

## Language Education in “Enderun”

Enderun’da Dil Eđitimi

**Nermin GENÇ - Arif GENÇ**

Doktora Öğrencisi, İstanbul Üniversitesi, Edebiyat Fakültesi, Tarih Bölümü/PhD Student, Istanbul University, Faculty of Literature, Department of History, [ngencnermin@gmail.com](mailto:ngencnermin@gmail.com), Orcid ID: 0000-0002-8285-8793

Yüksek Lisans, İstanbul Sabahattin Zaim Üniversitesi, Eğitim Fakültesi, İngiliz Dili Eđitimi Bölümü/Master Degree, Istanbul Sabahattin Zaim University, Faculty of Education, Department of English Language Teaching, [genc.arif94@gmail.com](mailto:genc.arif94@gmail.com), Orcid ID: 0000-0003-3429-0504

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## Enderun'da Dil Eđitimi

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### Öz

Osmanlı Devleti'nde saray teşkilatının önemli kurumlardan birini oluşturan Enderun, saray ve devlet görevlisi yetiřtirmesinin yanı sıra padiřahın özel hizmetlerini yerine getirmekle vazifeli içođlanlarının eğitim ve terbiye gördüğü mekanın genel adı idi. Enderun'a genelde devşirme yoluyla içođlanı alınabildiği gibi padiřahın doğrudan yetkisi, saray ve devlet görevlilerinin iltiması, herhangi bir sanat dalındaki yeteneđi ile dikkat çeken kişiler de Enderun'a kabul edilebiliyordu. Enderun'da bulunan içođlanlarına çeşitli hocalar tarafından Türk-İslam kültürü, Türkçe, Arapça, Farsça, Tarih, Edebiyat, Mantık gibi dersler verilirdi. Ayrıca ata binme, kılıç kullanma, güreş, ok atma, tomak, cirit oyunları öğretilirdi. Enderun'a kabul edilen içođlanlarına sadece fiziki ve zihinsel eğitim verilmezdi, aynı zamanda gençlerin sabırlı, dayanıklı, itaatkâr, alçakgönüllü, güzel ahlaklı olmaları için manevi eğitim de verilirdi. Enderun'da son derece katı bir disiplin çerçevesinde yetişen bu görevliler saray içerisinde terfi ederek yükselebiliyor ya da bir gelir veya görev karşılığı saraydan çıkarılarak yerlerine yeni yetenekli, başarılı gençler alınıyordu.

Bu makalede Osmanlı Devleti'nde saray ve devlet görevlisi yetiřtiren önemli kurumlardan biri olan Enderun ve Enderun'da alınan eğitim hakkında bilgiler verilmiştir. Osmanlı Devleti'nde tercüman odalarının kurulma aşamasına kadar olan süreçte Osmanlı Devleti'nin dil eğitimine bakış açısı, dil eğitimi konusunda nasıl bir yaklaşım sergilediği ortaya konulmaya çalışılmıştır. Enderun'da bulunan içođlanlarına dil eğitimi hususunda ne gibi eğitimler verildiği, hangi dillerin öğretiliđi, dil eğitiminin Enderun içindeki yeri ve öneminden bahsedilmiştir. Enderun'daki eğitim uygulamaları göz önünde bulundurularak dil eğitimine dair çıkarımlarda bulunulmuş ve bu çıkarımlar modern dünyada ortaya çıkan yabancı dil eğitim teknikleri ile desteklenmiştir. Bu makalenin yazılma amacı kaynakların verdiđi bilgiler doğrultusunda Enderun'da dil eğitimi konusunu aydınlatmaya çalışmaktır. Mevcut kaynaklardan yola çıkarak Enderun'da dil eğitimi üzerine bir çıkarım yapılmaya çalışılmış ve hedeflenen çıkarımlar temel alınarak yabancı dil eğitim teknikleriyle Enderun'daki dil eğitimi uygulamaları arasında bir mukayese yapılmıştır.

**Anahtar Kelime:** Enderun, Dil Eğitimi, Yabancı Dil, Arapça, Farsça, Osmanlı Devleti, Saray Okulu.

## Language Education in "Enderun"

### Abstract

As well as raising the government and palace officials, Enderun, which constitutes one of the important institutions of palace organisations in Ottoman Empire, was the general name of the place where the pageboys, who were responsible for fulfilling

the private services of the Sultan, were educated and trained. In addition to the devshirmeh method for the admission of the pageboys in Enderun, the ones who drew attention with their talents in any branches of art were also admitted to Enderun by the direct authority of the Sultan and favour of the palace and government officials. The pageboys in Enderun were taught some lessons such as Turkish-Islamic Culture, Turkish, Arabic, Persian, History, Literature, Logic by various instructors. Horse-riding, swordplay, wrestling, shooting arrows, wooden ball and javelin throw were also taught there. The pageboys, who were admitted to Enderun, were not only educated physically and mentally, but also a moral education was given for the youth to be patient, strong, obedient, modest and well-behaved. Those officials that were raised within the framework of an extremely strict discipline could advance by being promoted or could be replaced with successful and talented youth by being expelled from the palace in return for an income or service.

This article gives information about Enderun, one of the important institutions that trained officials for the palace and government in the Ottoman Empire, and information about the education received in Enderun. The Ottoman Empire's perspective on language education and how it approached language education in the period leading up to the establishment of interpreter rooms in the Ottoman Empire, were tried to be revealed. The methods used in teaching languages to pageboy in Enderun, the languages taught, the place and importance of language education in Enderun are mentioned. Considering the educational practices in Enderun, inferences about language education were made, and these inferences were supported by foreign language education techniques that emerged in the modern world. The aim of this study is to attempt to clarify the issue of language education in Enderun in accordance with the information obtained through the resources. On the basis of the existing resources, it has been attempted to make an inference about the language education in Enderun and by considering the targeted inferences a comparison has been made between the foreign language education techniques and the language education implementations in Enderun.

