlerine idhâle sarf-ı mesâî etmelidir.''
Emine Semiye, "Cemâl-i Ma'nevî," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 1.

[1034] *''Büyükleri uygunsuz bir halden men etmek istedikleri zaman 'Sen karışma!' cevabını veren sıbyâna söylediği sözün fenalığını tefhîm edip daima büyülerine hürmet, hemsinlerine muhabbetle muamele etmeleri tenbîh olunmalıdır. Daha küçük yaşında mütekebbirâne salınarak kimsenin elini öpmek istemeyen etfâli tevâzua*

icbâr etmelidir. Tab'an mütevâzı' olanı haline bırakmalıdır ki ileri de yılışık olmasın.''
Emine Semiye, "Cemâl-i Ma'nevî," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 1.

[1038] *''Kadınlar umûr-ı beytiyye ile meşgûl bulunduktan sonra daha başka nice nice vezâifi ifâya çalışacaklar! Çocuk büyütmek, onun tahsîli, hüsn-i terbiyesi hep onların himmetiyle olacak. Denebilir ki: Bir âilede pederin çocuğa karşı vazifesi pek mahdûttur. Çocuk ilk kelâmâtı anasının ağzında işitecek... Yani eyyâm-ı hayâtına vâlidesinin sözleriyle girecektir. Anasının gözünden kendi kalbine kadar nüfuz eden hiss-i şefkat ile söz söylemeye, okumaya hatta sâhib-i fikr olmaya başlayacaktır... Anaların bir nazârıyla görülecek iş hiçbir şeyle görülemez. Çocuk vâlidesine gayet tatlı ve ma'sûm olan bakışıyla 'Anne!' der. Vâlidesi de cevaben 'Çocuğum!' der. Bu iki sözün hâsıl ettiği te'sîri çocuk üzerinde ikâz edecek âhar bir şey mutasavver midir?''*
"Bir İslâm Kadınındaki Zekâ Yahut Bir Muhteria!: Birinci Kısım 'Mütalâa,' ikinci kısım 'Vak'a-i sahîha','' *Hanımlara Mahsûs Gazete,* No. 8, (7 Rebîülâhir 1313 \ 14 Eylül 1311 \ 27 September 1895), p. 5.

[1040] *"Dadı! Bir çocuğun himâyesini büyütmesini vâlidesi yerine deruhte eden kadın! Fakir âilelerde çocuğunun emzirilmesi nasıl olursa olsun vâlidesinin himmetine kalacağı gibi büyütülmesi de yine vâlidenin emeğine ihtiyaç gösterir. Fakat biraz veya ziyâdece servet ve sâmânı olan ve mâişetinde ferâh ve vus'atı bulunan âilelerde vâlide hânesinin reisesi ve müdîre-i umûru olmakla beraber bir zîneti bulunduğundan ve ev içi vezâifiyle münâsebât zevciyyesinde ve ahbâ ve odasıyla münasebatında çocuk bakmakla iştigâl pek ziyâde hem vaktini inhisâr edip hem de pek ziyâde eziyet vereceğinden vâlide çocuğunu başka başka bir kadının yed-i emânetine ve tesâhub'una tevdî' eyler."*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 1.

[1042] "*Hüsn-i niyyetle icrâ olunan her iş hatadan sâim olmak lazım gelmez. Çocukları dadılara tevdî' etmekte de bilinerek ve pek çok defa bilinmeyerek büyük hataya düşülür."*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 1.

[1043] *"Âilelerimiz içinde dadıların terbiye ve hamiyetine tevdî' olunduğu cihetle çocukların terbiyesinde servet tavr ü hareketinde neşv ve nemâ-yı vücûdunda hayli kusurlar zâhir olunduğu bizce gayr-i kâbil-i inkâr bir hakîkattır."*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 1.

[1044] "*Kendi âilesini terk eden yahud âileden çok zâmandan beri mahrûm bulunan kadınlar biz de dadı sıfatını teşkîl ederler."*

"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 2.

[1045] "*Çocuk büyütecek olan dadı evvela bir vâlideden ve bir pederden muamele-i müşfikâne görmüş ve çocukluk devrini bir âile arasında geçirmiş olmalı ki o hissiyatı çocuğa da intikâl ettirebilsin. Yoksa âile hissinden mahrûm ve çocuk iken ana ve babasından gördüğü muâmeleye ve onlara karşı mütehassis olduğu hisse bi-gâne olan dadıdan ne fâide beklenir?"*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 2.

[1046] "*Eğer meziyetce ve terbiyece o hanımından aşağı bir mertebede ise - Ekseriya böyle olur. - Yazık değil mi ki hasâil-i insâniyye ve âile terbiyesini ve şefkatini pek küçük yaşında intisâb etmeleri lazım gelirken yavrucaklar böyle meziyeti ve terbiyesi ana ve babasının terbiyesinden pek çok aşağı bir kadının elinde kalsın."*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 2.

[1047] "*Çocuğun pek küçük yaştan başlayarak tıynetine ve fıtratına girmeye başlayan ahlak öyle çabuk değişmez ve bunlar esas olur."*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 2.

[1048] "*Lakin şunu da söylemeyelim mi ki büsbütün dadıların himâye ve sahâbetine tevdî' edildiği için nice bebecikler bir takım arızalara uğramışlardır. Öyle insanlar var ki ömrünün nihâyetine kadar süren bir noksan-ı bedene uğramışlar arka kemikleri çıkmış yahud bir kol sakat kalmış bunlardan İstanbul içinde bir kaçı – ma'lûmumuzdur- dadıların çocuk iken ya merdivenden düşürmesinden yahud kundağını bir tarafa çarpmasından ileri gelmiştir."*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 2.

[1049] "*Bir dadı tünd çehresiyle çocukları uslu bulunduruyor. Çocuğu uslu bulundurmak onu korkutmak ve korku ile bir huyu serbestçe icrâdan alıkoymak değildir. Bu hal çocuğuna hüsn-i terbiyeye değil riyâyı öğretir. Hiçbir zaman bir dadı bir çocuğun kabahati görülürse ona karşı cezâyı şefkat ve muhâbbet-i maderâne ile ta'dîl ve tevzîn etmeği bilmez."*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 2.

[1050] "*Dadılar sınıfına yine avrupadan gelen ve yahud yerlilerimizden bulunan mürebbiye (instructrice)ler dâhil değildir. Bunlar ayrıca şayân-ı tedkikdir."*
"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), p. 2.

[1057] "*Kadınların muhâfaza-ı hüsn-ü ânına, tezyîd-i cemâline vasıta olan şeyleri büsbütün nazâr-ı tahkîrle görmüyoruz. Lakin niçin bunlar akl ve hikmet dâiresinde olmasın. Yani niçin bu tezyîd-i cemâl akl ve fikrin kabûlüne mahzâr bulunmasın. Bir latif çehrede tabiî bir câzibe, bir ahenk var. Lakin o câzibe ve o ahengi husûle getiren nedir? Gözleri, kaşları, kirpikleri, ağzı ayrı ayrı güzel bir simâ görülür. Lakin heyet-i mecmûasında bir letâfet-i câzibedâr bulunmaz. Fakat her noktası itibâriyle güzel görülmeyen bir simâda fevkalade bir melahat bir hüsn-ü ân fark olunur. Bu nedendir? Hatta birinci sınıftan pek güzel olanlara bazen soğuk güzel derler, zebân-dırâz olanlar bir heykele benzetirler. Öyle zann olunuyor ki bir insânın kuvâ-yı akliye ve fikriyesinde ve ihtisâsâtında ayrıca bir güzellik vardır, yani bir de letâfet-i maneviyesi bulunur."*
"Letâfet-i Tabiiye – Letâfet-i Sınâiyye," *Hanımlara Mahsûs Gazete*, No. 10, (18 Rebîyyülevvel 1313 \ 21 Eylül 1311 \ 8 October 1895), pp. 1-2

[1058] *"Cemâl-i ma'nevî boya ve düzgünlerle husûle gelmeyip etfâlde husûsen evlâd-ı inâsda, daha bir gonca-i ümîd iken onlara telkîn edilecek niyet-i hâlisâne ve ta'lîm edilecek harekât-ı nâzikâne vasıtasıyla peyda olur. Zaman onları hadd-i kemâle vasıl edince şahsen güzel de olmasalar ifâdelerindeki halâvet, muâmelelerindeki letâfetten cemâl-i ma'nevîleri o derece tâbdâr olur ki hüsn-i zâhirîye kapılan kimselerin kulûbu bile cemâl-i ma'nevîye meclûb olur kalır."*
Emine Semiye, "Cemâl-i Ma'nevî," *Hanımlara Mahsûs Gazete,* No. 56, (18 Şevvâl 1313 \ 21 Mart 1312 \ 2 April 1896), p. 1.

[1061] *"(Toilette) yerine biz çeki düzen dedik. Bu serlevha ile lavantalardan, pudralardan, kokulardan bahs etmek istiyoruz. Umûmiyetle süs ve ziynet hakkında ayrıca makalelerimiz var. Bunları sırası geldikçe derc ederiz."*
"Çeki Düzen," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 10 September 1895), p. 8.

[1062] *"Gliserin beyaz renkte zeytinyağı gibi koyuca bir mâîdir. Eczahanelerin hepsinde bulunur. Evlerimizde kullanıldığını görüyoruz. Ellerde hâsıl olan çatlaklar ve kırışıklar için sürülür. Yüzdeki ufak tefek sivilcelere ve kızarıklara da iyi gelir. Kışın gliserin daha çok kullanılır. Çamaşır yıkayan ev kadınları, hizmetkârlar, çamaşırcılar da bunu kullanıyorlar."*
"Çeki Düzen," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 10 September 1895), p. 8.

[1063] *"Şu var ki her deri gliserini kaldırmaz 'Canım el çatlaklarına gliserin iyidir dediler. Aldırdım. Sürdüm. Büsbütün fena geldi' diyen hanımlar vardır. Bu şikâyetler de doğrudur. Gliserin çabuk suyu çeker, ele sürüldüğü ve deri nazik olduğu deriye lazım gelen rutubeti tamam tamamına çeker, deri de gerilip çatlar ve kızarır. Gliserin ile hayır yapayım derken şer işlenir."*
"Çeki Düzen," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 10 September 1895), p. 8.

[1064] "*Bunun için gliserin isti'malinden vaz geçmemeli. Su ile karıştırıp sürmeli. En iyisi bir küçük şişenin üçte birini gliserin, üçte birini su ve birini de kolonya suyu (eau de cologne) ile doldurmalı ve iyice çalkalayıp kızarıklar üzerine bunu sürmeli. Bu zaman deriye zarar vermez. Güzel te'sîr gösterir."*
"Çeki Düzen," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 10 September 1895), p. 8.

[1065] *"Yüzün harâretini almak için su içine biraz sirke döküp yıkamak usâlüne rağbet olunurdu. Avrupa'dan türlü türlü şişeler içinde kokulu sular gelmeye başlayalı hanımlarımız bunlara rağbet gösterdiler. Bunlarla güzel çehreleri yıkıyorlar. Birçok da paralar bu uğurda sarf olunuyor. Hâlbuki Avrupa'dan gelen sirkelerin çoğu (hâmız-ı hal) denilen bir maddeden yapılır. Nasıl limondan bir nevi toz çıkarıyorlar ve ismine limon tozu diyorlarsa (hâmız-ı hal) cismine de sirke tozu demek câizdir. Bu madde deriyi kurutur. Zarar verir. İbtida serinletirse de sonra da derinin buruşmasına sebep olur. Yani hâllerimiz bunların çokça isti'mâliyle vaktinden evvel ihtiyar görünüyorlar. Yüz yıkamak için güzel bir sirke yapmak yolunu ta'rîf edeceğiz."*
"Çeki Düzen," *Hanımlara Mahsûs Gazete*, No. 3, (20 Rebîyyülevvel 1313 \ 28 Ağustos 1311 \ 10 September 1895), p. 8.

[1066] *"Eğer yüzde kan birikmesiyle bir takım harâret ve kabartılar varsa sıcak su kullanmalı. Bir insan bir müddet sıcak bir yerde bulunursa yüzünü soğuk suyla yıkaması iyi değildir. Yüz sabunsuz olarak ılık su ile yıkanılır, mutlaka hafifçe pudra sürülüp on, on beş dakika böylece bırakılır."*
Âile Hekimi, "Çekidüzen Odası: Yüz Nasıl Yıkanılır?" *Hanımlara Mahsûs Gazete*, No. 19, (16 Cemâziyyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 November 1895), p. 6.

[1072] *"Her on günde bir günü tamamıyla yatakta geçiririm. Uyanıncaya değin karyolamda bulunurum. Kalkar sıcak su ile bir kere yıkandıktan sonra tekrar yatağa girerim. Öğle taamını yer ve uyumaya başlarım. Eğer uyuyamazsam, gözlerim kapalı olarak bir şey düşünmeksizin akşama kadar böyle kalırım. Bu esnâda pek canım sıkılırsa hizmetçime roman okutur dinlerim."*
Âile Hekimi, "Çeki Düzen Odası: Çehredeki Buruşuklar," *Hanımlara Mahsûs Gazete*, No. 21 (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), p. 6.

[1073] "*Vâlidenin saâdet ve bahtiyarlısı çocuğuyladır. Evinin idâresini, evlâdının sıhhat ve selametini, terbiyesini, zevcenin rahatlığını düşünen ve bununla iştigâl eden bir kadın hiçbir zaman kederli ve me'yus bulunmaz ki yüzünde buruşuk hâsıl olsun."*
Âile Hekimi, "Çeki Düzen Odası: Çehredeki Buruşuklar," *Hanımlara Mahsûs Gazete*, No. 21 (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), p. 7.

[1076] *"(Allıklar) ve (beyazlıklar) adeta bir semmdir. Evvelki cildi mahv ve harab eyler. İkincisi ise berbad kılar."*
Âile Hekimi, "Çekidüzen Odası: Yüze Sürülen Şeyler," *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 6.

[1077] *"Bir kadından beklenen şey evvela hüsn-i ahlâkı, saniyen güzelliğidir. Bu sonraki de tabiî olmak şartıyla."*
Âile Hekimi, "Çekidüzen Odası: Yüze Sürülen Şeyler," *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 6.

[1078] *"Ispanağın yaprakları toplanıp da kaynatılsa ve buna biraz da salatalık ezilerek çıkarılan suyu ilâve edilse cildin letâfet ve halâvetini artırır."*
Âile Hekimi, "Çekidüzen Odası: Yüze Sürülen Şeyler," *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 6.

[1079] *"Çilek suyu da cildin letâfetine yardım eder."*
Âile Hekimi, "Çekidüzen Odası: Yüze Sürülen Şeyler," *Hanımlara Mahsûs Gazete,* No. 24, (4 Cemâziyyelâhir 1313 \ 9 Teşrînisânî 1311 \ 21 November 1895), p. 6.

[1088] *"İlk evvel bir insan vücûdunun sıhhatine çalışmalı. Kuvve-i vücûdiyesi yerinde olanın kuvve-i akliyesi de tâm ve mükemmel olur."*
Âile Hekimi, "Çekidüzen Odası: Yüze Arız Olan Hastalıklar," *Hanımlara Mahsûs Gazete,* No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 5.

[1096] *"Bir erkek yüzündeki kıllarla iftihâr edebilirse de bir kadın böyle değildir. Bir kadının kadın olduğu, güzelliği, letâfeti, ilk ibtida yüzünden belli olur. Yüzünde lüzûmsuz mahallerde hâsıl olan kıllar, bir kadının hiç de hoşuna gitmez. Bunların def'i çâresini arar."*
Âile Hekimi, "Çekidüzen Odası: Yüze Arız Olan Hastalıklar," *Hanımlara Mahsûs Gazete,* No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 5.

[1097] *"Bu husûs için ya ağda veyahûd cımbız kullanılır. Cımbızla kılların ortalarından kırılmamasına dikkat etmeli."*
Âile Hekimi, "Çekidüzen Odası: Yüze Arız Olan Hastalıklar," *Hanımlara Mahsûs Gazete,* No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 5.

[1098] "*Avrupada yüzdeki ve kulaklardaki fazla tüyleri yolup, bir daha çıkarmamak için elektrik isti'mâl ediyorlarmış. Fakat bu bizim nemize lazım. Hamd olsun, böyle tehlikeli adet henüz bizde kabul ve taammüm edememiştir."*

Âile Hekimi, “Çekidüzen Odası: Yüze Arız Olan Hastalıklar,” *Hanımlara Mahsûs Gazete*, No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 5.

[1099] “*(Kırlangıç Otu) nâm-ı nebâtın köküyle yapraklarını bir inbikte kaynatarak ma-i miktarını almalı. Bu suya yumuşak ve temiz bir bez batırıp kıl olan mahaller üzerine konularak akşamdan sabaha kadar bırakılır.”*
Âile Hekimi, “Çekidüzen Odası: Yüze Arız Olan Hastalıklar,” *Hanımlara Mahsûs Gazete*, No. 22, (22 Cemâziyyelevvel 1313 \ 2 Teşrînisânî 1311 \ 10 November 1895), p. 5.

[1100] *“Tazesinden bir salatalık (hıyar) alınız. Gayet ufak parçalara ayırınız. Miktar-ı kâfi çiğ ve soğuk süt derûnuna atarak iyice karıştırılmalı. Salatalığın suyu iyice çıkmalı. Her akşam bundan biraz alıp yüzü yıkamalı yalnız süt ile yıkamanın da faîdesi vardır.“*
Âile Hekimi, “Çeki Düzen Odası:” *Hanımlara Mahsûs Gazete*, No. 23, (1 Cemâziyyelâhir 1313 \ 6 Teşrînisânî 1311 \ 18 November 1895), p. 6.

[1102] *“Kadını kadın kılan ve hüsn ü ânını arttıran saçlarıdır.”*
Âile Hekimi, “Çekidüzen Odası: Saçlar,” *Hanımlara Mahsûs Gazete*, No. 26, (11 Cemâziyyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 November 1985), p. 5.

[1103] *“Bir kadın saçı ve saçının letâfetiyle iftihâr eder.”*
Âile Hekimi, “Çekidüzen Odası: Saçlar,” *Hanımlara Mahsûs Gazete*, No. 26, (11 Cemâziyyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 November 1985), p. 5.