**Keywords:** Enderun; Language Education, Foreign Language, Arabic, Persian, Ottoman Empire, Palace School.

### **Introduction**

In order to better understand the language education in Enderun, which is the main subject of this study, firstly, it will be explained how and in what way people were admitted to Enderun, an institution that we can call the palace school in the Ottoman Empire, and then the education and training that are given to the people who were admitted to Enderun will be mentioned. After an overview of the languages spoken and taught in Enderun, the content of language education and its place and importance within the curriculum will be mentioned in the following sections.

Although there are studies on the foreign language issue in the Ottoman Empire, we can say that there is no independent study on language education in

Enderun. The studies carried out are mostly on evaluation and comparison on general education in Enderun. One of the aims of this study is to try to enlighten the subject of language education in Enderun in line with the sources. The lack of adequate information on this subject in the current literature has led us to the main sources. However, since archival sources do not clearly state how language education is given, an inference on language education will be tried in Enderun based on the sources. Based on the targeted inferences, a comparison will be made between foreign language education techniques and language education practices in Enderun.

### **Admission to Enderun**

In the Ottoman Empire, there was an organization called the devshirmeh system. It is said that the devshirmeh method started in the time of Çelebi Mehmed but was enacted during the reign of Murad II (Özcan, 1994). Generally, suitable ones from fourteen to eighteen-year-old Christian children were collected and recorded in a notebook called the "description notebook". After these devshirmeh individuals were taken to Istanbul, they were controlled by the janissary agha here in Ağakapısı and recorded in the description book, then circumcised and given Turkish-Muslim names. The janissary agha or the palace agha chose those devshirmeh who would be reserved for the palace. They were first trained in Edirne, Galata, or İbrahim Pasha palaces; the talented ones were sent to the Topkapı Palace, and the others to the Kapıkulu cavalry divisions. The robust ones were given to the Bostancı quarry. The crew of devshirmeh, whose roll call was completed in Ağakapısı, was given to Turkish villagers in Anatolia and Rumelia for a small fee. With this application called "Giving to the Turk", the devshirmeh children both engaged in agriculture and contributed to the production and learned Turkish-Islamic traditions and customs and Turkish. The devshirmeh boys, who were brought to Istanbul after the decision of the janissary agha and the decision taken in the Imperial Council, were registered in the Novice Quarry after the description books were checked and took the name as novice boy (İnalçık, 2014; Özcan, 1994; Uzunçarşılı, 1988).

The devshirmeh children were of various races. These included Bulgarian, Hungarian, Ardeal, Polish, Bohemian, German, Italian, Spanish, Albanian, Slavic, Greek, Russian, Circassian, and a small number of French (*According to the Reports of the Venetian Ambassadors, Kanuni and Prince Mustafa*). The most distinguished devshirmeh children were admitted to Enderun. One of the purposes of taking devshirmeh children to Enderun was to prevent the formation of an aristocratic

class. According to İlber Ortaylı, "The Ottoman palace created its own aristocracy from the youth of distant villages." (Ortaylı, 2008, p. 204-205).

The devshirmeh children allocated for the palace were first sent to the palaces of Edirne, Galata, and İbrahim Pasha, where they had basic training, and the young people who excelled with their talents and intelligence in these palaces were entitled to move to Enderun in Topkapı Palace (Provincial Treasurer Sarı Mehmed Pasha, 1995; İpşirli, 1995). The pageboy admitted to Enderun were also called palace novice boys or celeb (the devshirmeh who started the first job in the Istanbul Palace) (Sertoğlu, 1986). Enderun consisted of seven rooms: the big room, the small room, the falconer, the expedition, the cellar, the treasury, and the privy chamber. The pageboys from the preparatory palaces were usually taken to the large room and small room. After training they were sent to other rooms according to their abilities. In the beginning, there was a transition system between the rooms according to the order of seniority (ocak system), but this was abandoned later.

Except for devshirmeh children, students could be admitted to the Enderun school with the patronage of statesmen, the will of the sultan, and the taking hostage of the children of noble families. (Diker, 2019; Akkaya ve Özkan, 2020).

### **Education in Enderun**

The physical and mental development of the pageboys in Enderun was of importance. They were given various trainings within the framework of a strict discipline in order to ensure their development in every way.

Courses such as Turkish-Islamic culture, Turkish, Arabic, Persian, History, Literature, and Logic were given by various teachers to the pageboys in Enderun. In addition to horse riding, using swords, wrestling, shooting arrows, hammering, javelin games, etc., training was given on fine arts such as miniature, calligraphy, muralist, bookbinding, carving, professions such as medicine, architecture, barbering, carpentry, blacksmithing, and jewellery (Baykal, 1953; Saydam, 2015).

There was not only physical and mental education in Enderun but also spiritual education for young people to learn to be patient, resilient, obedient, humble and of good moral character. Praying, reading the Qur'an, and learning religious decency was at the forefront in Enderun. If the pageboys in Enderun lied, stole, or misbehaved, they would be punished with penalties such as bastinado, not giving food, and deprivation of sleep, but bastinado would not be more than once a day. Those with serious crimes were expelled from Enderun (Baykal, 1953; Lybyer,

2000; Saydam, 2015). In this respect, Enderun education was carried out within the framework of an extremely strict discipline. It is highly probable that the young people in Enderun follow this strict discipline in order to have a chance to come to important positions and even to government positions in the future, as the fact that Enderun preserved its functionality for many years shows this.

In Enderun, the pageboys in each room tried not to waste even a minute of their day within the framework of the education and upbringing they received. Pageboys from Enderun used to get up two hours before the morning prayer, get dressed, and perform ablution, and then they would sit and recite the Qur'an until the morning prayer. After the morning prayer, when the sun rose, each of them would take Quran lessons from their caliphs. An hour before the evening prayer, ball, wooden ball, and castle games were played in the Enderun square. When the time was up, the head of the guard or the guard of the ward would clap their hands to remind them that the game was over and let the gilmans inside and they would not be allowed to go out again. Gilmans performed ablution and waited ready for prayer, meanwhile, those who had a good voice would recite the Qur'an. When it was time for prayer, they would go to the Ağalar mosque and perform their prayers, and when they returned, they would study their lessons until the night prayer. After the isha prayer, they would sit and communicate for an hour or two. When it was time to go to bed, the sentry of all the wards would make the sound “tissss”, and all the novices would go to bed (Enderunlu Abdüllatif, 2013).

All pageboys were warned by the Lalas about all matters contrary to the courtly manners such as: Not to act against the morals when the sultan goes to the Friday greetings and feast processions, not to engage in disgusting acts in public such as burping, stretching, blowing, yawning, scratching, excessive sneezing, continual sneezing and coughing, not to disturb the community when eating fragrant food such as pastrami and garlic, not cutting nails in a community, not reaching out to the food before the elders at the table, not looking at other people's food, not to hit their hands on the table to clean, not spilling the breadcrumbs, washing hands and face thoroughly before eating, change their underwear frequently, not wearing dirty and wrinkled clothes, not to walk arrogantly, not to wear dresses in feminine colours, not laughing out loud, trimming fingernails and toenails in a secluded place once a week on Thursday or Friday, shaving twice a week, changing ablution and repast towels at most every two days, wash and keep personal wipes clean every day, not smoke opium. In addition, if the Gilmans from Enderun went on leave, these admonitions were reminded again, and they were warned not to stare at

someone else's property and not to misbehave that would spoil the glory of Enderun. So much so that when an Enderunian went on his trail and mingled with the people, the public could understand that he was an Enderunian from his attitudes, actions and upbringing. (Baykal, 1953; Enderunlu Abdüllatîf, 2013; Oral, 2000; Tayyâr-zâde Atâ, 2010).

In his work, Ali Ufki Bey states that the pageboys could play freely during the feasts and festivities due to the conquest, sing songs, play intelligence games such as chess, horseback gammon, leapfrog, and stack, that gambling was never allowed, but they could play games for fun, they could drink coffee and all kinds of sherbet in entertainment, but drinking wine and tobacco was prohibited by the sultan's edict, and those who violated this prohibition were punished with death (Ali Ufki, 2013). In Enderun Imperial, one of the biggest mistakes made by the Gilmans was laziness and not learning an art. Other faults included theft, disrespect, sexual relations, etc. (Koçu, 1972).

The education in Enderun covered a period of approximately 12-14 years. In this institution, Islamic sciences, physical education, martial arts, state protocol, vocational education were taught systematically and strictly (Miller, 1941). According to Miller, the training given to the pageboys of Enderun was parallel to the training given to the samurai by Japanese warriors. Again, according to Miller, one of the reasons why the Enderun school started to weaken is the participation of its pageboys in political intrigues (Miller, 1941).

### **Language Education in Enderun**

Turkish, Persian, and Arabic languages were dominant in the Ottoman Empire until the end of the 18th century. Apart from Turkish; Arabic and Persian languages were taught in palaces and madrasahs. English and other languages began to be learned from the end of the 18th century (Bartu, 2002-2003; Boyacıoğlu, 2015a; Küçükoğlu, 2013; Oktay, 2015; Peaci ve Tosuncuoğlu, 2018; Solak, 2015). Among the reasons for learning foreign languages are the desire to follow the developments in the west, distrust of non-Muslim translators, political and commercial relations, and westernization efforts. One of the indicators of westernization is the beginning of teaching French and other languages (Oğuz, 2010; Özkan, 2017; Boyacıoğlu, 2015b; Y.EE. 143/11). The cultural and economic dimensions should not be overlooked in this.

The need to learn foreign languages of the Ottoman Empire, which had a large territory, should be because it started to lose its superiority against the West, and the desire to follow the developments in the West emerged. In the early days, the translation works required for the state protocol were met by the local people, the Greeks from Fener, with the establishment of the Sublime Porte Translation Room (Balçı, 2013) in 1821, young people who received foreign language education were trained. However, this was insufficient, over time, and it was decided to open the Language School in 1866. (Özkan, 2010; Özkan, 2017). In this way, the state aimed to train reliable translators within its own body in a way that would not allow betrayal.

Galata Palace School, one of Enderun's preparatory schools, continued to teach by improving its functionality throughout history. In 1868, French lessons were started as a modern school under the name Galatasaray Sultanisi, English, Arabic, Greek, Italian, German and Latin lessons were added as elective courses (İpşirli, 1996; Özkan, 2010).

Since the Enderun school was initially composed of devshirmeh-origin students, first Turkish, then Arabic, and Persian lessons were given to the students there. The pageboys raised in the palace learned these languages. In Enderun; Turkish, Arabic, Qur'an, and religion courses were among the courses that were given in the first stage and could be considered obligatory. Later, courses such as Persian, Persian Literature, Arabic language, and grammar, fiqh and paraphrasing were taught in the upper classes. (Akkutay, 1984).

Teachers would come to Enderun on Tuesdays and the pageboys were taught Bukhari-i Sharif firstly, then Arabic lessons, books on doctrines, and fiqh. On Sundays, the master of reissülkurra (a person who reads the Qur'an according to its method and tajweed) would come and teach recitation lessons to the pageboys, and they would practice thuluth calligraphy with the teachers who came on Saturdays and Thursdays (Tayyâr-zâde Atâ, 2010). Gilmans from Enderun read books such as the Qur'an al-Karim, ilmihal (a concise manual of Islamic faith, worship and ethics), tajweed, Birgivî, Halebî, Kudûrî and learned religious issues, took science lessons and learned art. The valiant and brave ones would train with arrows, rifles, javelins, spears and including music as well (Tayyâr-zâde Atâ, 2010).