[1111] “*Herkesin saçlar hakkında bir fikri vardır. Gam, kederden ziyâde düşünce hem vücûdu kocaltır, hem de saçları ağartır. Mümkün olduğu kadar insan daima şen ve şâtır bulunmağa, gayret etmeli. Evvelâ halkına şükr etmeli. Padişahına karşı lâzıma-ı sadâkat ve ubudiyeti ve vazife-i senâ ve duâyı ifâ etmeli. Ba’dehu çoluk ve çocuğuyla konuşup, halelleşip, sürûrlu olmalı.”*
Âile Hekimi, “Çekidüzen Odası: Saçların Temizliği,” *Hanımlara Mahsûs Gazete,* No. 28, (18 Cemâziyyelâhir 1313 \ 23 Teşrînisânî 1311 \ 6 December 1895), p. 6

[1115] *“Bunun için bir dirhem (boraks) yani tenkâri alıp bir kıyye yüz dirhem süzülmüş suda eritmeli. Ve yarım dirhem de teymol-[thymol] ilâve etmeli. Günde üç dört defa bu tertîp ile ağzı yıkamalı ve adeta gargara etmelidir. Bir iki gün sonra ağızdan fenâ koku zâil olur.”*
“Faydalı Reçeteler: Ağızda Hâsıl Olan Fenâ Kokuya Karşı,” *Hanımlara Mahsûs Gazete*, No. 26, (11 Cemâziyyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 November 1895), p. 7.

[1123] *"Taklîd fildişi üzerine bir damla zâc (demir sülfat) yağı damlatmalı. Nihâyet on beş dakika sonra kırmızı gül renginde bir renk hâsıl olur. Su ile yıkanılırsa da bu renk kaybolur. Hakîki fildişinde hiçbir şey olmaz. Gayet saf ve keskin sirke de zâc yağının yerine kâim olabildiğini söylüyorlar."*
Levâzım-ı Beytiyye: Fil Dişinin Taklîdini Anlamak," *Hanımlara Mahsûs Gazete*, No. 21 (23 Cemâziyyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 November 1895), p. 7.

[1155] *"Avrupa modasını takip etmek istemeyiz, fakat bunlar içinde sade ve muvafık gördüğümüz örnekleri arasıra nakletmeyi ve hele el işlerine dâir zarif örnekler vermeyi, kesim ve biçim hakkında usûl göstermeyi münâsip addettik. Bunlar ayrıca gazetemize ilâve olarak takdîm edilecektir."*
"Tahdîs-i Ni'met – Ta'yîn-i Meslek,'' *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 2.

[1159] *"Modanın ardı sıra koşmak insânı pek ziyâde yorar, lakin buna hiç merak etmemek de Avrupa nisvânının elinde değildir. Süste, ziynette, modada birinci şart, akıl ve hikmete muvâfık olmaktır, yani süslenme hoş görünmek olduğuna göre, hüsn-ı tabiate mugayir olan biçimleri reddetmeli, velev ki son moda diye ileri sürsünler."*
"Moda Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete [İlâve],* No. 4, (23 Rebîyyülevvel 1313 \ 31 Ağustos 1311 \ 12 September 1895), p. 1.

[1160] *"Bazı kârielerimiz tarafından Avrupa modasından örnekler göstermekliğimize itiraz ediyorlar, fakat ne yapalım? Kârielerimizden Avrupa modasını anlamak merakında bulunanlar da var. Onlara da gazetemiz hizmet edecek. Bundan başka bu nüshamızdaki yollu fanila örnek gibi kendi milli libâslarımıza muvafık görülenleri sair fazla süslü libâslara tercîh ediyoruz. Lâkin hanımlara mahsûs bir gazetenin hiç modadan dem vurmamasını da muvafık görmeyenler vardır. Bir takım mektuplarla biçim hakkında reyimiz de soruluyor."*
"Moda Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete [İlâve],* No. 9, (11 Rebîyyülâhir 1313 \ 18 Eylül 1311 \ 30 September 1895), p. 1.

[1164] *"Evin ocağını söndüren şeyler, ipekliler, kadifeler, satenler ve sair ağır kumaşlardır."*
Ş.F., "Hikemiyyât-i Âile," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 5.

[1165] *"Süse başlamadan keseyi ziyâret şarttır."*
Ş.F., "Hikemiyyât-i Âile," *Hanımlara Mahsûs Gazete,* No. 60, (17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 April 1896), p. 5.

[1166] *"Amerika'da kâin Philedephia şehrinde bir ziyafet verilmiş. Bu ziyafete davet olunan kadınlardan birinin giydiği elbise ile taktığı mücevherâta orada bulunanlar*

bir kıymet biçmişler. Ne kadar tahmin edersiniz? Tamam otuz bin İngiliz lirası! Artık elbise için bu kadar israf olur mu ya?"
Hanımlara Mahsûs Gazete, No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 7.

[1167] *"...Fakat yine her zamanın başlıca modaya müteallik umûmî noktaları var. Mesela şimdi belde bir kemer, yakada bir kurdele; bunlar da büyük küçük birer Frenk bağı, libâsta gayet sadelik, hele eteklerde âlâyiş ve nizâm olmayıp biraz kabarık ve düz ve şemsiye yahut çan biçimi olması son modadır."*
"Moda Hakkında Bir İki Söz," *Hanımlara Mahsûs Gazete [İlâve],* No. 9, (11 Rebîyyülâhir 1313 \ 18 Eylül 1311 \ 30 September 1895), p. 1.

[1171] *"Geçen günü giydiği korseyi hadden efzûn sûrette sıkmış olan bir madame Beyoğlu'nda doğru yolda araba derûnında birdenbire düşüp bayılmıştır. Bereket versin ki madamın biraderi de yanında imiş. Hemen yakınında bulunan eczaneden arabanın bulunduğu yere bir doktor getirilmiş. Hekim muâyenesini icrâ ettikten sonra korsenin ziyâde sıkılmış olmasından dolayı madamın nefesinin kesilmesine ramak kaldığını ve bayılmasının bundan ileri geldiğini söylemiş ve derhal korse çıkartılmıştır. Hekimin ifadesine göre aradan biraz daha vakit geçip de korse çıkarılmasaymış, araba derûnunda madamın cenazesinden başka bir şey görülmeyecekmiş. Hanımlarımız bundan da ibret alsınlar da vücutlarını bu tehlikeli şeyden muhâfaza eylesinler."*
Hanımlara Mahsûs Gazete, No. 5, (27 Rebîyyülevvel 1313 \ 4 Eylül 1311 \ 17 September 1895), p. 6.

[1174] *"Terzihâneyi küşâd etmekten maksad-ı yegânemiz hanımefendilerimizi ecnebi terzilere muhtaç etmemekten ve meselâ beş kuruş yerine beyhûde olarak on beş, yirmi kuruş vererek mutazarrır eylememekten ibârettir."*
"Hanımlara Mahsûs Gazete'nin Yeni Terzihanesi," *Hanımlara Mahsûs Gazete [Kısm-ı Musavver],* No. 53, (20 Ramazân 1313 \ 22 Şubat 1311 \ 5 March 1896), p. 1.

[1175] *"Kadınların fes giymeleri de bilâhare vâki olmuş bir şey olup ibtidâ-yı emirde kadınlar murabbaü'ş-şekl bir büyük örtüyü kuru cihetinden büküp başa örterlerdi. Bilâhire fes giymek ve fesi altınlarla tezyin etmek, i'tiyâdât-ı merîyye hükmüne geçmişti. Fesin üzerine ta merkezine iri bir altın ve etrafına dâiren-mâ-dâr balık pulları tarzında altınları tertîp eder ve böylece taşırlardı. Bu gibi tezyînât-ı nisvâniyye pek eski zamanlarda da görülür. Bugün Osmânlı kadınları beyninde fes giymek âdeti hemen külliyen kalkmıştır. Ancak taşralarda bazı ufak köylerde, Yörük kadınlarında bu âdet elan muhâfaza olunmuştur. Şimdi şehirlerde bile bazı eski kadınların elan fes kullandıkları görülüyor. Bugün her ne kadar nisvân beyninde fes kullanmak âdeti sönmüş bir âdet sayılırsa da, onun yerine "hotoz" yapmak mutattır. Bu da evde iken başa konmayıp evde yapılmış, hazır olarak mahfuz olur ve bir mahalle veya düğüne gidildiği vakit başa geçirilir. Bunu kullanmayıp açık baş olanlar da pek çoktur."*
Nazife, "Kıyâfet-i Nisvâniyye-i Osmânniye [Birinci Makale]," *Hanımlara Mahsûs Gazete*, No. 32, (2 Recep 1313 \ 7 Kanûnievvel 1311 \ 19 December 1895), p. 3.

[1176] *"O vakit bürümcükten hafif veyahut pamuk, keten bezlerinden ve alelhusûs kolları gayet bol gömlekler kesilirdi."*
Nazife, "Kıyâfet-i Nisvâniyye-i Osmânniye [Birinci Makale]," *Hanımlara Mahsûs Gazete*, No. 32, (2 Recep 1313 \ 7 Kanûnievvel 1311 \ 19 December 1895), p. 3.

[1177] *"Melbûsât-ı nisvânniyye içinde bu sırada yelek istimâli dahi arz-ı vücûd eder ki bu yelek kâide-i sadr hizâsına kadar gelmek üzere kısa olup ıkde-i sedâyâya kadar iliklenir ve yukarısı ya iliksiz veyahut ilikli yapılarak iliklenmezdi. Bu nevi yelek şimdi bile bazı yerlerde giyilmektedir, fakat şimdiki hâlde başlıca şehirlerimizde bunun yerine korse ikâme olunmuştur."*
Nazife, "Kıyâfet-i Nisvâniyye-i Osmânniye [Birinci Makale]," *Hanımlara Mahsûs Gazete*, No. 32, (2 Recep 1313 \ 7 Kanûnievvel 1311 \ 19 December 1895), p. 3.

[1178] *"Don: Giyilen 'don' ağlı bir dondan ibârettir. Bu nevi donu ta'rîf etmek üzere diyelim ki bu donlar beş ve hatta sekiz arşından yapılırdı; adeta uzunluğu boya göre olmak ve bu boy ile mütenasip bulunmak üzere bir müstatil teşkîl olunur ve müstatilin bele tesâdüf edecek olan zıl'-ı sağîri bükülür ve zıl'-ı mukâbil-i sağîrinin iki nihâyetinden genişçe ve ayak girmeye mahsûs iki kıta açılır ve yan tarafları da dikiliverirse bu nevi ağlı don husule gelmiş olur. İşte kıyâfet-i milliye-i ibtidâîyye nisvânda bu yolda idi."*
Nazife, "Kıyâfet-i Nisvâniyye-i Osmânniye [Birinci Makale]," *Hanımlara Mahsûs Gazete*, No. 32, (2 Recep 1313 \ 7 Kanûnievvel 1311 \ 19 December 1895), p. 3.

[1179] *"Osmânlılar terekkîyât-ı mülkiye ile yeni yeni âdetlere tesâdüf ediyorlar ve icâbât-ı iklîmiye ve mahalliyeye tabiyyete mecbûr oluyorlardı. Rumeli'de, Avrupa kıtasında terakkîyâtımız, kadınları "entari" giymeye de sevk etmiştir. Bu sırada ise entarilerin önü baştan aşağı açık ve yanları yırtmaçlı, kolları uzun ve kaytanlarla müzeyyen bulunurdu. Donu kapamak üzere önü açık entariler vücûda getirildikten sonra nihâyet bunların modası geçmiş ve bütün bütün kapalı bugünkü entariler ve fistanlar vücûda gelmiştir. Bugün kesilen alelâde elbise evvelâ tenin üzerine olmak ve kolları dirseğin biraz üzerine kadar gelmek üzere bir fanila ve bazen bu fanilanın altına bir yelek ve fanilanın üstüne, gecelik ise kolları, yakası, önü, etekleri kanaviçe işlemeli veyahut fisko veya dantelalı bütün bir entari; gündüz ise bir 'eteklik' ve üstüne bir 'ceket' veyahut bir mahalle ve bir düğün vesaireye gidildiği vakit eteklikten sonra mahut şu 'alafranga esvap' giyilir ki bu da gazetemizin ilk sayfalarında nümuneleri gösterilen entarilerdir."*
Nazife, "Kıyâfet-i Nisvâniyye-i Osmânniye [Birinci Makale]," *Hanımlara Mahsûs Gazete*, No. 32, (2 Recep 1313 \ 7 Kanûnievvel 1311 \ 19 December 1895), p. 3.

[1180] *"Devlet-i aliyye-i Osmâniyye'nin tarih-i teessüsünde nisvân-ı Osmâniyye'nin kıyâfet-i milliyyeleri, kendilerinin nesc ve imâl etmiş oldukları renkli kumaştan şalvar ile nîm-ten ve kuşak ve başlarında arakiyeden ibâret olup cennetmekân Fatih Sultan Mehmed Han hazretleri zamân-ı saltanatlarına doğru işbu kıyâfete ilâve*

olmak üzere bir de uzunca beyaz başörtüsü konmuştur ki bununla da lâyıkıyla tesettür mümkün olamazdı."
Nazife, "Kıyâfet-i Nisvâniyye-i Osmânniye [Birinci Makale]," *Hanımlara Mahsûs Gazete*, No. 32, (2 Recep 1313 \ 7 Kanûnievvel 1311 \ 19 December 1895), p. 3.

[1184] *"Meselâ Rasime Hanımefendi buyuruyorlar ki; ne mesturiyyet ne hâne-nişinlik mâhz-ı iffet ve edep değildir. Bunlar iffetin sat'hındandır. Asıl iffet ve edep âhkâmının umûmen ve tamamen cereyânı salisen zannıma kalırsa kadınları evde oturmaya, bir yere çıkmamaya yahud çıktıklarında sıkıca örtünmeye davetten ziyâde (!) ıslâh ve tenvîr-i fikirlerine hizmetle olur."*
Fatma Fahrünnisa, "Tesettüre Dair," *Hanımlara Mahsûs Gazete,* No. 66-268, (8 Rebîyyülevvel 1318 \ 22 Haziran 1316 \ 5 July 1900), p. 2.

[1185] *"Binâen'aleyh Rasime Hanımefendinin bu mütâlaaları doğru değildir; çünkü muhâfazâ-i iffet ve ismet hususundaki o emr-i ilahiye ayrı, tesettür hakkındaki âyât-ı celîle yine ayrıdır."*
Fatma Fahrünnisa, "Tesettüre Dair," *Hanımlara Mahsûs Gazete,* No. 66-268, (8 Rebîyyülevvel 1318 \ 22 Haziran 1316 \ 5 July 1900), p. 2.

[1186] *"Binâen'aleyh bir kadın pek iffetkâr olmakla beraber emrolunduğu vechle tesettüre riâyet etmezse Cenâb-ı Hakk'a itâat etmemiş olur. Cenâb-ı Hakk'a isyân edenin ise mekânı cehennem olduğu âyât ve hâdis-i celîle ile müsbettir."*
Fatma Fahrünnisa, "Tesettüre Dair," *Hanımlara Mahsûs Gazete,* No. 66-268, (8 Rebîyyülevvel 1318 \ 22 Haziran 1316 \ 5 July 1900), p. 2.

[1188] *"Zevk ve sefâya meclûb, kesel ve rehavete mağlûp bir kadın felâketin timsâl-i mücessemidir."*
Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 1.

[1193] *"Envâ-yı rezâlete makarr olan mesîrelerden ne lezzet alıyorlar?"*
Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 1.

[1206] *"Zaten tiyatrolar esâsen fâsiddir; âhlakça sûreten başka sîreten başka olmak en büyük redâetten madûd iken, derûnu gülerken zâhiri ağlayan ve kalbi kan ağlarken simâsı gülen kâffe-i meziyeti mukallitlikten ibâret olan –eğer ta'bîr lâyık ise- sanatkârları seyr ve temâşadan ne istifâde edilebilir ve esâsen kizb üzerine mebnî olan bir şeyden alınacak hisse ne kadar olabilir, hem de âdâb-ı İslamiyye ve âdât-ı milliyyemize muhalif olan vekâyiden nasıl ibret alınır ve ne sûrette müstefît olunur? Şimdiye kadar millî nâmıyla bir takım romanlar ve tiyatro oyunları tahrîr ve tertîp olunmuşsa da hakîkat-ı hâlde onlar da millî değildir, zira âdâb-ı dîniyyemiz bir roman ve tiyatro zeminini teşkîl edecek ahvâlin hudûsuna müsait değildir. Yani âlem-i İslamiyet'de bizde bu gibi ahvâl zuhur eylese bile şâz, onların tasvîriyle vücûda gelen bir eser-i milli addolunamaz ve bizim istifâdemize hizmet edemez."*

Fatma Fahrünnisa, "Romanlar ve Tiyatrolar," *Hanımlara Mahsûs Gazete,* No. 16, (5 Cemâziyyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 October 1895), pp. 2-3.

[1207] *"Tiyatrolar, birer dershâne-i seyyiâtdır."*
Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 1.

[1208] *"Orada mesâvî-i ahlâk numûneleri gösterilir. Maksad bunlardan ibret almaksa, kemâl-i itmi'nân ile diyebilirim ki, mütehassis bir kadın için cihânda her hadise bir enmûzec-i ibretdir."*
Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 1.

[1209] *"Sen ey tiyatro müdâvimesi hanım! Vicdânen düşün! Tiyatroya devam ettiğin müddetçe nefsini ve umûr-ı beytiyyeni ıslâh edecek ne fikir alabildin?"*
Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 1.

[1210] *"Ancak gönlünü eğlendirdin. Güldün, ağladın. Araba içine kurularak mülevves ve gayr-ı muntazam hânene avdet ettin. Öyle değil mi? Hanım! İnsanlık senden bu işi beklemiyor. Gerçekten insân olmuş bir vücûd bekliyor. Kendisini sefalete terk etmiş bir kadına neş'e-i sâfiyâne veda edip gider. Fakat nazik ve namûskâr olanlar ne kadar şâyân-ı ta'zîm ve ihtirâmdır. Bir kadın, gençliğinde icrâ ettiği ef'âl ve harekâtının aksini ihtiyâr olduğu vakit mahsûl-i hayâtı olan evlâdında görür."*
Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 2.

[1211] *"Nâmuskârâne yaşamaktan ve müddet-i ömrü beyt-i âile içinde geçirmekten kadınlara bir fenalık gelmez."*
Muallime Nazmiye, "İcmâl-i Ahvâl-i Nisvân," *Hanımlara Mahsûs Gazete,* No. 72, (19 Safer 1314 \ 18 Temmuz 1312 \ 30 July 1896), p. 2.