Giovan Antonio Menavino from Genoa, who was captured by Turkish pirates and sold to the Ottoman palace in 1501, studied in Enderun. In his work, which includes his observations of those periods, he cites the following about the lessons



given in the palace school in the 16th century: *“Eighty or one hundred of the young people who came to the palace, brought before the Great Turk, are placed in a house called a new room so that they can learn to speak Turkish. After the young people stay here for five or six days, they are taught the alphabet. There are four teachers in this school. One of them teaches recitation to those who do not know anything in the first year. The other teacher gives lessons in Arabic Quran reading and explains the Quranic suras to the students. The third teacher teaches other Persian books after the Qur'an and teaches the students a little writing, although they do not seem very willing to write. The fourth teacher gives lectures on books written in Arabic, colloquial and literary languages.”* (Menavino, 2011, s. 80-81).

A story narrated by Evliya Çelebi gives information about education in Enderun. Evliya Çelebi, with his intelligence and wit, was a person who won the favour of Murad IV, participating in the chat assemblies of the sultan. However, when his teacher, Evliya Mehmed, wished that his student was left behind in the lessons and that he would take him into the service of the sultan after completing his education, Murad IV became furious and used the following expressions: *“Master, is this our great lodge, laziness, tavern and bandit? Master, is this our lodge, sloth's house, tavern and bandit's house? Here, about three thousand selected young people are busy with science day and night. And even the officials, the clerks, and their families and even your family listen here twice a week. A cheerful child who is not pushy and acts like an adult. Let's have a son too, and his father is also our father, Koca Kuyumcubaşı, and he'll always come and see his son when we meet”*. Upon these words of the sultan, Evliya Çelebi's teacher then said that he should bring his books from home. The sultan wrote a calligraphy and ordered Evliya Çelebi's books to be brought. Evliya Çelebi stated in his travel book that he went to the sultan when he wanted and entertained him and still continued his education, he read Ashere three times a week, studied Persian, Arabic, and calligraphy (Evliya Çelebi, 1996, s. 102-103).

Some of the works taught in the trainings given in Enderun were as follows: Nasara, Bina, Maksud, İzzi, Merrah, Avamil, Misbah, Ecurrumiyye, Cami (Mosque), Şurûtü's-salât, Mukaddime, Kuduri, Sadr-ü Şeria, Mouhekah, Hidaye, Durer and Gurer, Dânisten, Şahidi, Pend-i Attar, Bostan, Gülistan, Nafir, Mülemma, Kırk Vezir (Forty Queens), Hümayûnname, Kelile and Dimne, Elif Leyal, Seyyit Battal, Kahramanname (Ali Ufkî, 2013). When we look at these works, we see that Enderun teaches works on many subjects such as basic Arabic, grammar, fiqh, hadith, poetry, and story.

In the archive sources, the records that Arabic and Persian lessons were given in the Enderun school are as follows:

The books taught in Enderun in 1875-76 were as follows: They used to study Qur'an-i Kerim, catechism, Tajweed, Birgivi, Halebi, Kuduri treatises, Arabic, Persian lessons, calligraphy lessons (Enderunlu Abdüllatif, 2013).

According to an archival source dated 20 Ra 1293/April 15, 1876, Arabic language lessons, Persian lessons were given in the second year, Arabic and Persian lessons were given in the third year, and Arabic, Persian, and construction lessons were given in the fourth year in the Enderun school (TSMA, D. 4783/1).

Between 1870 and 1877, while the salary of Arabic teachers was 1,250 pennies, the amount of salary given to Persian teachers was 208.5 penny (TSMA, D. 382/1; TSMA, D. 360/1; TSMA, D. 364/1; TSMA, D. 365/1; TSMA, D. 369/1; TSMA, D. 370/1; TSMA, D. 366/1; TSMA, D. 393/2; TSMA, D. 393/3; TSMA, D. 393/8; TSMA, D. 393/11; TSMA, D. 283/1; TSMA, D. 438/1). In addition, according to an expense book belonging to the year 1870, a 250 grant was given to the assistant of the Arabic teacher. (TSMA, D. 382/1).

According to a document dated October 26, 1879, proceedings were initiated to impose the necessary punishment on Persian Teacher Hürrem Efendi, who had spoken inappropriate words to Rıza Bey, the head of the Enderun Imperial School. (TSMA, E. 630/21).

In a document from 1896, we see that a teacher named Hamdi Bey was appointed to the Ottoman language, and we can say that the Ottoman language was among the training given in Enderun. (TSMA, E. 604/32).

After the Second Constitutional Monarchy proclamation, regulations were made about the position called tensikat (restructuring) and about the officials working in these position, and many civil servants were dismissed from their jobs and either retired or transferred to another duty. One of them is Hasan Fehmi Efendi, who taught Arabic at Enderun school for 10 years. According to the document in 1913, Hasan Fehmi Efendi was jobless by the abolition of Enderun school and offered compensation according to the reformation law. But according to the reformation law, it was stated that there was no need to give compensation to people working elsewhere (ŞD, 465/52). According to a document from 1912, it was decided to provide compensation to Hasan Fehmi, the lecturer of the Hagia Sophia

mosque (BEO, 3992/299380; BEO, 4329/324647. See also ŞD, 465/52; ŞD, 3089/33; ŞD, 3076/61).

In a document from 1872, the request of Hüseyin Efendi from Dagestani, who wanted to be appointed as a Persian teacher in the Enderun School, was not accepted because the Persian teaching position was full (MF. MKT, 6/83).

After the death of Persian teacher Ahmed Hürrem Efendi in 1902, his assistant/lieutenant Faik Efendi was appointed as a teacher. (TSMA, E. 1098/79).

As can be understood from a document from 1908, Rasim Efendi, a member of the private rooms, also taught Arabic (MB.İ. 142/64).

**Table 1:** Enderun school teachers and disciples (students) of 2 October 1327/15 October 1911 (TSMA, E. 1112/30)

<i>Masters of Teachers</i>	<i>Primary School Students</i>	<i>First year Students</i>	<i>Second year</i>	<i>Third year</i>	<i>Fourth year</i>
Arabic teacher Hasan Efendi	Ahmed Raşid Efendi	Sadeddin Efendi	Mehmed Reşad Efendi	Nusret Efendi	Asaf Efendi
Rika (short letters) teacher Sami Efendi	Ahmed Hamdi Efendi	Hüseyin Efendi	Cemal Efendi	Refik Efendi	Yusuf Efendi
Arithmetic teacher Abdüllatif Efendi	Feridun Efendi	Kazım Efendi	Abdüllatif Efendi	Vehbi Efendi	Şerafeddin Efendi
Persian teacher Hürrem	Ali Haydar Efendi	Mustafa Efendi	Şükrü Efendi	Kazım Efendi	Hasan Nebi Efendi

Efendi					
Arabic teacher Rasim Efendi	Yunus Efendi	Cemaleddin Efendi	Hüseyin Efendi	Seyfeddin Efendi	Salih Efendi
Painting and French teacher Hamdi Efendi	İsmail Efendi	Hayreddin Efendi	Said Efendi	İzzet Efendi	
Thuluth calligraphy teacher Rakım Efendi	Nihad Efendi	Akil Efendi		Bahaeddin Efendi	
Religious sciences teacher Aziz Efendi	Mehmed Ali Efendi	Ragıp Efendi			
Ottoman rules teacher Mahmud Efendi	Mehmed Efendi	Hafız Said Efendi			
Dictation teacher Şemsi Efendi	Ali Rıza Efendi	İbrahim Efendi			
Arabic teacher Emin Efendi	Ahmed Kemal Efendi	Ömer Latif Efendi			

Primary teacher Galib Efendi	Fehmi Efendi	Şehabeddin Efendi			
Primary teacher Muhtar Efendi	Hasan Efendi	Ali Rıza Efendi			
	Sadık Efendi	Refik Efendi			
	Mehmed Efendi	Cemaleddin Efendi			
	Ali Efendi	Hasan Şevki Efendi			
	Ali Rıza Efendi				
	Hüsni Efendi				
	Ali Efendi				
	Hasan Tahsin Efendi				
	İsmail Efendi				

**Table 2:** The curriculum of 1909 in Enderun School, which was converted into a secondary school after 1850 (Ergin, 1977)

<i>Year</i>	<i>Lessons</i>
Primary first year	A thirtieth part of the Koran, Prayer Education, Math, Thuluth calligraphy
Primary second year	Koran, catechism, Reading, Math, Dictation, Thuluth calligraphy
Primary third year	Koran, catechism, tajweed, Reading, Math, Dictation, Thuluth calligraphy
Secondary first year	Religious sciences, Arabic, Persian, Ottoman language, Math, Dictation, Thuluth calligraphy, short letters, Painting
Secondary second year	Religious sciences, Arabic, Persian, Ottoman language, Math, Geography, Dictation, Thuluth calligraphy, short letters, Painting
Secondary third year	Religious sciences, Morality, Arabic, Persian, Ottoman language, Math, Geography, Dictation, Thuluth calligraphy, short letters, Painting
Secondary fourth year	Religious sciences, Morality, Arabic, Persian, Ottoman language, Math, Geography, Geometry, Dictation, Thuluth calligraphy, short letters, Painting

Various arrangements were made in the Enderun school, and a petition was written on this subject. (TSMA, E. 628/53). Various issues and solutions within the Enderun school are presented with the title "A Letter on the Arrangements in the Enderun School", which does not contain a date. For example, there are regulations such as the fact that all the courses taught in Enderun school (Arabic, Persian, geography, etc.) are shown in one room in turns, but most of the students are left out

due to a large number of students, the necessity of assigning four more classrooms and a break room for the teacher, Enderun school students cannot learn the lessons sufficiently because they do not attend each lesson in the same order, Students should not leave the class unless they have an essential reason, and students who want to get permission to go are allowed to come to the lesson the next morning, students not coming to class on time after a leave, students to complete the courses shown in the course schedule and to improve the students, meeting of school officers and ward officers for one hour a week, on Thursday, recording the people to be included in the school in the book and not accepting students outside the appointment period.

How was the daily spoken language of the Enderunites? Again, we can deduce this from existing sources. The daily spoken language of the Ottoman Empire was Turkish. The people of Enderun spoke Turkish among themselves, but since there was a strict discipline in Enderun, we can say that their pageboys may have communicated with each other in sign language. Speaking with a low voice was so important in the Ottoman court that hardly anyone did not learn about it. Since speaking loudly in the sultan’s presence was considered disrespectful, those who were with the sultan would definitely learn this language (Ricaut, 2012). Indeed, in other sources, there is information about the sign language communication between the pageboys (Ralamb, 2008). We can say that within the framework of the rules and discipline in the Enderun organization, the prohibition of speaking loudly in the palace may have forced the officials in the palace to learn sign language.

### **Content and Curriculum Scope of Language Education in Enderun**

Throughout history, states have carried out various educational activities related to language education in their education policies. Considering the political, diplomatic, and cultural objectives of the Ottoman Empire, especially since the beginning of the 19th century, it has shown great sensitivity and care in foreign language education. In this context, it is possible to state that the curriculum and educational programs followed in Enderun are a system that also includes language education practices. In the table given below, we can see the lesson hours and information allocated to Turkish, Arabic, and Persian lessons in the education curriculum in Enderun.