[1215] "*İstanbul'da bulunan refikalarımın bazıları tütün içer. Sigara kutusu namıyla bir parça teneke ile bir parça meşinden yahut doktorların selüloz dedikleri âdi kağıt nevinden bir maddeden yapılan sigara kutuları yerine cevizden mamûl bu kutular kullanılsa hem ceplerimizdeki paralar diyâr-ı ecnebiyeye gitmez, hem de bir çok kişilerin akvât-ı yevmiyyelerini tedârike sebebiyet verir. Her vicdanlı hanım marûzatımı karîn-i savâb görür. Bir kutu 20.5 kuruşla tedârik olunuyor."*
Bebekli M. Semiha, "[Mektup]," *Hanımlara Mahsûs Gazete,* No. 100, (16 Ramazân 1314 \ 6 Şubat 1312 \ 18 February 1897), p. 6.

[1216] *"Hanım hemşirelerim hep sigara içerler de ağızlık kullanmasını derhâtır bile etmezler. Nazik parmakları balmumu gibi sararır, nahoş bir koku peyda eder.*

Sigara içmeyenler bu kokudan ne kadar müteezzî olsalar, farkına bile varmazlar. İşte en ziyâde dikkat edilecek madde de budur."
Bebekli M. Semiha, "[Mektup]," *Hanımlara Mahsûs Gazete,* No. 100, (16 Ramazân 1314 \ 6 Şubat 1312 \ 18 February 1897), p. 6.

[1217] "*Bu sarılık neden oluyor diye doktora sordum: 'Tütünde nikotin denilen bir şibh-i kalevî var. Bu zehirli madde parmakları sarartır, nefes borularını da kurum gibi kaplar,' cevabını verdi. Ben de öteden beri içmediğim sigaraya bir nazâr-ı nefret daha fırlatım. 'Oh! Keyfediyoruz.' diye günde paketleri imhâ eden gâfillerin haline acıdım. Bu sigara içmek âdeti İstanbul hanımlarına münhasır gibi. Sinop hanımlarından tütün içen pek ender. Yüzde bir bile yok."*
Bebekli M. Semiha, "[Mektup]," *Hanımlara Mahsûs Gazete,* No. 100, (16 Ramazân 1314 \ 6 Şubat 1312 \ 18 February 1897), p. 6.

[1230] *"Fakat mahdûdiyeti husûsiyle bu bir kaç oyundan çabuk bıkılır, can başka bir eğlence arzû eder. Allah cümleye afiyet ihsan buyursun. Gazetemizi mütaala ile bizi müteşekkir bırakan muhterem karielerimize bademe her nüshada bu serlevha tahtında, kışın uzun gecelerini kedersizce ve hoşca imrâr etmeleri için eğlenceler yazacağız. 'Karınca, kadarınca' fehvası üzere bu da küçük bir hizmettir. Eğlencelerimiz fennî olacak ve fakat asla can sıkmayacak. Herkes bu eğlenceleri kolayca mevkî'-i icrâya vaz' edebilecek ve bu sûretle istifâde de edilecektir."*
"Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), p. 7.

[1231] *"Akşam yemekleri yenilip kahveler içildikten sonra bir odada oturulur, farz edelim ki bir iki misafir hanım efendiler gelmiş. Selam ve kelamdan ve kahveden sonra bir müddet sohbet edilir. Bir eğlenti arzû edilir. Misafirlerden biri size diyor ki, zihninizden bir adet tutunuz. Bana söylemeyiniz. Ben bunu bulup size söylerim. Herkeste bir hayret bu nasıl olur? Misafir hanım farz edilen (Refia' Hanım) sözünün doğruluğunu ispat etmek üzere hazır bulunduğunu söylüyor. Faraza içinizden biri yedi adedini tutmuş, kimseye söylemiyor. Refia' Hanım diyor ki: Zihninizde tuttuğunuz adedi bana söylemeden taz'if ediniz ve bu miktara dört zamm ediniz. Yekünü beş ile darb ediniz. Buna on iki ilâve eyleyiniz. Bunu on ile darb edin. Hâsılı darbdan üç yüz yirmi çıkarın. Yekünü bana söyleyiniz. Aded-i mefrûzu tutan diyor ki yedi yüz. Refia' Hanım diyor ki yedi yüzdeki iki sıfırı atalım. Yedi kalır. Zihninizde tuttuğunuz aded yedidir. Filhakika sahih. Kaide değişmez. Bunu size kağıt üzerinde ispat edeyim dedikten sonra misafir hanım kağıda yazıyor: 7 – aded-i mafrûz, 14 – taz'if edildikde, 18 – dört zamm olundukda, 90 – on sekizi beşle darb ettikde, 102 – on iki zamm olundukda, 1020 – on ile darb olundukda, 320 – üçyüz yirmi çıkarıldıkda = 700 – iki sıfırın ehemmiyeti yok. Bâki yedi kalır ki aded-i mafrûz da budur."*
"Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), p. 7.

[1235] *"Gazetemizi mütaala ile bizi müteşekkir bırakan muhterem karielerimize bademe her nüshada bu serlevha tahtında, kışın uzun gecelerini kedersizce ve hoşca imrâr etmeleri için eğlenceler yazacağız."*
"Hanımlara Mahsûs Kış Eğlenceleri," *Hanımlara Mahsûs Gazete,* No. 34, (9 Recep 1313 \ 14 Kanûnievvel 1311 \ 26 December 1895), p. 7.

APPENDIX B : TRANSLITERATIONS

"Tebrik-i Cülûs-ı Hümâyûn Hazret-i Hilâfetpenâhi," *Hanımlara Mahsûs Gazete,* No. 1, (12 Rebîyyülevvel 1313 \ 19 Ağustos 1311 \ 31 August 1895), p. 1.

Bugün Devlet-i aliyye ve millet-i necibe-i Osmaniyenin devr-i i'tilâ ve ikbâline mebde' olan bir yevm-i celîl-i mefhâret delilidir. Padişah-i Osmaniyan, şehenşâh-ı ma'delet-i ünvân, hâkân-ı 'âlî-i seyr-i vekîl-i cenab peygamber-i velî-i ni'met bî-imtinân mededres-i âlemiyân efendimiz hazretlerinin kemâl-i şevket ve şân ile serîr-i saltanata câlis oldukları an-i mes'adet-i nişâne-i musadefedir. Büyük küçük, kadın erkek, bütün tebaa-i sadıka-i şahanesi için bir yevm-i aiddir. Bugün Osmânlılığa intisâb ile müşerref her ferd nazarında o şehr-i yâr-i ma'delet-i girdârın asâr-ı feyz-i nisârı zahirdir.

Cülus-i meymenet-menus mülkdârîlerinden beri bir devam olan devr-i bahtiyarinin şa'şası her tarafta ayandır. Kalpler nur-ı meserretle münevver memâlik-i vesîa-i şahanesinin her tarafında diller o şehenşâh-ı muazzâm, o şehriyâr-ı ehram, ve Ekrem-i efendimizin tezayüd-i ömr ü afiyeti, tevâfür-i şân ve şevketi için duâ-hân ve evsâf-ı hamide ve fezâi'l-i celile-i gîtî-sitanileri için senâ-güyandır.

Bu günkü şehr-âyîn umûm-ı tebaa-ı sadıkâ-ı şehriyârilerinin en büyük nişâne-i iftihâr ve sürûrîdir. Bu gece her cihet pür-şevk ziyâdır. Bu pertev umûm-ı kulûb-ı İslamiyan ve Osmaniyanda husûle gelen nur-ı meserret ve Muhammeddin in'ikâsıdır.

Timsâl-i merhâmet ve şefkât ve musaddar-ı envâ' ni'met âtıfet olan şehenşâh-ı Felâtun-ı sîret efendimiz hazretlerinin cülus-ı hümayunlarından beri icrâât-ı seniyye teşvikât-ı celile-i şehriyâr i'zâmileri memâlik-i şahânenin her cihetinde muvaffakiyât-i hasene göstermiş ve devlet-i ebed-i müddet-i Osmaniyyenin umrân ve terâkkisî ikmâl edilmiştir. Ve hele ulûm ve maârifin ta'mîm ve intişârı emrinde ıslâhât-ı lâzıma sür'at-i mümkine ile icrâ buyurulup yer yer mektepler açılmış, her cihet bir gülzâr ma'rifete tahvîl olunmuş bütün tebaa-ı mülkdarının nimet-i tahsîl ile dil-sîr edilmesi umûm-ı zîr-i destânının her türlü ihtiyâcâtı tesviye edilmesi bir afet ve musibet nerede zuhur ederse hemen oraya merhamet ve muavenet-i cihâniyânının yetişmesi ve cenâh-ı âtıfetine ilticâ eden tebaa-ı sadıkasının her türlü saadet ve istirahatinin te'mîni cihetine huzur-ı hümayunlarının fedâ buyurulması zât-ı akdes Cenâb-ı tâcdâr-ı Ekremilerini bu mülk ve devlete bir hibe-i Hudâ olmak üzere tânıtmıştır.

Sebeb-i yegâne-i refâh-ı devlet hâmî'-i ilm ve marifet olan velî ni'metimiz efendimiz hazretlerinin ikdâmât-ı mütevaliye-i cihaniyanileri himemât ve teşvikât Cenâb-ı gîtî-sitanilerinden matbûât-ı Osmaniyyede hiçbir zaman devr ve mehcûr kalmayıp bu sâye-i şevketpenâhî fevkalade asâr-ı terâkki göstermiştir. Mahzâ bu himmet ve inâyet-i celile-i veli nimet-i i'zâmiyle şu yevm-i mes'adette ilk nüshası meydan-ı intişâre vazı' olunan ve ailelerimizin terbiyesiyle nisvânımızın tevsî'-i vukûf-ı malumâtına hizmet vazifesiyle mükellef olan "Hanımlara Mahsûs Gazete" de cebin-sây-ı zemîn-i ubudiyet olarak sıdk ü ihlâsla hâkpây-ı merhâmet ihtivâ'-yı Cenâb-ı veli ni'met-i a'zamîye arz-ı tebrikât-ı memlukâneye cesaret eder.

Tevfîkât-ı samedâniyye ve avâtıf celile-i cihaniyaniden hizmetinde muvaffakiyetini ümid ile izdiyâd-ı ömür ve ikbâl Cenâb-ı hilafetpenâhi dua-yı vacibül'eda, tezyîn-i lisân-ı musâdakat eyler.

"Dadılar," *Hanımlara Mahsûs Gazete,* No. 17, (9 Cemâziyyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 October 1895), pp. 1-3.

Dadı! Bir çocuğun himayesini, büyütmesini validesi yerine deruhte eden kadın! Fakir ailelerde çocuğunun emzirilmesi nasıl olursa olsun validesinin himmetine kalacağı gibi büyütülmesi de yine validenin emeğine ihtiyaç gösterir. Fakat biraz veya ziyadece servet ve sâmânı olan ve mai'şetinde ferah ve vüs'ati bulunan ailelerde valide hanesinin reîsesi ve müdîre-i umûru olmakla beraber bir zîneti bulunduğundan ve ev içi vazâifiyle münâsebat-ı zevciyyesinde ve ehibba ve eviddâsıyla münâsebatında çocuk bakmakla iştigâl pek ziyade hem vaktini inhisâr edip hem de pek ziyade eziyet vereceğinden valide çocuğunu başka bir kadının yed-i emânetine ve tesâhubüne tevdi' eyler. Belki valideler bunu hüsn-i niyetle yaparlar. Ve yavrucaklarına ayrıca bir adam tahsîs etmekle o mahsûl-ı hayatın daha ziyade istirahatini, neşv ü nemâsını te'min etmiş olacakları zehâbında bulunurlar. Hüsn-i niyetle icra olunan her iş hatadan sâlim olmak lazım gelmez. Çocukları dadılara tevdi' etmekte de bilinerek ve pek çok defa bilinmeyerek büyük hataya düşülür.

Ailelerimiz içinde dadıların terbiye ve himâyetine tevdi' olunduğu cihetle çocukların terbiyesinde, sûret-i tavr ve hareketinde neşv ü nemâ-yı vücudunda hayli kusurlar zahir olunduğu bizce gayr-ı kâbil-i inkâr bir hakikattır.

Mademki bir kadın ile bir erkek akd-ı rabıta etti ve bir aile teşkil eyledi. Bunlar bu hayat-ı müşterekenin mahsulüne razı olmalıdırlar. Bu mahsûl çocuktur. Aile içinde çocuk kadar şâyân-ı dikkat, onun terbiyesi kadar mühim görülür. Yavrucağızın neşv ü nemâsı ve sıhhat-i beden ve sıhhat-i ahlâkının muhafazası kadar sa'y ü ikdâma lüzüm gösterir ne vardır? İnsan aciz bir mahlûkun zahmet çekmesine değil insandan hayvanattan bile mesela kelb ve kedi yavrularının sefilâne büyümesine gönül rızası göstermez ve onlara ihtiyac-ı tabiîlerini tesviyeye çalışır da bazen müsamaha ve bilmemezlik eseri olarak kendi öz evladına bile bu kadar kayd göstermez. Hâlbuki bir valide için kendi canı, kendi kanı, kendi vücudu demek olan evlad hiçbir vechle müsamahaya layık mıdır? Evladını bir dadının dest-i himmetine tevdi' eden valide gece istirahatini gündüz meşgalesini kazanmak isterse kendi canı ve cismi için de kayd da bulunmuyor demek olur.

Kendi ailesini terk eden yahud aileden çok zamandan beri mahrum bulunan kadınlar bizde dadı sıfatını teşkil ederler.

Dünyada her sınıf insan tam denecek nevâdire tesadüf olunur. Dadılarda da çocuğun terbiyesini ve neşv ü nemâsını yolunda husûle getirmeğe vesile olacaklar bulunur ve bunlar tam bir valide yerini tutar. Lakin umumiyetle bunlar üzerine bir hüküm verilemez. Çocuk büyütecek olan dadı evvela bir valideden ve bir pederden muamele-i müşfikâne görmüş ve çocukluk devrini bir aile arasında geçirmiş olmalı ki o hissiyatı çocuğa da intikâl ettirebilsin. Yoksa aile hissinden mahrum ve çocuk iken ana ve babasından gördüğü muameleye ve onlara karşı mütehassıs olduğu hisse bigâne olan dadıdan ne faide beklenir? Eğer dadı genç ise çocuk büyütmekte tecrübesiz olacak ve yavruyu bir takım avarıza uğratacak. Eğer yaşlıca olursa bir genç valideye karşı tahakküm gösterecek. Evin hanımı da çocuğun dadısı elinde esir kalacak. Nerede mahzuru olmayan dadı?.. Dadı diye intihâb olunacak kadın meziyetce, terbiyece, hasâil-i insaniyyece evin kadınından aşağı mıdır, yukarı mıdır? Eğer yukarı olursa manen o kadını onun madunundan kalacak. Aile içinde bu kendi için az bir züll müdür? Birçok mahzurları da yine başka. Eğer meziyetce ve terbiyece ev hanımından aşağı bir mertebede ise - Ekseriya böyle olur. - yazık değil mi ki hasâil-i insaniyyeyi ve aile terbiyesini ve Şefkâtini pek küçük yaşında iktisâb

etmeleri lazım gelirken yavrucaklar böyle meziyeti ve terbiyesi ana ve babasının terbiyesinden pek çok aşağı bir kadının elinde kalsın...

Bazı dadılar için medh makamında ne derler? Allah razı olsun çocuğumuza kendi çocuğu gibi bakıyor… Bu medh midir? Kendi çocuğu varsa ona bakın, onu nasıl terbiye etmiş ve büyütmüş ki sizinkini büyütecek. Pespâye takımından dadı olarak bulduğunuz bir kadın çocuğunuzu aynen kendi çocuğu gibi büyütürse memnun musunuz? Ama siz sonradan çocuğu terbiye edermişsiniz. Çocuğun pek küçük yaştan başlayarak tıynetine ve fıtratına girmeye başlayan ahlak öyle çabuk değişmez ve bunlar esas olur.

Dadılar sınıfına yine Avrupa'dan gelen ve yahud yerlilerimizden bulunan mürebbiye (instructrice)ler dâhil değildir. Bunlar ayrıca şâyân-ı tedkikdir.

Dadı taşralı olsun olsun yahud kul cinsi bulunsun. Onun büyüteceği çocuk bizim çocuğumuz yani bu iklimde doğmuş, yine bu iklimde bu adet ve ahlâkta perverşiyab olmuş bir ana, babanın mahsûl-i ömrüdür ve saadet-i dünyeviye yine ailesi arasında hâsıl olacaktır. Acınmaz mı ki böyle bir çocuk öyle bir dadının eline bırakılsın. Kadın kendi memleketinde gördüğü büyütmek usulünü çocuğa tatbik eder ve ne kadar kendisine tenbih edilse yine fikrini beğenerek yahud fikrinden gayrı sûrette hareket etmek kendince kâbil olamayarak mahsûl-i ömrümüze karşı bildiğini işler. Çocuk bu iklimin, bu memleketteki bir ailenin te'siratı altında başka bir tarza tabii kılınır. Bunların mahzurları az değildir. Nice çocuklarımız böyle büyütülmüştür ki bunlar ilâ-nihâye dadılarına merbût kalmışlar da ebeveyninden uzak kaçmışlardır. Aileler arasındaki revabıtı takviye ve ebeveynler ile evlad arasındaki münasebeti muhafaza saadet-i umumiye için lazım iken niçin bu saadet dadılar yüzünden mahv olsun?

Şu kadarcık ve müteferrik mütaalardan çıkaracağımız netice "bir dadı bir çocuğu validesi gibi büyütemez" den ibarettir. Siz bir dadıyı ne kadar cebr etseniz onun nihayet yapacağı çocuğu kendi evladı gibi büyütmektir ki bu da çocuğun terbiyesini layıkıyla neşv ü nemâsını ve aile arasında saadet halini temin edemez. Bazı dadıların ana ve babasına göstermeksizin çocuklar hakkında reva gördükleri muamelelerden de bahsetmiyoruz. Ebeveynin lakaydane hareketi üzerine nice çocukların dadılardan cins cins azaplar çektiğini de kâle almıyoruz. Bunları da ahval-i hususiyeden addedelim. Bir kısım dadıları pek iyi addettiğimiz gibi bir kısmını da pek fena diyelim. Fakat bu sınıfa mahsûs olarak hayrü'l umûr vasatta da bulunamıyor.

Dadıların ahvâl-ı sıhhiyesine dikkat edilmezse bunların daima çocuklarına muvanesette bulundukları için arıza-i bedeniyelerini yavrucaklara sirayet ettirecekleri noktası da pek mühim ve şâyân-ı dikkattir. Bunu tafsilden sarf-ı nazar edelim.