**Table 3:** 7 November 1875-1876 September Education Years at Enderun School Imperial and Course Hours Allotted to Language Education (TSMA, D. 4783/1)

Class	Lesson	Weekly (hour)	Yearly (hour)	Student Number
Preparatory	Koran	5	180	38
	Religious Science	3	108	
	Booklet Turkey	2	72	
	Thuluth Education	1	36	
First Year	Religious Science	5	180	51
	Turkey Rules	5	180	
	Thuluth calligraphy	1	36	
Second Year	Arabic grammar	3	108	23
	Persian	2	72	
	History of the Prophets	2	72	
	Math	1	36	
	Geography	1	36	
	Painting	1	36	
	Thuluth calligraphy	1	36	
Short letters	1	36		



Third Year	Arabic	3	108	24
	Persian	2	72	
	Ottoman History	2	72	
	Math	1	36	
	Geography	1	36	
	Painting	1	36	
	Thuluth calligraphy	1	36	
	Short letters	1	36	
Fourth Year	Arabic	3	108	17
	Persian	2	72	
	History	2	72	
	Math	1	36	
	Geography	1	36	
	Painting	1	36	
	Dictation	1	36	
	Thuluth calligraphy	1	36	
	Short letters	1	36	
	Fifth Year	Turkish literature	3	
Persian		2	72	
History		2	72	
Building		1	36	

	Math	1	36	
	Geometry	1	36	
	Painting	1	36	
	Thuluth calligraphy	1	36	
	Short letters	1	36	

Considering the information given above, we see that Turkish education is at the forefront in the first year and language education starts with Turkish. In the other education years, the courses continued in Arabic and Persian were included in the curriculum with the aim of certain educational gains. In addition, we see that the acquisition of Arabic and Persian languages, with Turkish being the primary language, is in a certain order. Accordingly, language education in Enderun was carried out in a systematic and planned way for certain purposes.

With Turkish being the center, Arabic and Persian education, reveal the importance that the Ottoman Empire gave to language education. Every student in Enderun was required to have full proficiency in reading, writing, speaking, and understanding Turkish properly. For this reason, the priority and emphasis in language education were on Turkish (Miller, 1931). Different types of books were preferred and taught as a source in Turkish education. A genre called “Mulamma” was taught, which included collections of short stories, narrative texts, and a mixture of Arabic and Persian words (Miller, 1941). The full comprehension and competent use of Turkish was of great importance for the ulema and the ruling class. For this reason, it was necessary to teach and learn Turkish first in the curriculum of the palace school.

After the successful completion of Turkish education, students continued their language education in Arabic and Persian. As a matter of fact, we can understand the reason why these languages are taught after Turkish from the books "Arabian Nights"(Tales of One Thousand and One Nights), "The Seyyid Battal" (Seyyid Battal Gazi), "The History of Forty Vizirs" (Forty Viziers Stories) and "The Story of Khalilah wa-Dimna" (Kelile and Dimne), which are translated from Hindi into Arabic (Miller, 1941).

The fact that the Quran language was Arabic, and religious sciences consisted of technical and terminological words in Arabic words necessitated the teaching of Arabic. Arabic's place in the curriculum was important to understand the Qur'an better, to implement the sharia legal system, and to maintain hadith and fiqh sciences successfully. Students were taught the Arabic alphabet for a year, and grammar and syntax rules were memorized. In order to teach the grammar and technical structure of Arabic, books such as *Kitab el-Bina*, *Kitab el-Maksûd*, *Kitab el-İzzi* were used. The books that contain syntax and information, on the other hand, the *el-Misbah* by the *el-Mutarrizi*, the work of *Ibn Âcrrûm* called *al-Âcurrûmiyye*, the work of the *İbn Habib* called *el-Kâfiye* were taught to the students (Miller, 1941). It is possible to say that there is a cautious approach to Arabic education in Enderun since the teaching of the Arabic language and the learning outcome are entirely related to the expertise in reading the Qur'an and paraphrasing. As a matter of fact, with the students' acquisition of this language, they were meticulously trained in interpreting the Qur'an and the interpretation and explanation of the hadiths. The acquisition of Arabic was important not only from the theological point of view but also in terms of the careful implementation of the Islamic legal system, the Sharia law system, in state affairs. In other words, a good command of Arabic was one of the important goals of language education in Enderun for the successful application of Islamic law.

In the palace school, with the acquisition of Arabic in line with the determined educational purposes, the students were obliged to learn the Persian language, which is still in use today. One of the main reasons for teaching Persian in Enderun was that it had cultural and literary purposes rather than political or diplomatic purposes. Students who gained proficiency in Turkish and Arabic were expected to master Persian, which is one of the important elements of Eastern culture, and important literary works written in this language. In addition, it was said that the Persian language improved and enriched the speaking skills and speaking style in harmony with Turkish in terms of word pronunciation. There is no reference to a textbook or reference book on how Persian grammar rules are taught. Only a dictionary written by *Sadî* was applied, and the *Book of Advice Pendnâme*, written by *Ferididdin Attar*, *Bostan* and *Gulistan* by *Sadî Shirazi*, *Ibn-i Sinâ's Dânishnâme-i Alâî* books were read. Persian education in the palace school was to improve the cultural and intellectual level by making the students better equipped with literature and making interpretations of the works that emerged. Especially *Mehmed II's* perspective on art, literature, and philosophy, and his practices at every opportunity,

which showed that the concepts of language and culture were at the forefront, revealed the importance of Persian at this point (Miller, 1941). In conclusion, we can say that the Persian language in Enderun is in a position to include cultural and intellectual concerns.

### **A Technical Study on Language Education in Enderun**

In the previous section, we talked about language education in Enderun and the information about both the aims and scope of the languages taught in the curriculum. In this section, we will make inferences about how the language education and lessons in the palace school are carried out, which methods and techniques are used, and how the activities are applied for the lesson. Because the information about the subjects mentioned is limited to primary sources and the references about language education practices are not sufficient, it is aimed to make comments on how language education is carried out in Enderun, which methods are used, and teacher-student interaction based on the information available in the sources.

It is possible to say that a behavioural education model is adopted in Enderun considering the educational practices and the methods used in the course. The behavioural education model, first put forward by Watson in 1913, centers on the relationship between the individual and the environment (Overskeid, 2008). Since the behavioural education model includes components such as stimulus-response, punishment and reward systems, we can say that it is also used in language education methods followed in Enderun (Skinner, 1963). As a matter of fact, since discipline was one of the basic principles of education in Enderun, even the slightest misconduct by the students was punished by various methods (İpşirli, 2021). Behaviours that violated disciplinary rules, as well as punishments for failure in assigned duties were often and severely enforced. Besides the punishment system, the reward system was also a part of the education system in Enderun. Scholarships, pocket money, and gifts were also given in order to ensure merit and make student success permanent (Miller, 1941). We can say that the main purpose of applying this system is to make some desired behaviours permanent in students and to make it a habit to follow the rules and success. In other words, students in Enderun were not expected to form an autonomous profile, and it was accepted to be trained under the control of professors and trainers. It is also possible to explain this situation by examining the way the lessons are taught and the relationship between the teacher and the student.

Although the coursework in Palace School is not clearly and specifically stated in the sources, it would be correct to say that as a result of the current discipline understanding and rules in Enderun, the instructor is in an authoritarian structure and the students are in a passive position if they are not asked questions. In Enderun, in the lessons including language education, instructions were given by the trainer staff, which had a hierarchical order such as professors and tutors, and Turkish, Arabic and Persian lessons were taught in daily and weekly programs (Miller, 1931). Since Turkish education was a priority and a central meaning was given to this language, lessons were generally taught in Turkish. At least three books were chosen for each course, and courses were held at the beginner (limiting), intermediate (saving), and advanced (scrutiny) levels, and the students were taught accordingly (İpşirli, 2021). Hence, we can say that education is done according to the level in terms of language education, and we can show that their linguistic development is maintained in line with the level of the students.

We have previously emphasized that lessons in Enderun are mainly educational processes that take place under the authority and control of the trainer. It is possible to attribute the reason for this to the strict disciplinary rules in Enderun and the social and cultural requirements of the period. Students are strictly prohibited from making noise during class time, and it is undesirable to speak out loud, to speak without permission, to pay tribute to those who are older and well-known, and to show the same respect and style towards their friends would be reminded as an absolute disciplinary rule (Kılıç, 2011). As a result, considering that the entire education system and rules in the palace school are likely to be reflected naturally in the process of the courses, we can say that there is a classical understanding of education based on memorization and especially ignoring the learning patterns of the students under the supervision of the instructors, rather than an effective form of learning during the language education of the students. Especially in language education, considering that the practical use of the target language and the elements requiring interaction contribute positively to language education, how effective and useful the language courses in Enderun are is a separate topic of discussion. When we look at the language teaching methods and approaches in the modern world, the language education practices in Enderun, which we mentioned by making a certain induction, can offer us a comparison opportunity and enable us to make a more technical inference about the language education in the palace school.

Although the techniques and methods used for language education in Enderun were definitely not named at that time, it is possible to reconcile or establish a link with the language learning principles and techniques that are put forward today or the approaches to foreign language teaching. In order to make a technical inference and to better explain the language education in Enderun, it would be useful to briefly review some of the language teaching principles and methods introduced in the modern world. Language teaching techniques and methods differed according to the period and understanding and affected the language teaching practices that followed. If we rank according to the frequency of use and preference of the methods accepted by the Department of Modern Languages of the Council of Europe, we can list a few of the most important ones as follows: (Memiş and Erdem, 2013).

- Grammar-Translation Method
- Direct Method
- Audio-Lingual Method
- Communicative Method

These methods, which are one of the first examples of foreign language education and teaching techniques, have an important place in foreign language teaching, and have been widely included in education programs in different periods. There are different methods besides the listed methods (for example: cognitive method, natural method, silent way, desuggestopedia, community language learning, total physical response, eclectic method, task-based method, content-based method) but we can say that the listed methods are superior to the others in terms of effectiveness. An overview of the characteristics of these methods will be helpful in order to make an inference about the method of foreign language education in Enderun.

**Grammar-Translation Method:** This method, based on teaching Latin in the west and Arabic in the east, is thought to date back to the middle ages. Karl Plötz has helped this method to take its final form by further codifying and improving it. Grammar-Translation Method, which takes its name from the method itself, has a principle that focuses on translation from the second language taught into the first language, and created a reform in the discipline of language education, especially in the twentieth century (Brown, 1980). This method, which includes language teaching in the mother tongue, teaching the words in a list, teaching classical texts without any activity, techniques with a high level of grammar analysis and low emphasis on pronunciation, is an approach that does not allow students to

communicate and use the language, but stay passive. Since it is based on reading and writing skills, it does not allow the student to be productive by using the target language such as listening and speaking. Since it includes a lesson with a completely teacher-based understanding, students are not observed to be active. Only the instructions given about the target language are fulfilled in the listener position (Liu ve Shi, 2007). The use of the taught language is limited due to the predominance of translation from the mother tongue to the target language. Grammar-Translation Method, which is seen as a completely negative and primitive method today, has been used for centuries and is still preferred by most language trainers. It is possible to list the reasons for its preference as the ease of application, the compatibility of language teaching techniques with some education systems, and the fact that it takes less time and displays an economical image.