Lakin şunu da söylemeyelim mi ki büsbütün dadıların himâye ve sahabetine tevdi' edildiği için nice bebecikler bir takım arızalara uğramışlardır. Öğle insanlar var ki ömrünün nihayetine kadar süren bir noksan-ı bedene uğramışlar, arka kemikleri çıkmış, yahud bir kol sakat kalmış. Bunlardan İstanbul içinde bir kaçı – malumumuzdur - dadıların çocuk iken ya merdivenden düşürmesinden yahud kundağını bir tarafa çarpmasından ileri gelmiştir. Günah değil midir? Gerek çocuğa karşı dikkat ve itinada olsun, gerek çocuğun bir kusuru görüldüğü zaman yavrucuğu havf ve dehşet içinde bırakmayacak derece ta'zir ve tekdir olsun kuvve-i fâtıranın bir valide yüreğinde evladına karşı halk buyurmuş olduğu hiss-i muhabbet ve Şefkât dadıda var mıdır? Bir dadı tünd çehresiyle çocukları uslu bulunduruyor. Çocuğu uslu bulundurmak onu korkutmak ve korku ile bir huyu serbestçe icradan alıkoymak değildir. Bu hal çocuğuna hüsn-i terbiyeyi değil riyayı öğretir. Hiçbir zaman bir dadı

bir çocuğun kabahati görülürse ona karşı cezayı Şefkât ve muhabbet-i maderâne ile ta'dîl ve tevzîn etmeği bilmez. Ama bazı valideler de fazla şevkatle çocukları şımarık ederlermiş. O başka. Biz valideler terbiye-i etfâle vakıf olmasınlar demek istemiyoruz.

Ne hikmet! Küçücük kız çocuklar daha pek küçük yaşta bebek oynamaya heves ederler. Bebeklerini severler, giydirirler. Süslerler. Koyunlarında yatırırlar. Bebek oynamak hissi bu kadar heveskârane ve sevda perestane görülünce kız çocuklarında bir hiss-i tabiidir denilemez mi? Kız çocuklar bu hisle büyüsün. Tahtadan, alçıdan bebeklerine bu kadar ihtimam göstersin. Hemşiresi yahud bir refikası bebeklerinden birini alırsa buna razı olmasın da nasıl kendi mahsul-i hayatı, ciğerparesi canlı bebeğini ahiren eline teslim etsin. Hem de bu bebek yalnız kendisine bir entari dikilmekten ibaret bir fayda değil pek çok dikkate muhtaçtır. Onun vücud, hayatı, ruhu bu dikkat sayesinde hüsn-i terbiye görecek ve zindeleşecektir. Niçin küçük iken bebek oynamaktan o kadar tabii surette hoşlanan kızlar genç valide olunca yavrucaklarını başkalarının ellerine bırakıyorlar? Biraz da görenin seyyiesi var, çocuğu dadı ile büyütmek kendisi bakmaktan daha kibarca görülüyor. Lakin hangi nazar bir validenin muhabbet ve Şefkâtini saikasıyla açılan nazar-i dikkati kadar seri' olabilir ve bir yavrunun her bir haline dikkate kâdir olur? Bir dadı ne kadar iyi bir kadın olursa olsun asla bir validenin yerini tutamaz. Valideler çocuklarını dadının eline bıraksalar bunların hüsn-i terbiyesini ve neşv ü nemâsını yani sıhhat-i bedeni ve sıhhat-i ahlakını temin etmiş olmayacakları gibi yavrularıyla kendileri arasındaki münasebeti de azaltmış olurlar. Zaman geçtikçe çocuklarının kendine karşı ana muhabbeti ve yavaş yavaş kendilerinin de onlara karşı evlad muhabbeti - şefkât-ı maderâne beslenmediği için - zevâle uğrar.

Bir çocuğu ananın himaye-i müşfikânesi kadar müteessir eden bir şey yoktur. Çocuk sahibi hanımlara Allah çocuklarını bağışlasın. Bu hanımefendiler kendi yavrularına bakmayı başka ellere tevdi' etmekten ne kadar kaçınsalar saadet-i aile o derece metanet bulur.

O çocuklarda hüsn-i terbiye ve hüsn-i hal bulunur. Kız veya erkek olsun ileride teşkil edeceği ailenin saadetine o çocuklar sebep olur ki bunlar doğrudan doğruya bir valide-i terbiye-i didenin himaye-i müşfikânesinde büyümüş, kah onun ta'zîr-i muhabbetkâranesini, kah muhabbet-i ta'zîrkâranesini görmüştür.

"Viyana Çamaşırcıları" *Hanımlara Mahsûs Gazete,* No. 294-92, (12 Ramazan 1318 \ 21 Kanûnievvel 1316 \ 3 January 1901), p. 3.

"Kadınlar Hakkında Kuyudat," ismiyle on beş günde bir neşr edilmekte olan bir mecmuada, Viyana'da çamaşırcılıkla te'mîn-i ma'işet eden kızlar hakkında bir makale neşr olunmuş ve bu zavallıların geçirdikleri hayat ne kadar acıklı olduğu tasvir ve tarif edilmiştir. Büyük çamaşırhanelerde istihdam olunan kızlar günde laakall on iki saat ve bazı günlerde on sekiz saat mütemadiyen çalıştıkları gibi haftanın son günü add olunan Cumartesi günleri müşterilere çamaşır yetiştirebilmek için Cuma ve Cumartesi geceleri tâ-be-sabah iştigal etmekte ve yatak yüzü görmeyerek nihayet sabaha karşı kirli çamaşırlar üzerine biraz uzanıp bir saat kadar uyku kestirmekte imişler. Bu kızların bu hizmet-i şakaye bedel aldıkları ücret haftada kırk nihayet elli kuruştan ibaret bulunmakta ve rahibeler nezdinde çamaşırcılık eden köylü kızları ise yine bu tarzda çalışmak üzere ayda kırk, elli kuruş alabilmekte imişler.

Emine Aliye, “Bir Çamaşırcı Kadının İfadesi,” *Hanımlara Mahsûs Gazete,* No. 496, (27 Zilkâde 1322 \ 20 Kanûnisânî 1320 \ 2 February 1905), p. 2-3.

Çamaşır yıkamakla te’mîn-i ma’işet eden fakir bir kadınının beyânat-ı atiyesi nazar-ı dikkatimi celb etmese idi şu makale-i acizanem bittabi yazılmayacaktı.
Bu kadın iki üç seneden beri davet olunan hanelere akşama kadar çamaşır yıkamakla meşgul olduğu için ifâdâtı mesleğine mutâbık ve kariyelerce de hüsn-i telkibe şayandır.
Bu zavallı kadını bu acize dahi çamaşır yıkamak için celb edip kendisine tevdi’ eylediğim melbusâtı matlub vechle tathîr etmesini ez-cümle yakaları güzelce çitilemesini tenbih eylediğim sırada:

“Ah hanımcığım on beş senedir çamaşırcılık ediyorum. Bu iki üç sene zarfında çektiğim zahmeti evvelî çekmiyordum. Hangi eve çağrılsam yaka ve kolların güzelce çitilenmesi tenbih edilirdi. Ben de öyle yapar, esvapları mükemmelen tathîr eylerdim. Fakat, bu senelerde hanımların umumu bir bol kol modası çıkarmışlar. Giydikleri esvapların kolları bir karış iki karış aşağıya kadar sarkıyor sonra kolun bu sarkan kısmı her yere sürülüyor, kir pas içinde kalıyor. Böyle kollu esvaplar hep en üste giyilen ceket korsaj vesairedir. Bunlar ipekli, yünlü basma vesair her türlü kumaştan mamüldür. Kıymetsiz kumaşlar ne ise ne ama ötekiler çitilemeye gelmiyor. Bil-umum nesl-i kumaşlar ki hem pahalı hem dayanıksızdır. Hele bazı evlerde böyle yalnız kolları berbad olmuş ipekli güzel esvapları yıkanmaya veriyorlar ki onlar suya girince ne hale gelir düşünmeli. Pek narin şeyler olduklarından layıkıyla çitilenecek olsa parça parça olur. Çitilenmese mümkün değil temizlenmiyor. Ben ise ekmeğimi helalinden kazanmak isterim hizmet ettiğim evin çamaşırını, parasını aldığım hanımın esvabını paralamak istemem. İşte bu sebeple bol kollar modası çıkalı çok zahmet çekiyorum. Ne kadar evlerde ne kadar bol kollu esvaplar gördüm ki, yalnız kolun sarkık yeri yağlanmış kirlenmiş olduğu için yıkanmaya verilmiş halbuki suya girdikten sonra esvap renkleri birbirine karışmış üzerindeki – arşını kim bilir kaç kuruşa olan – dantelanın kolası gitmek, bozulmak, esvabın boyası dantelaları kumaşın beyaz yerlerini dahi boyamak sebebiyle henüz yepyeni olduğu halde giyilmez hale gelmiştir. Hanımlar yıkandıktan sonra esvabı böyle görünce artık onu bir daha giymeyip ya bir köşeye atıyorlar yahud birisine veriveriyorlar. Sonra kendileri yine yeniden yine öyle esvap yapıyorlar.

Çamaşırcılar kazanıyor, terziler kazanıyor. Bana ise yıkanmaya hiç gelmeyen o güzel libası suya sokup giyilmez dereceye getirmek suretiyle ekmek parası kazanmak yolu açılıyor. Halbuki ben böyle kazançtan hoşnut olamıyorum. Ah bir kere şu bol kol modası değişse de iş yine dar kollu libas giymek modasında karar kılsa sadaka vereceğim.” Dedi.

Kadının bu sözlerini bir dikkat-ı mahsusa ile dinledim. Hakikaten bu bol kollu libaslar modanın cihanın her yerinde tasdik edilen zararını iki kat üç kat tezyîd ediyor. Hele böyle bir libas taam sofrasına oturup da kolunu salata tabağına batırmadan hiç olmazsa yemek masasının ortasına muşambasına sürmeden sofradan kalkanlar adeta nadirdir diyebiliriz. Memleketimizde öyle aileler vardır ki Paris modası böyle imiş diye bol kollu esvap yaptırıp giyiyorlar da sonra çatal bıçak ile taam etmekten günahtır diye ihtiraz edip kâr kadîm bakırdan mamul sinileri dört ayaklı tahta iskemle üzerine koyup muttasıl sininin örtüsündeki sahana uzanmak suretiyle öyle bol kollu esvap ile yemek yiyorlar. Bilekten bir iki karış aşağı sarkan öyle bol kollu bir libas esasen hiçbir zarafetarane itmedikten başka onu giyenler de türlü türlü azaba giriftar olarak rahatsız oluyorlar ya fakat bu biçim farz edelim ki

bil-iltizam ihtiyar olunuyor. Ancak öyle bir libası giyen hanım ne kadar kaydda bulunsa ne kadar sa'y etse mümkün değil kolun sarkık kısmını günde birkaç yüz kere şuraya buraya sürecektir. Meğerki o libası giydikten sonra hiç kol kımıldatmamak şartıyla otursun. Bu da asla mümkün değildir. Bina aleyh öyle kollu esvap giymek ile uzun etekli çarşafları sokaklarda sürüterek gezmek arasında hiçbir fark olmayacağı vehleten anlaşılır. Bu kolların çabuk kirlenmesi ve yıkanmak neticesinde libasın giyilmez hale gelmesi dahi mâlan sene de öyle birkaç libas yaptırmak derecelerinde muktedir olanlar için hâ'iz ehemmiyet olmadığını farz edelim. Fakat nezafet-i nesevviyetin birinci şartı olmasa nazaran bu ittiba' zarafet ve nezaket-i nisvaniye ile kâbil te'lîf olmadığı aşikardır.

El-hasıl çamaşırcı kadının ifâdâtı cidden şayan nazır ve ehemmiyet olduğu cihetle ifâdât mezkureye bilhassa tahrir ederek hanım efendilerin enzâr-ı dikkatlerine vaz'-ı müsâraat eyledim.

"Neşide-i Hürriyet ve Şeref-i Millet," *Hanımlara Mahsûs Gazete,* No. 41, (2 Recep 1326 \ 17 Temmuz 1324 \ 30 July 1908), pp. 1-2.

Velinimet-i bi-minnetimiz Şevketlü Padişahımız Hazretleri meşrutiyet idarenin kabulüyle meclis-i mebusanın ictimaiyini emr ve ferman buyurmuşlardır. Cenab-ı Hakk, ömür ve afiyet-i hilafetpenahilerini müzdad buyursun amin.

Vatânımızın her noktasında yeni bir feyz, taze bir tecelli var. Boğaziçine doğru şehrimizin teşkil ettiği levha-ı rengdar sermedi bir bahar-ı jaledarı andırıyor. Sabahları Hisar tepelerine doğru münevver, pembe, sarı bulutlar ne kadar dil-nişîn. Güneş her gün yeşil Çamlıca'nın üstünden büyük ve pembe bir hande gibi doğuyor. Her nokta nur-i efgen-i enzâr. Evet geçen Cuma gününden beri münâzara daha ruhlu bir revak. Bakır bir renk körpe bir güzellik geldi. Her taraf mesârr ve sefa içinde. Nazar etrafındaki tecelliyatlar cuşacuş hayat ve mahasin içinde ne tarafa uçacağını bilemiyor. İşte milletin, Vatânın, senelerden beri hazen ve elem içinde, beklediği fasl-ı ferahemdâr hürriyet! Osmânlılar bir haftadır yeni bir hayat-ı ikbal içinde yaşamaya başladılar. Herkesin çehresinde asar-ı tebessüm ve behçet belirdi. Artık geçen günlerin yad-i hazin ve giryanı bile zihinleri işgal etmiyor. Bugün her Osmânlı bir mücessem-i şetaret… Bir ruh-i handan... Bir heykel hürriyet…

Gazetelerin bir haftadan beri yazdıkları hayat bahs-ı havadatı elbette okudunuz. Osmânlıların sevgili padişahı Sultan Abdülhamid Han-ı Sani Hazretleri ümmet-i Muhammediye-i Osmaniyeye yeniden ihyâ buyurdular. Kanun-i Esasi'nin mevki' tatbîke ve zammî Meclis-i Mebusanın ictimaiye davet edilmesi hakkında gazetelerde resmi tebligatlar görüldü. Osmânlılar şimdiden sonra hakikaten bahtiyardır. Çünkü kanun-i esasi millete bahş-ı hürriyet ve saadet etti. Halkın çehrelerine dikkat etmiyor musunuz? Bir şevk ve handan. En ufak dükkâncılara varıncaya kadar herkesin gözlerinden, yüzlerinden reng-i safâdar hürriyet dökülüyor. Çocuklarımız birer nur-i mücessem, birer kuvare-i şetaret kılmıştır. Gazetemiz için şu satırları karalarken sokaktan bir avaze-i derbeder koptu. Birçok gençler-i nevresidegân, maarifet, dualar, tebrikler, alkışlarla geçiyorlar.

Yarabbi! Nedir bu halkın enzar ve etvarındaki ma'na-ı şükran. Hele şu ticarethanelerin, mağazaların, evlerin pencerelerinde dalgalanan kırmızı, beyaz, sarı renk renk bayrakların tabiş-i letafeti görüyor musunuz? Taraf taraf sarı kırmızı güller asılmış gibi. Hele bayrakların üstündeki aylar şafak bulutları arasında kalmış mehpareleri andırıyor. Ama ondan da parlak, ondan da nurani. Bu günlerde herkes şâd ve serbest. Bundan sonra da öyle. Kulağınıza hiç bir noktadan tedaî-i ıstırab ve inkar olsun çarpıyor mu? Yalnız galebe-i şevk ü tarab. Zengin, fakir, İslam, Hristiyan, Musevi, derin bir şevk ü meserret içinde.

25 Cemaziyelahir 1326

Tarihi Osmânlılar için mebde'-i aid hakiki saadettir.

Bugün her noktada izhâr olunan hissiyat, cemile-i ittihâd-ı kalb-i milletin ayine-i ihtizazıdır. Bugün herkes sevgili memleketine, sevgili hemşehrilerine karşı büyük bir muhabbet, ulvî bir hiss-i cemîl-i kalî gösteriyor. Bugün asker, kâtib, talebe-i ulum, Hristiyan, Musevi, esnaf, hem fikr hem kalb nazarlarında ayn-ı berk-i meserret var. Bugün sımâh-ı mahzuziyet bir avaze-i meserret-i ihtizâze getiriyor. Hürriyet, hürriyet. Bundan sonra bağ-ı Vatân bir gülistan-ı ireme dönecek. Her köşe-i Vatân cennet, cennet, cennet olacak. Bundan sonra Vatânımız için hazan yok. Taravetdâr, feyz-i alûd, parlak, nuranî bir bahar içinde yaşayacağız. Ah! Ey didar-ı hürriyet! Ey mücessem-i hayat ü letafet! Ey nihâl-i revan! Şa'şa'-ı cemalini setr eden gölgeli sisler artık dağıldı. Ta'yiş-i dilârâ-yı sabahatin hande-i hurşide bile

safalı bir humret verdi. Feyz ve meserretinle büyük küçük herkes bir timsâl-i zî-teessür-i hamiyet.

Bakınız. Şu nur-i mücesseme. Şu mini mini safinaza. Nevvar bir ay parçasına da benziyor. Yanakları gülgün, küçük tombul elleri gülreng. Bir tûr-i masumane ruh-nevâz ile yanıma sokuldu. Fakat bir kere boncuk gibi parlayan pek sevimli gözlerinde taze bir bevk-i sefâ lemean ediyor. Pencerenin önünden ellerinde al bayraklarla geçen mektep çocuklarını göstererek ellerini çırptı. Haykırdı:

- Bunlar nereye gidiyorlar?
- Bunlar İstanbul'a, sevine sevine, koşa koşa, makamat-ı aliyeye arz-ı teşekküre, çünkü Padişahımız birkaç günden beri herkese bahş-ı hürriyet ve ikbâl buyurdular.

Hakikat mekteplilerin husule getirdiği elvâh-ı renkdar nazar-firib pembe ipekten dokunmuş, bayraklar, uçlarında parıl parıl lem'alar saçan sarılı, beyazlı kamer paralar. Hande-i afitabın in'ikâsât-ı rengarengi altında erguvandan, gülden, zambaktan, nişâneler veriyor. Bir kafile-i mehâsin ve hürriyet ki baştan başa gaze-i füsunkâr ikbâl ve beşâşete bürünmüş. Ah, ey Osmânlı yavruları! Çehreler gözde büyük bir eser-i beşaşet var. Sizin de taze kalplerinizde hissiyat-ı samime-i hürriyet uyandı. Bütün kalb-i millet namına bu hissiyat-ı cemileden dolayı sizi alkışlarım.

Hürriyet bütün Osmânlıların sine-i şükranını kabarttı. Osmânlıların nâsıye-i hamiyetinde bir şu'le-i sürûr uyandırdı. Büyük küçük birer ateş-pare-i hamiyet ve insaniyet kesildiler.

Bundan sonra hepimiz serbest, her cihette müsâvî olduğumuz gibi matbuat da sansür esaretinden kurtuldu. Hürriyetin millete bahş ettiği saadetlerin en büyüğü de matbuat idaresinin lağvıdır. Bundan sonra bütün Osmânlı yavrularının hukukuna hayat-ı saadet ve istikbale dair şayan-ı istifâde ve istifâza yazılar yazabileceğiz. Evlâd-ı Vatân için bundan büyük saadet tasvir edilemez. Matbuanın derece-i kıymet ve ehemmiyeti meydanda bulunduğundan bizim için bu muvaffakiyet azim bir nimettir. Bundan sonra gazetelerimizde enzar-ı tenvir edecek ciddi, samimi yazılar göreceksiniz. Milletin vazaif-i mukaddessesine hayat-ı saadetine dair makaleler okursanız memleketimiz için sevgili yavrucaklarımız için böyle bir âlî saadet tasvir edilemez. Yazılarımıza dikkat buyuruluyor değil mi? Ne kadar perişan bir ifade pejmürde üslup! Fakat hissiyat-ı cemile-i hürriyetin te'siriyle galeyana gelmiş ra'şeli bir kalemden şimdilik kırık dökük sözlerden başka bir şey beklenemez. Sevgili karielerimiz bizi afv ederler. Şu satırları yazarken caddelerden, sokaklardan:

Yaşasın Hürriyet! Yaşasın Vatân!

Avazaları kulaklarımızı çınlatıyor. Kirpiklerimiz şu tecelliden, şu saadetten münbais fart-ı sürur ile jaledar. Sermest-i zevk-i hürriyetiz. Feveran nehhacıyla ellerimiz titriyor. Biz gazeteciyiz. Şimdiye kadar ellerimiz bağlı yazı yazıyorduk. Yazılarımız sansür m'emurun zevk ü tahakkümü altında ezilir, tahrib edilirdi. İstediğimizi yazamaz, düşündüğümüz gibi söyleyemezdik. Velhasıl ömrümüz, hatta hayat-ı matbuat melâl içinde, sükun-ı ye's içinde geçiyordu. Bugün sevgili Padişahımızın eser-i lütf ü fatâneti olarak yazı yazmak serbesttir. İşte bu hürriyetin bizi birden bire âguşuna attığı füyûz ve mesârr ne yapacağımızı şaşırttı. Nazarlarımız her yerde Osmânlıların simâyı safvet ve enaniyetinde çocuklarımızın evza' ve hareketinde, ağaçlarda, bulutlarda, göklerde, yıldızlarda, hürriyet kelimesi görüyor. Hürriyet, hürriyet, hürriyet. Ne füsunkar bir zühre-i amel imiş! Ziyâ-yı hüsnî hazen ile meşbû' ceriha-dâr bu renklere varıncaya kadar her noktasını lebrîz-i saadet kıldı. Bundan sonra Vatân ve millet Terakkî ve tekemmül edecek. Ser-i zirve ikbale yükselecek. Cemil-i kemaline ve ihtişamına â'lem-i efkâr-ı insaniyeti hayran edecek. İşte hürriyet! İşte Meşrutiyet idare! Senelerden beri arayıp da

bulamadığımız nimet-i celile bu değil mi idi? Cihan-ı beşeriyet ve medeniyet için bundan daha ulû daha azîm muvaffakiyet tasavvur edilemez. Bu muvaffakiyet bir harikadır. Artık İslam, Hristiyan, Musevi, safvet ve samimiyetle el ele tutuşup Terakkî ve tealiyle çalışalım. Bakınız, bakınız. Osmânlıların gulgule-i sürûr ve şükranı İstanbulu dalgalandırıyor. Bütün kalbimizle, bütün samimiyetimizle bu terâne-i masarr-ı milliye iştirâk edelim. Yaşasın Hürriyet, Yaşasın Vatân!

Hanımlara Mahsûs Gazete'nin İmtiyâz Dilekçesi ve Yazışmalar

Dâhiliye Nezâret-i Celîlesi Cânib-i Aliyesine
Marûz-ı çâker-i kemîneleridir.

Çâker-i kemîneleri yedi seneden beri matbûat-ı Osmâniye'ye hidmet ettiğim gibi elyevm dahi Tarîk gazetesi sermuharrirliğini ifâ eylemekde olduğumdan ve akdem-i mekâsid-i bendegânem sebeb-i saâdet-i ümem şehriyâr-ı âlem efendimiz hazretlerine arz-ı hidemât-ı sâdıkâne eylemek ve ahd-ı hümâyûn-ı hazret-i hilâfetpenâhide terakkiyât-ı umûmiyeye gayret etmek husûsuna mün'atif bulunduğu ve sâir memâlik-i mütemeddinede nisvâna müteaillik türlü türlü cerâid-i nâfı-a neşredilmekde olduğu hâlde mülk-i vesî'-i hazret-i şehriyâride henüz bu yolda nâfi'bir gazete neşr olunmaması terakkiyât-ı hâzıra-i Osmâniyemizin meyânında bir noksân demek olub acizleri sâye-i hazret-i mülûkhanede bu noksânı telâfi ederek kadınlarımızın dahi terakkiyâtını vâsıl-ı mertebe-i husûl eylemek arzûsuna düştüğümden nizâmât-ı mer'iyesi ahkâm-ı münifesine harfiyen tevfîk-i hareket etmek ve haftada iki def'a neşr olunub mündericâtı dahi kemâl-i edeb ve iffet dairesinde yazılmak şartıyla münhasıran nisvâna aid her türlü ahvâl ve makâlât-ı nâfı'a ve havâdis-i rûzmerreden ibâret bulunmak üzere "Hanımlara Mahsûs Gazete" namıyla bir gazete imtiyâzının uhde-i bendegâneme ihsânını ve çâkerleri asdikâ-yı bendegân-ı saltanat-ı seniyyeden olduğum cihetle sâhib-i imtiyâzları al'e'l-ekser gayr-ı Müslim bulunana bir takım cerâidin terakkiyât-ı Osmâniye için te'mîn etdikleri menâfi'den daha ziyâde menâfi' husûluna ez-dil ü cân sarf-ı ikdâm edeceğimi arz ü te'mîn ile istidâ'-i kemterânemin lütfen ve inâyeten kabûl ve is'âf buyurulmasını niyâz ve tazarru' eylerim. Ol bâbda ve her hâlde emr ü fermân hazret-i men lehü'l-emrindir.

fî 3 Kanûnisânî sene 1310 (15 January 1895)
Tarîk gazetesi sermuharriri bendeleri
Mehmed Tâhir

(BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110,

Husûsi No: 25, Aded: 8, Vesika: 1.)

Bâbıâli
Nezâret-i Celîle-i Dâhiliyesi
İdâre-i Matbû'ât
aded
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Tarîk gazetesi sermuharriri izzetlû Mehmed Tâhir efendi tarafından takdîm kılınıb havâle buyurulan melfûf arzühâlinde münhasıren nisvâna mahsûs olmak mündericâtı kadınlara aid her türlü mevâdd ve makâlât-ı nâfı'adan ve havâdis-i rûzmerreden i'bâret bulunmak ve kemâl-i edeb ve iffet dâiresinde yazılmak şartıyla haftada iki def'a "Hanımlara Mahsûs Gazete" nâmıyla bir gazetenin tab'ü neşrine müsâade i'tâsı istid'â olunmağla şerâit-i muharrereye tevfîkan ruhsat-ı matlûbenin i'tâsı rey-i âlî-i nezâret-penâhîlerine tevâfuk eylediği hâlde evvel emirde mûmâileyhin tahkîk-i ahvâliyle kefâlet-i kaviyyeye rabtı zımnında Zabtiye Nezâret-i Celîlesine iş'âr keyfiyet buyurulması bâbında emr ü fermân hazret-i men lehü'l-emrindir. fî 11 Nisan sene 1311 [23 Nisan 1895].

Matbû'ât-ı Dâhiliye Müdürü

(imza)

(BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No: 25, Aded: 8, Vesika: 2.)

Bâdî-i terkîm-i kefâletnâme oldur ki

Kadınlara aid her türlü mevâdd ve makâlât-ı nâfı'adan ve havâdis-i rüzmerreden ibâret bulunmak ve kemâl-i edeb ve iffet dâiresinde yazılmak şartıyla haftada iki def'a çıkarılmak üzere "Hanımlara Mahsûs Gazete" imtiyâzı istid'âsında bulunan tebaa-ı devlet-i aliyyeden Tarîk gazetesi sermuharriri izzetlû Mehmed Tâhir efendi erbâb-ı ırz ve nâmûsdan olduğu misillû gazetenin tab'ü neşri hâlinde Matbû'ât Nizâmnâmesi'nin ahkâmına her vechile mutâbakât ve tevfîk-i hareket ve âdâb-ı umûmiyeye muhâlif neşriyâtdan mücânebet edi hilâf-ı nizâm ve kanûn hiçbir hâl ve hareketdebulunmayacağına ve nizâm ve kanûn hilâfında bir hareketi görülüb de kendisinden ne kadar cezâ-yı nakdî ahzı lâzım gelür ise te'dîyesine ve kendisinin hükümetden istenildiği vâkit teslîmine kefîl ve müteahhid olduğumu mübeyyîn işbu kefâlet senedi takdîm kılındı.

fî 29 Nisan sene 1311 [11 Mayıs 1895].

Aksaray civârında Yusuf Paşa Çeşmesi kurbunda Kazgâni Sa'dî Mahallesinde … caddesinde oniki numerolu hânede mutasarrıfen sâkin Harbiye … Mâliye Sermünâdisi

Mehmed Sadık

(mühür)

Kefîl-i mumâileyhin mühr-i zâtisi muteber ve kendisinin mahallemizde mezkûr hâneye mutasarrıf olduğu tasdîk olunur.

fî 29 Nisan sene 1311 [11 Mayıs 1895].

Kazgânî Sadî Mahallesi imamı

Mehmed Nûri

(mühür)

(BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No 25, Aded: 8, Vesika: 3.)

Kadınlara aid her türlü mevâdd ve makâlât-ı nâfı'adan ve havâdis-i rûzmerreden i'bâret bulunmak ve kemâl-i edeb ve iffet dâiresinde yazılmak şartıyla haftada iki def'a çıkarılmak üzere "Hanımlara Mahsûs Gazete" imtiyâzı istid'âsında bulunan tebaa-i devlet-i aliyyeden Tarîk gazetesi sermuharriri izzetlû Mehmed Tâhir beğ zâten erbâb-ı nâmûsdan ve ehl-i ırz ü edebden olduğu misillû otuz dört yaşını tekmîl etmiş ve cezâ kanûnnâme-i hümâyûnunun tayîn etdiği cinâyet ve cünhalardan dolayı aleyhine hüküm terettüb etmemiş olduğu ve kâffe-i hukûk-ı şahsiyesine tamamen bi'l-fiil mutasarrıf bulunduğunu tasdîkân işbu şahâdetnâme takdîm kılındı.

fî 29 Nisan sene 1311 [11 Mayıs 1895].

Devletlû ismetlû Esma Sultân aliyyetü'ş-şân hazretlerinin kethüdaları

Ali

(mühür)

Tarîk gazetesi idâre memûru

İbrâhim Edhem

(mühür)

Dersaâdet emtia-i dâhiliye gümrüğe tahrirât başkâtibi
(mühür)

Dersaâdet emtia-i dâhiliye gümrüğü kâtib-i sânîsi
(mühür)

Tahrîrât-ı Hariciye hulefâsından Tarîk gazetesi muharriri
(mühür)
Mustafa Esad

Nûr-ı Osmâniye'de Mahmûd Paşa Mahallesi'nde Şerif Efendi Sokak'da 30 numerolu hâne sahibi
(mühür)

Aksaray'da Horhor civârında Simidci Sokağı'nda bilâ-numerolu hânede sâkin üçüncü dâire müdür-i esbâkı merhûm Neş'et beyzâde Affân Osmân

Bâlâda mevzû' mühür ve imzâ sahiblerinin şahâdetleri makbûl ve muteber olduğu tasdîk olunur.
fî 1 Mayıs sene 1311 [13 Mayıs 1895].
(mühür).

(BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No: 25, Aded: 8, Vesika: 4.)

Nezâret-i Zabtiye
Mektûbî Kalemi
aded
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Dâhiliye Nezâret-i Celîlesi Cânib-i Âlisine
Devletlû efendim hazretleri
Mündericâtı kadınlara aid mevâddan bâhis olmak üzere haftada iki def'a "Hanımlara Mahsûs Gazete" nâmıyla bir gazete neşrine ruhsat i'tâsına dâir Tarîk gazetesi sermuharriri Mehmed Tâhir efendi tarafından i'tâ olunan arzühâl ve Matbû'ât-ı Dâhiliye İdâresi'nden verilen müzekkerenin leffiyle ahvâlinin bi't-tedkîk kefâlet-i kaviyyeye rabtı hakkında vârid-i dest-i tekrîm olan 22 Nisan sene 1311 tarih ve yüz oniki numerolu tezkee-i aliyye-i dâverâneleri üzerine lede'l-havâle mumâileyhin hüsn-i hâl eshâbından olduğu bi't-tahkîk anlaşılarak kefâlete rabt edildiği İstanbul Polis Müdüriyeti'nden bâ-müzekkere bildirilmiş ve ol bâbdaki şehâdetnâme ve kefâletnâme mezkûr müzekkere ve arzühâlin iâdesiyle leffen takdîm kılınmış olmağla emr ü fermân hazret-i men lehü'l-emrindir.
fî 21 Zilkâde sene 1312 ve fî 4 Mayıs sene 1311 [16 Mayıs 1895].

Zabtiye Nâzırı
(imza)

(BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No: 25, Aded: 8, Vesika: 5.)

Bâbıâli
Nezâret-i Celîle-i Dâhiliye
İdâre-i Matbû'ât
aded
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Kadınlara aid mevâddan bâhis olmak ve haftada iki def'a neşr olunmak üzere "Hanımlara Mahsûs Gazete" nâmıyla bir gazete neşrine ruhsat i'tâsı hakkında Tarîk gazetesi sermuharriri izzetlû Mehmed Tâhir efendi tarafından vukû' bulan istid'a ve ol bâbda sebk eden iş'âr-ı âlî-i âsâfânelerine cevâben Zabtiye Nezâket-i Celîlesi'nden vârid olub havâle buyurulan melfûf tezkerede mumâileyhin hüsn-i hâl eshâbından olduğu bi't-tahkîk anlaşılarak kefâlete rabt edildiği bildirilmiş olmağla ruhsat-ı matlûbenin i'tâsı nezd-i âlî-i cenâb-ı nezâret-penâhîlerinde tensîb buyurulduğu takdîrde keyfiyetin arz ü istizânı bâbında emr ü fermân hazret-i men lehü'l-emrindir.

fî 25 Zilkâde sene 1312 ve fî 8 Mayıs sene 1311 [20 Mayıs 1895].

Matbû'ât-ı Dâhiliye Müdürü
(imza)

(BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No: 25, Aded: 8, Vesika: 6.)

Bâbıâlî
Dâire-i Umûr-ı Dâhiliye
Mektûbî Kalemi
Aded
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Huzûr-ı Âlî Hazret-i Sadâret-penâhîye
Marûz-ı çâker-i kemîneleridir ki

Kadınlara aid mevâddan bâhis olmak ve haftada iki def'a neşr olunmak üzere "Hanımlara Mahsûs Gazete" nâmıyla bir gazete neşrine ruhsat i'tâsı Tarîk gazetesi sermuharriri izzetlû Mehmed Tâhir efendi tarafından istid'a kılınmasına ve mumâileyhin hüsn-i hâl eshâbından olduğu Zabtiye Nezâket-i Celîlesi'yle cereyân eden muhâbereden anlaşılmasına mebnî ruhsat-ı matlûbenin i'tâsı husûsunun istizân-ı lüzûmunu mutazammın Matbû'ât-ı Dâhiliye İdâre-i Aliyyesi'nden verilen müzekkere evrâk-ı müteferriasıyla beraber leffen takdîm kılınmış ve icâbının icrâ ve inbâsı menût-ı rey-i âlî-i sadâret-penâhîleri bulunmuşdur. Ol bâbda emr ü fermân hazret-i veliyyü'l-emrindir.

fî 6 Zilhicce sene 1312 ve fî 18 Mayıs sene 1311 [30 Mayıs 1895].

Nâzır-ı Umûr-ı Dâhiliye
(imza)

(BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No: 25, Aded: 8, Vesika: 7.)

Atûfetlû Efedim Hazretleri

Kadınlara müteallik mevâddan bâhis olmak ve haftada iki def'a neşr olunmak üzere "Hanımlara Mahsûs Gazete" nâmıyla bir gazete neşrine ruhsat i'tâsı Tarîk gazetesi sermuharriri Mehmed Tâhir efendi tarafından istid'a edilmesine ve mumâileyhin hüsn-i hâl eshâbından bulunmasına mebnî ruhsat-ı matlûbenin i'tâsı husûsuna dâir Matbû'ât-ı Dâhiliye İdâre-i Aliyyesi'nden verilen müzekkerenin gönderildiğini hâvi Dâhiliye Nezâret-i Celîlesi'nin tezkeresi leffen arz ü takdîm kılınmış olmağla ol bâbda her ne vechile irâde-i seniyye-i cenâb-ı hilâfet-penâhî şeref sunûh ve sudûr buyurulur ise mantûk-ı âlîsi infâz edileceği beyânıyla tezkere-i senâverî terkîm olundu efendim.

fî 15 Muharrem sene 1313 ve fî 26 Haziran sene 1311 [8 Temmuz 1895].

Sadrıâzam
Said

Marûz-ı çâker-i kemîneleridir ki

Reside-i dest-i ta'z'îm olub melfûfâtıyla manzûr-ı âlî buyurulan işbu tezkere-i sâmiye-i sadâret-penâhîleri üzerine mûcibince irâde-i seniyye-i cenâb-ı hilâfet-penâhî şeref sudûr buyurulmuş olmağla ol bâbda emr ü fermân hazret-i veliyyü'l-emrindir.

fî 19 Muharrem sene 1313 ve fî 30 Haziran sene 1311 [12 Temmuz 1895].

Serkâtib-i Hazret-i Şehriyâri
Tahsin

(BOA, İrâdeler, İrâde-i Dâhiliye, Sıra No: 1927, Genel No: 110, Husûsi No: 25, Aded: 8, Vesika: 8.)

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No 10: 18 Rebîyyülahir 1313 \ 21 Eylül 1311 \ 3 Ekim 1895
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No 11: 18 Rebîyyülahir 1313 \ 25 Eylül 1311 \ 7 Ekim 1895
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No 12: 21 Rebîyyülahir 1313 \ 28 Eylül 1311 \ 10 Ekim 1895
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No 13: 25 Rebîyyülahir 1313 \ 2 Teşrînievvel 1311 \ 14 Ekim 1895
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No 14: 28 Rebîyyülahir 1313 \ 5 Teşrînievvel 1311 \ 17 Ekim 1895
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No 15: 2 Cemâziyelevvel 1313 \ 9 Teşrînievvel 1311 \ 21 Ekim 1895
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No 16: 5 Cemâziyelevvel 1313 \ 12 Teşrînievvel 1311 \ 24 Ekim 1895
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No 17: 9 Cemâziyelevvel 1313 \ 16 Teşrînievvel 1311 \ 28 Ekim 1895
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No 18: 12 Cemâziyelevvel 1313 \ 19 Teşrînievvel 1311 \ 31 Ekim 1895
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No 19: 16 Cemâziyelevvel 1313 \ 23 Teşrînievvel 1311 \ 4 Kasım 1895
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No 20: 19 Cemâziyelevvel 1313 \ 26 Teşrînievvel 1311 \ 7 Kasım 1895
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No 21: 23 Cemâziyelevvel 1313 \ 30 Teşrînievvel 1311 \ 11 Kasım 1895
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No 22: 22 Cemâziyelevvel 1313 \ 2 Teşrînisânî 1311 \ 14 Kasım 1895
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No 23: 1 Cemâziyyelahir 1313 \ 6 Teşrînisânî 1311 \ 18 Kasım 1895
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No 26: 11 Cemâziyelâhir 1313 \ 16 Teşrînisânî 1311 \ 28 Kasım 1895
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No 28: 18 Cemâziyelâhir 1313 \ 23 Teşrînisânî 1311 \ 5 Aralık 1895
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No 29: 22 Cemâziyelâhir 1313 \ 27 Teşrînisânî 1311 \ 9 Aralık 1895
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No 31: 29 Cemâziyelâhir 1313 \ 4 Kanûnievvel 1311 \ 16 Aralık 1895
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No 38: 23 Recep 1313 \ 28 Kanûnievvel 1311 \ 9 Ocak 1896
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No 39: 28 Recep 1313 \ 1 Kanûnisânî 1311 \ 13 Ocak 1896
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No 40: 1 Şabân 1313 \ 4 Kanûnisânî 1311 \ 16 Ocak 1896
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No 41: 5 Şabân 1313 \ 8 Kanûnisânî 1311 \ 20 Ocak 1896
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No 42: 8 Şabân 1313 \ 11 Kanûnisânî 1311 \ 23 Ocak 1896
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No 43: 12 Şabân 1313 \ 15 Kanûnisânî 1311 \ 27 Ocak 1896
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No 44: 16 Şabân 1313 \ 19 Kanûnisânî 1311 \ 31 Ocak 1896
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No 45: 19 Şabân 1313 \ 22 Kanûnisânî 1311 \ 3 Şubat 1896

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No 46: 22 Şabân 1313 \ 25 Kanûnisânî 1311 \ 6 Şubat 1896
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No 47: 26 Şabân 1313 \ 29 Kanûnisânî 1311 \ 10 Şubat 1896
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No 48: 29 Şabân 1313 \ 1 Şubat 1311 \ 13 Şubat 1896
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No 49: 3 Ramazân 1313 \ 5 Şubat 1311 \ 17 Şubat 1896
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No 50: 6 Ramazân 1313 \ 8 Şubat 1311 \ 20 Şubat 1896
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No 51: 10 Ramazân 1313 \ 12 Şubat 1311 \ 24 Şubat 1896
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No 52: 13 Ramazân 1313 \ 15 Şubat 1311 \ 27 Şubat 1896
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No 53: 20 Ramazân 1313 \ 22 Şubat 1311 \ 5 Mart 1896
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No 54: 27 Ramazân 1313 \ 29 Şubat 1311 \ 12 Mart 1896
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No 55: 11 Şevvâl 1313 \ 14 Mart 1312 \ 26 Mart 1896
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No 56: 18 Şevvâl 1313 \ 21 Mart 1312 \ 2 Nisan 1896
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No 57: 25 Şevvâl 1313 \ 28 Mart 1312 \ 9 Nisan 1896
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No 58: 3 Zilkâde 1313 \ 4 Nisan 1312 \ 16 Nisan 1896
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No 59: 10 Zilkâde 1313 \ 11 Nisan 1312 \ 23 Nisan 1896
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No 60: 17 Zilkâde 1313 \ 18 Nisan 1312 \ 30 Nisan 1896

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No 61: 24 Zilkâde 1313 \ 25 Nisan 1312 \ 7 Mayıs 1896
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No 62: 2 Zilhicce 1313 \ 2 Mayıs 1312 \ 14 Mayıs 1896
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No 63: 9 Zilhicce 1313 \ 9 Mayıs 1312 \ 21 Mayıs 1896
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No 64: 22 Zilhicce 1313 \ 23 Mayıs 1312 \ 4 Haziran 1896
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No 65: 29 Zilhicce 1313 \ 30 Mayıs 1312 \ 11 Haziran 1896
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No 66: 6 Muharrem 1314 \ 6 Haziran 1312 \ 18 Haziran 1896
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No 67: 13 Muharrem 1314 \ 13 Haziran 1312 \ 25 Haziran 1896
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No 68: 20 Muharrem 1314 \ 20 Haziran 1312 \ 2 Temmuz 1896
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No 69: 27 Muharrem 1314 \ 27 Haziran 1312 \ 9 Temmuz 1896
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No 70: 5 Safer 1314 \ 4 Temmuz 1312 \ 16 Temmuz 1896
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No 71: 12 Safer 1314 \ 11 Temmuz 1312 \ 23 Temmuz 1896
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No 72: 19 Safer 1314 \ 18 Temmuz 1312 \ 30 Temmuz 1896
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No 73: 26 Safer 1314 \ 25 Temmuz 1312 \ 6 Ağustos 1896
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No 74: 4 Rebîyyülevvel 1314 \ 1 Ağustos 1312 \ 13 Ağustos 1896
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No 75: 11 Rebîyyülevvel 1314 \ 8 Ağustos 1312 \ 20 Ağustos 1896
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No 76: 22 Rebîyyülevvel 1314 \ 19 Ağustos 1312 \ 31 Ağustos 1896
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No 77: 2 Rebîyyülahir 1314 \ 29 Ağustos 1312 \ 10 Eylül 1896
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No 78: 9 Rebîyyülahir 1314 \ 5 Eylül 1312 \ 17 Eylül 1896
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No 79: 16 Rebîyyülahir 1314 \ 12 Eylül 1312 \ 24 Eylül 1896
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No 80: 23 Rebîyyülahir 1314 \ 19 Eylül 1312 \ 1 Ekim 1896
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No 82: 8 Cemâziyelevvel 1314 \ 3 Teşrînievvel 1312 \ 15 Ekim 1896
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No 83: 15 Cemâziyelevvel 1314 \ 10 Teşrînievvel 1312 \ 22 Ekim 1896
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No 84: 22 Cemâziyelevvel 1314 \ 17 Teşrînievvel 1312 \ 29 Ekim 1896
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No 85: 29 Cemâziyelevvel 1314 \ 24 Teşrînievvel 1312 \ 5 Kasım 1896
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No 86: 6 Cemâziyelâhir 1314 \ 31 Teşrînievvel 1312 \ 12 Kasım 1896
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No 87: 13 Cemâziyelâhir 1314 \ 7 Teşrînisânî 1312 \ 19 Kasım 1896
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No 88: 20 Cemâziyelâhir 1314 \ 14 Teşrînisânî 1312 \ 26 Kasım 1896
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No 89: 27 Cemâziyelâhir 1314 \ 21 Teşrînisânî 1312 \ 3 Aralık 1896
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No 90: 5 Recep 1314 \ 28 Teşrînisânî 1312 \ 10 Aralık 1896
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No 91: 12 Recep 1314 \ 5 Kanûnievvel 1312 \ 17 Aralık 1896
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No 92: 19 Recep 1314 \ 12 Kanûnievvel 1312 \ 24 Aralık 1896
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No 93: 26 Recep 1314 \ 19 Kanûnievvel 1312 \ 31 Aralık 1896
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No 94: 3 Şabân 1314 \ 26 Kanûnievvel 1312 \ 7 Ocak 1897
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No 95: 10 Şabân 1314 \ 2 Kanûnisânî 1312 \ 14 Ocak 1897
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No 99: 9 Ramazân 1314 \ 30 Kanûnisânî 1312 \ 11 Şubat 1897
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No 102: 7 Şevvâl 1314 \ 27 Şubat 1312 \ 11 Mart 1897
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No 103: 14 Şevvâl 1314 \ 6 Mart 1312 \ 18 Mart 1897
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No 104: 21 Şevvâl 1314 \ 13 Mart 1312 \ 25 Mart 1897
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No 105: 28 Şevvâl 1314 \ 20 Mart 1312 \ 1 Nisan 1897
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No 106: 6 Zilkâde 1314 \ 27 Mart 1313 \ 8 Nisan 1897
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No 109: 27 Zilkâde 1314 \ 17 Nisan 1313 \ 29 Nisan 1897
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No 111: 18 Zilhicce 1314 \ 8 Mayıs 1313 \ 20 Mayıs 1897
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No 114: 9 Muharrem 1314 \ 29 Mayıs 1313 \ 19 Haziran 1896
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No 116: 23 Muharrem 1314 \ 12 Haziran 1313 \ 24 Haziran 1897
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No 117: 30 Muharrem 1314 \ 19 Haziran 1313 \ 1 Temmuz 1897
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No 119: 15 Safer 1314 \ 3 Temmuz 1313 \ 15 Temmuz 1897
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No 120: 22 Safer 1315 \ 10 Temmuz 1313 \ 22 Temmuz 1897
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No 121: 29 Safer 1314 \ 17 Temmuz 1313 \ 29 Temmuz 1897
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No 122: 7 Rebîyyülevvel 1315 \ 24 Temmuz 1313 \ 5 Ağustos 1897
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No 123: 12 Rebîyyülevvel 1315 \ 31 Temmuz 1313 \ 12 Ağustos 1897
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No 124: 19 Rebîyyülevvel 1315 \ 7 Ağustos 1313 \ 19 Ağustos 1897
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No 125: 26 Rebîyyülevvel 1314 \ 14 Ağustos 1313 \ 26 Ağustos 1897
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No 126: 3 Rebîyyülahir 1315 \ 19 Ağustos 1313 \ 2 Eylül 1897
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No 127: 12 Rebîyyülahir 1315 \ 28 Ağustos 1313 \ 9 Eylül 1897
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No 128: 19 Rebîyyülahir 1315 \ 4 Eylül 1313 \ 16 Eylül 1897
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No 129: 26 Rebîyyülahir 1315 \ 11 Eylül 1313 \ 23 Eylül 1897
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No 130: 26 Rebîyyülahir 1315 \ 18 Eylül 1313 \ 30 Eylül 1897
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No 131: 11 Cemâziyyelevvel 1315 \ 25 Eylül 1313 \ 7 Ekim 1897
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No 132: 18 Cemâziyyelevvel 1315 \ 2 Teşrînievvel 1313 \ 14 Ekim 1897
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No 134: 2 Cemâziyyelahir 1315 \ 16 Teşrînievvel 1313 \ 28 Ekim 1897
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No 135: 9 Cemâziyyelahir 1315 \ 23 Teşrînievvel 1313 \ 4 Kasım 1897
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No 136: 16 Cemâziyyelahir 1315 \ 30 Teşrînievvel 1313 \ 11 Kasım 1897
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No 137: 23 Cemâziyyelahir 1315 \ 6 Teşrînisânî 1313 \ 18 Kasım 1897
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No 140: 14 Recep 1315 \ 27 Teşrînisânî 1313 \ 9 Aralık 1897
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No 141: 21 Recep 1315 \ 4 Kanûnievvel 1313 \ 16 Aralık 1987
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No 142: 28 Recep 1315 \ 21 Kanûnievvel 1313 \ 23 Aralık 1987
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No 143: 6 Şabân 1315 \ 18 Kanûnievvel 1313 \ 30 Aralık 1987
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No 146: 27 Şabân 1315 \ 8 Kanûnisânî 1313 \ 20 Ocak 1898

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No 147: 5 Ramazân 1315 \ 15 Kanûnisânî 1313 \ 27 Ocak 1898
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No 149: 19 Ramazân 1315 \ 29 Kanûnisânî 1313 \ 10 Şubat 1898
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No 152: 17 Şevvâl 1315 \ 26 Şubat 1313 \ 10 Mart 1898
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No 2: 26 Şubat 1313
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No 154: 2 Zilkâde 1315 \ 12 Mart 1314 \ 24 Mart 1898
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No 4: 12 Mart 1314
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No 155: 9 Zilkâde 1315 \ 19 Mart 1314 \ 24 Mart 1898

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No 5: 19 Mart 1314

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No 156: 16 Zilkâde 1315 \ 26 Mart 1314 \ 7 Nisan 1898

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No 6: 26 Mart 1314
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No 157: 23 Zilkâde 1315 \ 2 Nisan 1314 \ 14 Nisan 1898
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No 158: 30 Zilkâde 1315 \ 9 Nisan 1314 \ 21 Nisan 1898
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No 159: 7 Zilhicce 1315 \ 16 Nisan 1314 \ 28 Nisan 1898
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No 9: 16 Nisan 1314
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No 160: 20 Zilhicce 1315 \ 30 Nisan 1314 \ 12 Mayıs 1898
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No 161: 27 Zilhicce 1315 \ 7 Mayıs 1314 \ 19 Mayıs 1898
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No 162: 5 Muharrem 1316 \ 14 Mayıs 1314 \ 26 Mayıs 1898
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No 163: 12 Muharrem 1316 \ 21 Mayıs 1314 \ 2 Haziran 1898
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No 13: 21 Mayıs 1314
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No 164: 19 Muharrem 1316 \ 28 Mayıs 1314 \ 9 Haziran 1898
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No 14: 28 Mayıs 1314
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No 165: 26 Muharrem 1316 \ 4 Haziran 1314 \ 16 Haziran 1898
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No 15: 4 Haziran 1314
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No 166: 3 Safer 1316 \ 11 Haziran 1314 \ 23 Haziran 1898
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No 167: 10 Safer 1316 \ 18 Haziran 1314 \ 30 Haziran 1898
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No 168: 17 Safer 1316 \ 25 Haziran 1314 \ 7 Temmuz 1898
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No 169: 25 Safer 1316 \ 2 Temmuz 1314 \ 14 Temmuz 1898
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No 171: 9 Rebîyyülevvel 1316 \ 16 Temmuz 1314 \ 28 Temmuz 1898
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No 172: 16 Rebîyyülevvel 1316 \ 23 Temmuz 1314 \ 4 Ağustos 1898

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No 173: 23 Rebîyyülevvel 1316 \ 30 Temmuz 1314 \ 11 Ağustos 1898
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No 174: 30 Rebîyyülevvel 1316 \ 6 Ağustos 1314 \ 18 Ağustos 1898
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No 175: 7 Rebîyyülahir 1316 \ 13 Ağustos 1314 \ 25 Ağustos 1898
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No 176: 13 Rebîyyülahir 1316 \ 19 Ağustos 1314 \ 31 Ağustos 1898
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No 26: 19 Ağustos 1314
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No 177: 21 Rebîyyülahir 1316 \ 27 Ağustos 1314 \ 8 Eylül 1898
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No 178: 27 Rebîyyülahir 1316 \ 3 Eylül 1314 \ 15 Eylül 1898
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No 179: 6 Cemâziyyelevvel 1316 \ 10 Eylül 1314 \ 22 Eylül 1898
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No 180: 13 Cemâziyyelevvel 1316 \ 17 Eylül 1314 \ 29 Eylül 1898
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No 181: 20 Cemâziyyelevvel 1316 \ 24 Eylül 1314 \ 6 Ekim 1898
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No 31: 24 Eylül 1314
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No 182: 27 Cemâziyyelevvel 1316 \ 1 Teşrînievvel 1314 \ 13 Ekim 1898
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No 32: 1 Teşrînievvel 1314
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No 183: 4 Cemâziyyelahir 1316 \ 8 Teşrînievvel 1314 \ 20 Ekim 1898
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No 33: 8 Teşrînievvel 1314
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No 184: 11 Cemâziyyelahir 1316 \ 15 Teşrînievvel 1314 \ 27 Ekim 1898
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No 185: 18 Cemâziyyelahir 1316 \ 22 Teşrînievvel 1314 \ 3 Kasım 1898
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No 186: 25 Cemâziyyelahir 1316 \ 29 Teşrînievvel 1314 \ 10 Kasım 1898
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No 36: 29 Teşrînievvel 1314
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No 187: 2 Recep 1316 \ 5 Teşrînisânî 1314 \ 17 Kasım 1898
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No 37: 5 Teşrînisânî 1314
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No 188: 10 Recep 1316 \ 12 Teşrînisânî 1314 \ 24 Kasım 1898
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No 38: 12 Teşrînisânî 1314
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No 189: 17 Recep 1316 \ 19 Teşrînisânî 1314 \ 1 Aralık 1898
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No 190: 24 Recep 1316 \ 26 Teşrînisânî 1314 \ 8 Aralık 1898
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No 40: 26 Teşrînisânî 1314
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No 191: 1 Şabân 1316 \ 3 Kanûnievvel 1314 \ 15 Aralık 1898
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No 41: 3 Kanûnievvel 1314
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No 192: 8 Şabân 1316 \ 10 Kanûnievvel 1314 \ 22 Aralık 1898
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No 193: 16 Şabân 1316 \ 18 Kanûnievvel 1314 \ 30 Aralık 1898
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No 43: 18 Kanûnievvel 1314
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No 194: 22 Şabân 1316 \ 24 Kanûnievvel 1314 \ 5 Ocak 1899
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No 44: 24 Kanûnievvel 1314
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No 195: 29 Şabân 1316 \ 31 Kanûnievvel 1314 \ 5 Ocak 1899
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No 45: 31 Kanûnievvel 1314
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No 196: 7 Ramazân 1316 \ 7 Kanûnisânî 1314 \ 19 Ocak 1899
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No 46: 7 Kanûnisânî 1314
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No 197: 14 Ramazân 1316 \ 14 Kanûnisânî 1314 \ 26 Ocak 1899
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No 47: 14 Kanûnisânî 1314
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No 198: 21 Ramazân 1316 \ 21 Kanûnisânî 1314 \ 2 Şubat 1899
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No 48: 21 Kanûnisânî 1314
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No 199: 28 Ramazân 1316 \ 28 Kanûnisânî 1314 \ 9 Şubat 1899
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No 49: 28 Kanûnisânî 1314
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No 200: 12 Şevvâl 1316 \ 11 Şubat 1314 \ 23 Şubat 1899
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No 50: 11 Şubat 1314
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No 201: 19 Şevvâl 1316 \ 18 Şubat 1314 \ 2 Mart 1899 \ 2 Mart 1899
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No 51: 18 Şubat 1314
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[Elif]. Rasime, "Hıfzısıhha," ss. 2-4.
Emine Semiye, "Muallime [Tefrika Hikâye]," ss. 2-3.
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No 202: 26 Şevvâl 1316 \ 25 Şubat 1314 \ 9 Mart 1899
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"Atıfet-i Seniye-i Hazret-i Hilafetpenahi," s. 1.
"Madalya," s. 1.
"Teşebbüs-i Cedidemiz ve İfade-i Mahsûsa," s. 1.
Zekiye, "İsmetli Şadiye Hanımefendi'ye," ss. 1-2.
Şadiye, "Cevap," s. 2.
"Butterfly Âilesi [Tefrika Eser]," mtc. [Elif]. Rasime, s. 2.
[Elif]. Rasime, "Lisân Tahsîline Dair - 1," ss. 2-3.
Tabita, "Kuş Palazı: Difterya," ss. 3-4.
Rana bint-i Saffet, "Mukayese-i Hayat [Tefrika Hikâye]," ss. 3-4.
"Bilmece," s. 4.
"Bilmece Halli," s. 4.
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No 52: 25 Şubat 1314
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[Elif]. Rasime, "Hıfzısıhha," ss. 3-4.
Emine Semiye, "Muallime [Tefrika Hikâye]," ss. 2-3.
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No 1-203: 4 Zilkâde 1316 \ 4 Mart 1315 \ 16 Mart 1899
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[Elif]. Rasime, "Lisân Tahsîline Dair - 2," ss. 2-3.
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Leyla, "Ey Bahar [Şiir]," s. 4.
"Butterfly Âilesi [Tefrika Eser]," mtc. [Elif]. Rasime, s. 4.
N.S., "Arzu Ediyorum ki [Şiir]," ss. 4-5.
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“Bilmece,” s. 6.
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No 53: 4 Mart 1315
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No 2-204: 11 Zilkâde 1316 \ 11 Mart 1315 \ 23 Mart 1899
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[Elif]. Rasime, “Lisân Tahsîline Dair 3,” ss. 2-3.
Lamia, “Şekva-yı Yetimhane,” ss. 3-4.
N. S., “(Nami’den Nimet’e) Ben İsterim ki,” s. 4.
“Butterfly Âilesi [Tefrika Eser],” mtc. [Elif]. Rasime, s. 4.
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“Havadis, Elmaslı Bağa Çubuk,” ss. 5-6.
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“Bilmece,” s. 6.
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No 54: 11 Mart 1315
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No 3-205: 18 Zilkâde 1316 \ 18 Mart 1315 \ 30 Mart 1899
“Selamlık Resm-i Âlisi,” s. 1.
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No 55: 18 Mart 1315
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No 4-206: 25 Zilkâde 1316 \ 25 Mart 1315 \ 6 Nisan 1899
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[Elif]. Rasime, “Lisân Tahsîline Dair - 4,” ss. 2-4.
N. S., “Nami’den Nimet’e: Ah! İstersen: Eğer İstersen [Nesir],” s. 4.
“Hayal-i Mugaffel [Şiir],” s. 4.
“Bir Muazzebe [Şiir],” s. 4.
“Sahaif-i Fersude-i Ömrümden [Şiir],” s. 4.
Suat, “Hastahane Âlemi [Şiir],” s. 4.
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Şehzadebaşı’ndan Vicdan Fahire, “Muhterem Karielerime [Mektup],” s. 5.
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“Bilmece,” s. 6.
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No 56: 25 Mart 1315
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“Mevadd-ı Nafıa,” s. 8.
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No 5-207: 2 Zilhicce 1316 \ 1 Nisan 1315 \ 13 Nisan 1899
"Selamlık Resm-i Âlisi," s. 1.
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Sabire, "Menafı-i Umumiyeye Hizmet," s. 4.
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No 57: 1 Nisan 1315
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No 6-208: 9 Zilhicce 1316 \ 8 Nisan 1315 \ 20 Nisan 1899
"Selamlık Resm-i Âlisi," s. 1.
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Fatma Aliye, "[Muallime-i Fezailpenahımız Üstad-ı Muhterememiz İsmetli Fatma Aliye Hanımefendi Hazretlerinin Makale-i Hakimaneleridir]," s. 2.
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[Elif]. Rasime, "Bir Ruh-ı Peride İçin," ss. 3-4.
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Hafize Pembe, "Varaka," s. 5.
"Havadis," ss. 5-6.
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No 58: 8 Nisan 1315
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No 7-209: 23 Zilhicce 1316 \ 22 Nisan 1315 \ 4 Mayıs 1899
"Selamlık Resm-i Âlisi," s. 1.
"Atıfet-i Seniye-i Hazret-i Hilafetpenahi," s. 1.
"Madalya," s. 2.
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Memduh, “Diyorsunuz [Şiir],” s. 4.
“Yadigârlarına Karşı [Şiir],” s. 4.
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N. S., “Nami’den Nimet’e: Görebilsem,” s. 4.
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No 59: 22 Nisan 1315
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“Mevadd-ı Nafıa,” s. 8.
“Havadis,” s. 8.
Emine Semiye, “Muallime [Tefrika Hikâye],” s. 8.

No 8-210: 30 Zilhicce 1316 \ 29 Nisan 1315 \ 11 Mayıs 1899
“Selamlık Resm-i Âlisi,” s. 1.
“Atıfet-i Seniye-i Hazret-i Hilafetpenahi,” s. 1.
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No 60: 29 Nisan 1315
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No 9-211: 7 Muharrem 1316 \ 6 Mayıs 1315 \ 18 Mayıs 1899
“Selamlık Resm-i Âlisi,” s. 1.
“Atıfet-i Seniye-i Hazret-i Hilafetpenahi,” s. 1.
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“Ufak Bir İfade,” s. 3.
Rana bint-i Saffet, “Physiologie de la Femme'dan Bazı Parçalar: Köylü Kadınlar,” ss. 3-4.
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“Mücerreb Bir Şey,” s. 5.
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“Butterfly Âilesi [Tefrika Eser],” mtc. [Elif]. Rasime, s. 5.
“Bilmece,” s. 6.
“Bilmece Halli,” s. 6.
“İlânât,” s. 6.
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No 61: 6 Mayıs 1315
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Emine Semiye, “Muallime [Tefrika Hikâye],” s. 8.

No 10-212: 14 Muharrem 1316 \ 13 Mayıs 1315 \ 25 Mayıs 1899
“Selamlık Resm-i Âlisi,” s. 1.
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“Madalya,” s. 2.
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Rana bint-i Saffet, “Physiologie de la Femme: İşçi Kadınlar,” s. 3.
[Elif]. Rasime, “Haml,” ss. 4-5.
“Butterfly Âilesi [Tefrika Eser],” mtc. [Elif]. Rasime, s. 5.
“Mesmuat,” s. 5.
“Terk-i Teslîhat Konferansı,” s. 6.
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“Bilmece,” s. 6.
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No 62: 13 Mayıs 1315
“İki Hanım Arasında,” ss. 7-8.
Üsküdar Kız Sınaai’den İhsan, “Hasude [Roman],” s. 8.
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No 11-213: 21 Muharrem 1316 \ 20 Mayıs 1315 \ 1 Haziran 1899
“Selamlık Resm-i Âlisi,” s. 1.
“Tebligat-ı Resmiye,” s. 1.
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Fatma Aliye, “[Muallime-i Fezailpenahımız Üstad-ı Muhterememiz ismetli Fatma Aliye Hanımefendi Hazretlerinin Makale-i Hakimaneleridir),” ss. 2-3.
Fatma Aliye, “Levayih-i Hayat: Mehabe’den Fehame’ye [Roman],” ss. 3-5.
Şadiye, “Kitab-ı Hayatımdan İstinsah Edilmiş Bir Hatıra: Müşterek Şarkı,” s. 5.
“Mesmuat,” s. 5.
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“Bilmece,” s. 6.
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No 63: 20 Mayıs 1315
“İki Hanım Arasında,” s. 7.
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Emine Semiye, “Muallime [Tefrika Hikâye],” s. 8.

No 12-314: 28 Muharrem 1316 \ 27 Mayıs 1315 \ 8 Haziran 1899
“Selamlık Resm-i Âlisi” s. 1.
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Fatma Aliye, “Levayih-i Hayat: Fehame’den Mehabe’ye [Roman],” ss. 2-3.
[Elif]. R., “Satılmış Hanım ve Taşra Mektupları,” ss. 3-5.
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No 64: 27 Mayıs 1315
“İki Hanım Arasında,” s. 7.
Üsküdar Kız Sınaai’den İhsan, “Hasude [Roman],” ss. 7-8.
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No 13-215: 7 Safer 1316 \ 3 Haziran 1315 \ 15 Haziran 1899
“Selamlık Resm-i Âlisi,” s. 1.
“Atıfet-i Seniye-i Hazreti Hilafetpenahi,” s. 1.
Fatma Aliye, “(Muallime-i Fezailpenahımız Üstad-ı Muhterememiz İsmetli Fatma Aliye Hanımefendi Hazretlerinin Makale-i Hakimaneleridir),” ss. 2-3.
Fatma Aliye, “Levayih-i Hayat [Roman],” ss. 3-4.
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“Butterfly Âilesi [Tefrika Eser],” mtc. [Elif]. Rasime, s. 5.
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No 65: 3 Haziran 1315
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No 14-216: 13 Safer 1316 \ 10 Haziran 1315 \ 22 Haziran 1899
“Selamlık Resm-i Âlisi,” s. 1.

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No 66: 10 Haziran 1315
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Emine Semiye, “Muallime [Tefrika Hikâye],” s. 8.
“İlânât,” ss. 9-10.

No 15-217: 20 Safer 1316 \ 17 Haziran 1315 \ 29 Haziran 1899
“Selamlık Resm-i Âlisi,” s. 1.
“Atıfet-i Seniye-i Hazret-i Hilafetpenahi,” s. 1.
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[Elif]. Rasime, “Haml,” ss. 3-4.
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No 67: 17 Haziran 1315
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No 16-218: 27 Safer 1316 \ 24 Haziran 1315 \ 6 Temmuz 1899
“Selamlık Resm-i Âlisi,” s. 1.
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No 68: 24 Haziran 1315
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No 34-236: 6 Recep 1317 \ 28 Teşrînievvel 1315 \ 9 Kasım 1899
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[Elif]. Rasime, [Darülmuallimat sınıf-ı âliyesinde muallime-i evveli Ayşe Sıdıka Hanımefendinin eser-i âlileri], “Usul-i Talim ve Terbiyeye Dair Birkaç Söz,” ss. 2-4.
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[Elif]. Rasime, “Hıfzıssıhha” s. 8.
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No 35-237: 13 Recep 1317 \ 4 Teşrînisânî 1315 \ 16 Kasım 1899
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[Elif]. Rasime, “Küçük kayıtlar,” s. 3.
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No 87: 4 Teşrînisânî 1315
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[Elif]. Rasime, “Hıfzıssıhha” s. 8.
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No 36-238, 20 Recep 1317 \ 11 Teşrînisânî 1315 \ 23 Kasım 1899
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No 37-239, 27 Recep 1317 \ 18 Teşrînisânî 1315 \ 30 Kasım 1899
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No 38-240, 4 Şabân 1317 \ 25 Teşrînisânî 1315 \ 7 Aralık 1899
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[Elif]. Rasime, “Hıfzıssıhha” s. 8.

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No 39-241, 11 Şabân 1317 \ 2 Kanûnievvel 1315 \ 14 Aralık 1899
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No 40-242, 16 Şabân 1317 \ 7 Kanûnievvel 1315 \ 19 Aralık 1899
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No 41-243, 25 Şabân 1317 \ 16 Kanûnievvel 1315 \ 28 Aralık 1899

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No 42-244: 3 Ramazân 1317 \ 23 Kanûnievvel 1315 \ 4 Ocak 1900
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No 94: 23 Kanûnievvel 1315
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No 43-245, 10 Ramazân 1317 \ 30 Kanûnievvel 1315 \ 11 Ocak 1900
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No 95: 30 Kanûnievvel 1315
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"Gani Efendi'nin… [İlan]," s. 7.
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No 44-246: 17 Ramazân 1317 \ 6 Kanûnisânî 1315 \ 18 Ocak 1900
"Selamlık Resmi Âlisi," s. 1.
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No 45-247: 24 Ramazân 1317 \ 13 Kanûnisânî 1315 \ 25 Ocak 1900
"Selamlık Resmi Âlisi," s. 1.
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No 46-248: 8 Şevvâl 1317 \ 27 Kanûnisânî 1315 \ 8 Şubat 1900
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No 98: 27 Kanûnisânî 1315
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No 47-249: 15 Şevvâl 1317 \ 3 Şubat 1315 \ 15 Şubat 1900
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No 99: 3 Şubat 1315
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No 48-250: 22 Şevvâl 1317 \ 10 Şubat 1315 \ 22 Şubat 1900
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[Elif]. Rasime, “Küçük Kayıtlar,” ss. 2-3.
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No 49-251: 29 Şevvâl 1317 \ 17 Şubat 1315 \ 1 Mart 1900
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No 50-252, 7 Zilkâde 1317 \ 24 Şubat 1315 \ 8 Mart 1900
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No 102: 24 Şubat 1315
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No 51-253, 14 Zilkâde 1317 \ 2 Mart 1316 \ 15 Mart 1900
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No 103: 2 Mart 1316
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No 52-254: 12 Zilkâde 1317 \ 9 Mart 1316 \ 22 Mart 1900
“Selamlık Resmi Âlisi,” s. 1.
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No 53-255: 27 Zilkâde 1317 \ 16 Mart 1316 \ 29 Mart 1900
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[Elif]. Rasime, “ Terbiye-i Cismaniye,” ss. 2-3.
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No 54-256: 5 Zilhicce 1317 \ 23 Mart 1316 \ 5 Nisan 1900
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No 55-257: 19 Zilhicce 1317 \ 6 Nisan 1316 \ 19 Nisan 1900
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No 56-258: 26 Zilhicce 1317 \ 13 Nisan 1316 \ 26 Nisan 1900
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No 108: 13 Nisan 1316
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[Elif]. Rasime, “Hıfzıssıhha” s. 8.
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No 57-259: 4 Muharrem 1318 \ 20 Nisan 1316 \ 3 Mayıs 1900
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No 109: 20 Nisan 1316
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No 58-260: 11 Muharrem 1318 \ 27 Nisan 1316 \ 10 Mayıs 1900
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[Elif]. Rasime, “Terbiye-i Cismaniye,” s. 2.
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No 110: 27 Nisan 1316
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No 59-261: 18 Muharrem 1318 \ 4 Mayıs 1316 \ 17 Mayıs 1900
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No 60-262: 25 Muharrem 1318 \ 11 Mayıs 1316 \ 24 Mayıs 1900
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[Elif]. Rasime, “Hanım Kızlara Mahsûs Gazete’nin Muharirleri Hatice ve Semiha Hanımlara [Mektup],” ss. 1-3.
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No 61-263: 2 Safer 1318 \ 18 Mayıs 1316 \ 31 Mayıs 1900
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No 113: 18 Mayıs 1316
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No 62-264: 9 Safer 1318 \ 25 Mayıs 1316 \ 7 Haziran 1900
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[Elif]. Rasime, “Hanım Kızlara Mahsûs Gazete’nin Muharrirleri Hatice ve Semiha Hanımlara [Mektup],” ss. 1-3.
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No 63-265: 16 Safer 1318 \ 1 Haziran 1316 \ 14 Haziran 1900
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No 64-266: 23 Safer 1318 \ 8 Haziran 1316 \ 21 Haziran 1900
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No 65-267: 1 Rebîyyülevvel 1318 \ 15 Haziran 1316 \ 28 Haziran 1900
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No 117: 15 Haziran 1316
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“Çocuklara Mahsûs Gazete,” s. 8.
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No 66-268: 8 Rebîyyülevvel 1318 \ 22 Haziran 1316 \ 5 Temmuz 1900
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No 118: 22 Haziran 1316
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No 67-269: 15 Rebîyyülevvel 1318 \ 29 Haziran 1316 \ 12 Temmuz 1900
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“Atıfet-i Seniye-i Hazret-i Hilafetpenâhi,” s. 1.
[Elif]. Rasime, “Tesettüre Dair Cevap,” ss. 1-2.
[Elif]. Rasime, “Hanımlara Mahsûs Gazete’nin Roman-ı Tefrikası: Amerika’da Umumi Bahçelerde Herkes İçin Kütüphaneler-Free Park Libraries,” s. 3.
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No 68-270: 22 Rebîyyülevvel 1318 \ 6 Temmuz 1316 \ 19 Temmuz 1900
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No 69-271: 29 Rebîyyülevvel 1318 \ 13 Temmuz 1316 \ 26 Temmuz 1900
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Nazenin, "İstanbul İçinde," ss. 3-4.
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"Mesmuat," ss. 4-5.
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[Elif]. Rasime, "Hanımlara Mahsûs Gazete Müdüriyet-i Âlisine [Mektup]," s. 5.
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No 70-272: 6 Rebîyyülahir 1318 \ 20 Temmuz 1316 \ 2 Ağustos 1900
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No 122: 20 Temmuz 1316
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No 71-273: 13 Rebîyyülahir 1318 \ 27 Temmuz 1316 \ 9 Ağustos 1900
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No 92-294: 12 Ramazân 1318 \ 21 Kanûnievvel 1316 \ 3 Ocak 1901
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No 93-295: 19 Ramazân 1318 \ 28 Kanûnievvel 1316 \ 10 Ocak 1901
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No 94-296: 26 Ramazân 1318 \ 4 Kanûnisânî 1316 \ 17 Ocak 1901
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No 96-298: 17 Şevvâl 1318 \ 25 Kanûnisânî 1316 \ 3 Şubat 1901
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No 97-299: 24 Şevvâl 1318 \ 1 Şubat 1316 \ 14 Şubat 1901
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No 98-300: 2 Zilkâde 1318 \ 8 Şubat 1316 \ 21 Şubat 1901
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No 99-301: 9 Zilkâde 1318 \ 15 Şubat 1316 \ 28 Şubat 1901
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No 100-302: 16 Zilkâde 1318 \ 22 Şubat 1316 \ 7 Mart 1901
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No 101-303: 23 Zilkâde 1318 \ 1 Mart 1317 \ 14 Mart 1901
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No 102-304: 30 Zilkâde 1318 \ 8 Mart 1317 \ 21 Mart 1901
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No 103-305: 7 Zilhicce 1318 \ 15 Mart 1317 \ 28 Mart 1901
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No 104-306: 21 Zilhicce 1318 \ 29 Mart 1317 \ 11 Nisan 1901
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No 105-307: 28 Zilhicce 1318 \ 5 Nisan 1317 \ 18 Nisan 1901
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No 106-308: 5 Muharrem 1319 \ 11 Nisan 1317 \ 24 Nisan 1901
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No 107-309: 12 Muharrem 1319 \ 19 Nisan 1317 \ 2 Mayıs 1901
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No 108-310: 9 Muharrem 1319 \ 26 Nisan 1317 \ 9 Mayıs 1901
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No 109-311: 26 Muharrem 1319 \ 2 Mayıs 1317 \ 15 Mayıs 1901
“Selamlık Resm-i Âlisi,” s. 1.
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No 110-312: 4 Safer 1319 \ 10 Mayıs 1317 \ 23 Mayıs 1901
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No 111-310: 11 Safer 1319 \ 17 Mayıs 1317 \ 30 Mayıs 1901
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[Elif]. Rasime, “İsmet-i Ahlâkiyeye Müteveccihen,” ss. 1-2.
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Tolstoy, “Hikâye-i İzdivaç [Tefrika Hikâye],” ss. 4-5.
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No 112-314: 18 Safer 1319 \ 24 Mayıs 1317 \ 6 Haziran 1901
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Mustafa Asım, “Güzellik ve Tuvalet: İmtizaç ve Aheng-i Elvan,” ss. 1-2.
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No 113-315: 25 Safer 1319 \ 31 Mayıs 1317 \ 13 Haziran 1901
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Mustafa Asım, “Memalik-i Muhtelifede Talim ve Terbiye-i Nisvân,” ss. 2-3.
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No 114-316: 3 Rebîyyülevvel 1319 \ 7 Haziran 1317 \ 20 Haziran 1901
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No 115-317: 10 Rebîyyülevvel 1319 \ 14 Haziran 1317 \ 27 Haziran 1901
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“İlânât,” s. 8.

No 116-318: 17 Rebîyyülevvel 1319 \ 21 Haziran 1317 \ 4 Temmuz 1901
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No 117-319: 24 Rebîyyülevvel 1319 \ 28 Haziran 1317 \ 11 Temmuz 1901
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No 118-320: 1 Rebîyyülahir 1319 \ 5 Temmuz 1317 \ 18 Temmuz 1901
“Selamlık Resm-i Âlisi,” s. 1.
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[Elif]. Rasime, “Verem ve Müteverrimler 1,” ss. 1-4.
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No 119-321: 18 Rebîyyülahir 1319 \ 12 Temmuz 1317 \ 25 Temmuz 1901
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“Atıfet-i Seniye-i Hazret-i Hilafetpenahi,” s. 1.
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“İlânât,” s. 8.

No 120-322: 15 Rebîyyülahir 1319 \ 19 Temmuz 1317 \ 1 Ağustos 1901
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[Elif]. Rasime, “Verem ve Müteverrimler 3,” ss. 1-4.
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No 121-323: 22 Rebîyyülahir 1319 \ 26 Temmuz 1317 \ 8 Ağustos 1901
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[Elif]. Rasime, “Verem ve Müteverrimler 4,” ss. 1-3.
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“İlânât,” s. 8.

No 122-324: 29 Rebîyyülahir 1319 \ 2 Ağustos 1317 \ 15 Ağustos 1901
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No 123-325: 7 Cemâziyyelevvel 1319 \ 9 Ağustos 1317 \ 22 Ağustos 1901
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No 326: 17 Cemâziyyelevvel 1319 \ 19 Ağustos 1317 \ 1 Eylül 1901

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No 327: 21 Cemâziyyelevvel 1319 \ 23 Ağustos 1317 \ 5 Eylül 1901
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No 328: 28 Cemâziyyelevvel 1319 \ 30 Ağustos 1317 \ 12 Eylül 1901
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No 329: 5 Cemâziyyelahir 1319 \ 6 Eylül 1317 \ 19 Eylül 1901
“Selamlık Resm-i Âlisi,” s. 1.
“Atıfet-i Seniye-i Hazret-i Hilafetpenahi,” s. 1.
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No 330: 12 Cemâziyyelahir 1319 \ 13 Eylül 1317 \ 26 Eylül 1901
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No 332: 26 Cemâziyyelahir 1319 \ 27 Eylül 1317 \ 10 Ekim 1901
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No 333: 4 Recep 1319 \ 4 Teşrînievvel 1317 \ 17 Ekim 1901
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No 334: 11 Recep 1319 \ 11 Teşrînievvel 1317 \ 24 Ekim 1901
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No 335: 18 Recep 1319 \ 18 Teşrînievvel 1317 \ 31 Ekim 1901
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No 336: 25 Recep 1319 \ 25 Teşrînievvel 1317 \ 7 Kasım 1901
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No 337: 4 Şabân 1319 \ 1 Teşrînisânî 1317 \ 14 Kasım 1901
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No 338: 11 Şabân 1319 \ 8 Teşrînisânî 1317 \ 21 Kasım 1901
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No 339: 16 Şabân 1319 \ 14 Teşrînisânî 1317 \ 27 Kasım 1901
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No 340: 24 Şabân 1319 \ 22 Teşrînisânî 1317 \ 5 Aralık 1901
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No 341: 1 Ramazân 1319 \ 29 Teşrînisânî 1317 \ 12 Aralık 1901
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No 342: 8 Ramazân 1319 \ 6 Kanûnievvel 1317 \ 19 Aralık 1901
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No 343: 15 Ramazân 1319 \ 13 Kanûnievvel 1317 \ 26 Aralık 1901
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No 344: 22 Ramazân 1319 \ 20 Kanûnievvel 1317 \ 2 Ocak 1902
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No 345: 29 Ramazân 1319 \ 27 Kanûnievvel 1317 \ 9 Ocak 1902
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No 346: 13 Şevvâl 1319 \ 10 Kanûnisânî 1317 \ 23 Ocak 1902
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No 347: 20 Şevvâl 1319 \ 17 Kanûnisânî 1317 \ 30 Ocak 1902
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No 348: 27 Şevvâl 1319 \ 24 Kanûnisânî 1317 \ 6 Şubat 1902
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No 349: 4 Zilkâde 1319 \ 30 Kanûnisânî 1317 \ 12 Şubat 1902
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No 350: 11 Zilkâde 1319 \ 7 Şubat 1317 \ 20 Şubat 1902
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No 351: 18 Zilkâde 1319 \ 14 Şubat 1317 \ 27 Şubat 1902
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No 352: 25 Zilkâde 1319 \ 21 Şubat 1317 \ 6 Mart 1902
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No 353: 3 Zilhicce 1319 \ 28 Şubat 1317 \ 13 Mart 1902
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No 354: 17 Zilhicce 1319 \ 14 Mart 1317 \ 27 Mart 1902
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No 355: 24 Zilhicce 1319 \ 21 Mart 1317 \ 3 Nisan 1902
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No 356: 1 Muharrem 1320 \ 28 Mart 1318 \ 10 Nisan 1902
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No 357: 8 Muharrem 1320 \ 4 Nisan 1318 \ 17 Nisan 1902
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No 358: 15 Muharrem 1320 \ 11 Nisan 1318 \ 24 Nisan 1902
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No 359: 22 Muharrem 1320 \ 18 Nisan 1318 \ 1 Mayıs 1902
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No 360: 29 Muharrem 1320 \ 25 Nisan 1318 \ 8 Mayıs 1902
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No 361: 7 Safer 1320 \ 2 Mayıs 1318 \ 15 Mayıs 1902

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No 362: 14 Safer 1320 \ 9 Mayıs 1318 \ 22 Mayıs 1902
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No 363: 21 Safer 1320 \ 16 Mayıs 1318 \ 29 Mayıs 1902

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No 364: 28 Safer 1320 \ 23 Mayıs 1318 \ 5 Haziran 1902
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No 369: 4 Rebîyyülahir 1320 \ 27 Haziran 1318 \ 10 Temmuz 1902
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No 384: 28 Recep 1320 \ 17 Teşrînievvel 1318 \ 30 Ekim 1902
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No 385: 5 Şabân 1320 \ 24 Teşrînievvel 1318 \ 6 Kasım 1902
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No 386: 16 Şabân 1320 \ 4 Teşrînisânî 1318 \ 17 Kasım 1902
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No 387: 26 Şabân 1320 \ 14 Teşrînisânî 1318 \ 27 Kasım 1902
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No 393: 16 Şevvâl 1320 \ 2 Kanûnisânî 1318 \ 15 Ocak 1903
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No 394: 23 Şevvâl 1320 \ 9 Kanûnisânî 1318 \ 22 Ocak 1903
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No 395: 30 Şevvâl 1320 \ 16 Kanûnisânî 1318 \ 29 Ocak 1903
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No 396: 7 Zilkâde 1320 \ 23 Kanûnisânî 1318 \ 5 Şubat 1903
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No 397: 14 Zilkâde 1320 \ 30 Kanûnisânî 1318 \ 12 Şubat 1903
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No 398: 21 Zilkâde 1320 \ 6 Şubat 1318 \ 19 Şubat 1903
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No 399: 28 Zilkâde 1320 \ 13 Şubat 1318 \ 26 Şubat 1903
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No 400: 6 Zilhicce 1320 \ 20 Şubat 1318 \ 5 Mart 1903
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No 510: 13 Rebîyyülevvel 1323 \ 5 Mayıs 1321 \ 18 Mayıs 1905
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No 511: 20 Rebîyyülevvel 1323 \ 12 Mayıs 1321 \ 25 Mayıs 1905
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No 512: 27 Rebîyyülevvel 1323 \ 19 Mayıs 1321 \ 1 Haziran 1905
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No 513: 4 Rebîyyülahir 1323 \ 26 Mayıs 1321 \ 8 Haziran 1905
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No 514: 11 Rebîvyülahir 1323 \ 2 Haziran 1321 \ 15 Haziran 1905
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No 515: 18 Rebîyyülahir 1323 \ 9 Haziran 1321 \ 22 Haziran 1905
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No 516: 25 Rebîyyülahir 1323 \ 16 Haziran 1321 \ 29 Haziran 1905
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No 517: 3 Cemâziyyelevvel 1323 \ 23 Haziran 1321 \ 6 Temmuz 1905
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No 518: 10 Cemâziyyelevvel 1323 \ 30 Haziran 1321 \ 13 Temmuz 1905
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No 519: 17 Cemâziyyelevvel 1323 \ 7 Temmuz 1321 \ 20 Temmuz 1905
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No 520: 24 Cemâziyyelevvel 1323 \ 14 Temmuz 1321 \ 27 Temmuz 1905
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No 521: 2 Cemâziyyelahir 1323 \ 21 Temmuz 1321 \ 3 Ağustos 1905
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No 522: 9 Cemâziyyelahir 1323 \ 28 Temmuz 1321 \ 10 Ağustos 1905
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No 524: 23 Cemâziyyelahir 1323 \ 11 Ağustos 1321 \ 24 Ağustos 1905
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No 525: 1 Recep 1323 \ 19 Ağustos 1321 \ 1 Eylül 1905
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No 526: 7 Recep 1323 \ 25 Ağustos 1321 \ 7 Eylül 1905
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No 527: 14 Recep 1323 \ 1 Eylül 1321 \ 14 Eylül 1905
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No 528: 21 Recep 1323 \ 8 Eylül 1321 \ 21 Eylül 1905
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No 530: 6 Şabân 1323 \ 22 Eylül 1321 \ 5 Ekim 1905
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No 531: 16 Şabân 1323 \ 2 Teşrînievvel 1321 \ 15 Ekim 1905
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No 532: 20 Şabân 1323 \ 6 Teşrînievvel 1321 \ 19 Ekim 1905
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No 535: 12 Ramazân 1323 \ 27 Teşrînievvel 1321 \ 9 Kasım 1905
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No 536: 16 Ramazân 1323 \ 3 Teşrînisânî 1321 \ 16 Kasım 1905
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No 537: 26 Ramazân 1323 \ 10 Teşrînisânî 1321 \ 23 Kasım 1905
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No 538: 10 Şevval 1323 \ 24 Teşrînisânî 1321 \ 7 Aralık 1905
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No 539: 17 Şevvâl 1323 \ 1 Kanûnievvel 1321 \ 14 Aralık 1905
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No 542: 8 Zilkâde 1323 \ 22 Kanûnievvel 1321 \ 4 Ocak 1906
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No 543: 10 Zilkâde 1323 \ 29 Kanûnievvel 1321 \ 11 Ocak 1906
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No 544: 22 Zilkâde 1323 \ 5 Kanûnisânî 1321 \ 18 Ocak 1906
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No 550: 12 Muharrem 1324 \ 23 Şubat 1321 \ 8 Mart 1906
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No 554: 11 Safer 1324 \ 23 Mart 1322 \ 5 Nisan 1906
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No 556: 25 Safer 1324 \ 6 Nisan 1322 \ 19 Nisan 1906
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No 558: 9 Rebîyyülevvel 1324 \ 20 Nisan 1322 \ 3 Mayıs 1906
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No 560: 23 Rebîyyülevvel 1324 \ 4 Mayıs 1322 \ 17 Mayıs 1906
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No 561: 30 Rebîyyülevvel 1324 \ 11 Mayıs 1322 \ 24 Mayıs 1906
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No 562: 7 Rebîyyülahir 1324 \ 18 Mayıs 1322 \ 31 Mayıs 1906
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No 563: 14 Rebîyyülahir 1324 \ 25 Mayıs 1322 \ 7 Haziran 1906

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No 564: 21 Rebîyyülahir 1324 \ 1 Haziran 1322 \ 14 Haziran 1906
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No 565: 28 Rebîyyülahir 1324 \ 8 Haziran 1322 \ 21 Haziran 1906
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No 566: 6 Cemâziyyelevvel 1324 \ 15 Haziran 1322 \ 28 Haziran 1906
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No 567: 13 Cemâziyyelevvel 1324 \ 22 Haziran 1322 \ 5 Temmuz 1906
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No 568: 20 Cemâziyyelevvel 1324 \ 29 Haziran 1322 \ 12 Temmuz 1906
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No 569: 27 Cemâziyyelevvel 1324 \ 6 Temmuz 1322 \ 19 Temmuz 1906
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No 570: 4 Cemâziyyelahir 1324 \ 13 Temmuz 1322 \ 26 Temmuz 1906
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No 571: 11 Cemâziyyelahir 1324 \ 20 Temmuz 1322 \ 2 Ağustos 1906
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No 572: 18 Cemâziyyelahir 1324 \ 27 Temmuz 1322 \ 9 Ağustos 1906
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No 577: 24 Recep 1324 \ 31 Ağustos 1322 \ 13 Eylül 1906
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No 579: 9 Şabân 1324 \ 14 Eylül 1322 (EKSİK) \ 27 Eylül 1906
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No 2: 10 Ramazân 1325 \ 4 Teşrînievvel 1323 \ 17 Ekim 1907
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No 3: 17 Ramazân 1325\ 11 Teşrînievvel 1323 \ 24 Ekim 1907
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No 4: 24 Ramazân 1325 \ 17 Teşrînievvel 1323 \ 30 Ekim 1907

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No 17: 15 Muharrem 1326 \ 31 Kanûnisânî 1323 \ 19 Şubat 1908
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No 22: 16 Safer 1326 \ 6 Mart 1324 \ 19 Mart 1908
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No 29: 6 Rebîyyülahir 1326 \ 24 Nisan 1324 \ 7 Mayıs 1908
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“Emzikli Kadınların Sütlerini Çoğaltmak,” s. 6.
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No 30: 13 Rebîyyülahir 1326 \ 1 Mayıs 1324 \ 14 Mayıs 1908
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“İlânât,” ss. 7-8.

No 31: 20 Rebîyyülahir 1326 \ 8 Mayıs 1324 \ 21 Mayıs 1908
“Selamlık Resm-i Âlisi,” s.l.
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No 32: 27 Rebîyyülahir 1326 \ 15 Mayıs 1324 \ 28 Mayıs 1908
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Cevat Lami “Çocuk Hastalıkları,” s. 2.
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No 33: 5 Cemâziyyelevvel 1326 \ 22 Mayıs 1324 \ 4 Haziran 1908
“Selamlık Resm-i Âlisi,” s. l.
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“İlânât,” ss. 7-8.

No 34: 17 Cemâziyyelevvel 1326 \ 29 Mayıs 1324 \ 11 Haziran 1908
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“[İlan],” s. 1.
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No 35: 19 Cemâziyyelevvel 1326 \ 5 Haziran 1324 \ 18 Haziran 1908
“Selamlık Resm-i Âlisi,” s.l.

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No 36: 26 Cemâziyyelevvel 1326 \ 12 Haziran 1324 \ 25 Haziran 1908
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No 37: 3 Cemâziyyelahir 1326 \ 19 Haziran 1324 \ 2 Temmuz 1908
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No 38: 10 Cemâziyyelahir 1326 \ 26 Haziran 1324 \ 9 Temmuz 1908

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No 39: 18 Cemâziyyelahir 1326 \ 3 Temmuz 1324 \ 16 Temmuz 1908
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No 40: 24 Cemâziyyelahir 1326 \ 10 Temmuz 1324 \ 23 Temmuz 1908
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No 41: 2 Recep 1326 \ 17 Temmuz 1324 \ 30 Temmuz 1908

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No 42: 9 Recep 1326 \ 24 Temmuz 1324 \ 6 Ağustos 1908
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No 43: 16 Recep 1326 \ 31 Temmuz 1324 \ 13 Ağustos 1908
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