**Direct Method:** Direct Method, which was developed as a method against Grammar-Translation Method, is a language teaching method that is applied directly by using the target language without the need for a mother tongue (Memiş ve Erdem, 2013). Pioneering steps were taken in the use of techniques related to listening, reading, writing and speaking skills, which are the four basic skills in language education. Compared to the Grammar-Translation Method, it includes techniques that consider the needs of students and can provide them with a little more freedom. For example, the use of visual tools, the student's discovery of the grammatical rule with the inductive method without translating into the mother tongue, and the student's obtaining a more autonomous position constitute the structure of the Direct Method. It cannot be said that there is a student-centred teaching approach since question-answer, direct expression, and future directions are frequently used and must be applied by the instructor (Liu ve Shi, 2007).

**Audio-Lingual Method:** Based on the behavioural model that we have previously emphasized in a psychological sense, this method aims to teach the target language, from the smallest unit of syllables to words, from words to phrases and the formation of sentences, in a certain order, through repetitions and gaining habits. It focuses on speaking skills, which are skills that show the use and production of language. Special techniques are used for listening skills. The use of dialogues, the repetition of words and sentences, and the habitual acquisition of students are among the purposes of this method. The words in the dialogues are limited, and the translation into the mother tongue is applied only when the explanation is made (Memiş ve Erdem, 2013). Exercises and repetitive language exercises are of great importance in grammar teaching, and instructions can be given in the student's

native language when necessary. This method includes monotonous patterns and stereotypical dialogues, as it involves practices that require a principle of repetition where the learner is always in the receiving position. Audio-Lingual Method, which is a language teaching method based on rote and habit, adopts a mechanical teaching approach as philosophy.

**Communicative Method:** As the name suggests, this method, which is put forward to improve communication skills, adopts the principle of the student learning the target language not only technically and mechanically but also naturally and culturally. It aims to teach language in this direction by stating that language and culture are complementary elements. Since the Communicative Method follows a way of developing communication skills, it does not prioritize the full acquisition of the structural features of the language taught to the student (Liu ve Shi, 2007). Teachers assume a consulting, managing, and guiding role in this method, in which communication elements and language speaking skills are predominant. It determines the instructions given to the students and enables them to become more active by offering in-class activities and tasks that will provide communicative skills. The techniques used in this method are more realistic, functional, and a set of applications that make up the use of the language for a specific purpose (Brown, 1980). Fluency and accuracy in speaking are of great importance. Grammar does not have much weight, and pragmatic use of language is at the forefront rather than linguistic competence. Applications for translation in the mother tongue can be made from time to time, but it is definitely used in target language teaching (Memiş ve Erdem, 2013). Role-taking, gap-filling, group work, and dialogues are among the techniques frequently used in this method. One of the biggest disadvantages of the Communicative Method is that it focuses on speaking skills and communication and puts the structural and conceptual skills of the language in the background. For this reason, students may fail to show expertise in four basic language skills.

Based on the foreign language teaching methods given above, it is possible to reach a more concrete conclusion about the way of language education in Enderun. With the fact that the palace school adopted discipline at a significant level and its social and cultural structure, we can come to the following conclusion by making a comparison about language education and methods used:

Considering the teaching and classroom activities in Enderun, we can say that language education mostly overlaps with the Grammar-Translation Method. Class dominance and authoritarian structure of teachers working under various titles, such



as professors, and tutors in Enderun, and educational activities in which students only passively participate as listeners present us an example of this method. In addition, based on the knowledge that most lessons in Enderun are taught in Turkish, an education technique that is predominantly used by native speakers has been adopted. Especially in teaching Arabic and Persian, both the teaching of grammar and the fact that literary texts are read and memorized plainly show us that the Grammar-Translation Method is in a very effective position in language education in Enderun. As a matter of fact, this method, which has been applied since the middle ages, was frequently used in language education in Enderun and played a major role in the teaching process of languages. When we consider the strict disciplinary rules and the psychological and pedagogical conditions in the palace school, it was difficult for the students to speak and actively participate unless they were given a voice. Teaching the target languages in a plain and rote-based way by explaining and starting from the texts in those languages and memorizing the grammar rules and words in the target language through translation based on the mother tongue reveals the functioning of the Grammar-Translation Method in Enderun.

We can state that the Direct Method may have been used to some extent in Enderun, based on the application of question-answer and dictation techniques. We can say that questions are asked in the course for the authoritarian instructor to measure the student's knowledge and comprehension. The reward-punishment system is shaped according to these answers. It would be correct to say that the Direct Method, which was partially applied in language education in the palace school, was not effective because it does not match the educational structure in Enderun and the cultural and sociological foundations of the instructor staff. On the other hand, it is not possible to say that the Audio-Lingual Method and the Communicative Method, which we mentioned with the techniques used, could have been used, due to reasons such as the understanding of education in the Enderun period and not being suitable for the conditions of the period. The curriculum in Enderun, which aims to provide expertise in subjects such as grammar, vocabulary, syntax, and examination of literary texts in Turkish, Arabic and Persian, does not meet at a common point with these methods. For this reason, Grammar-Translation Method and partially Direct Method formed the basic understanding of language education in Enderun, conformed to the education program and the needs of that period, and continued in this direction.

### **Conclusion**

Enderun was a palace school, and it was essential that the students (pageboys) in this school have a sophisticated education for the state and the palace. In this sophisticated education given within the framework of strict discipline, complacency was not accepted, and those who failed or acted contrary were either punished or expelled from the palace.

It is possible that the education given in Enderun is predominantly Turkish, Arabic, and Persian, besides the fact that Ottoman Turkish is a language composed of these languages, and to ensure that the officials trained by the Ottoman Empire, an Islamic state, for the palace and the state, understand the religion well and to teach them Arabic because the Ottoman written language consisted of Arabic letters, and it is probable that Persian was also taught in order to enable the officials to have artistic and literary knowledge.

Due to the lack of student-based education in Enderun, in the atmosphere of a course in which the student is passive and in a listener position, we see that the Grammar-Translation Method had an important place when we examine the techniques such as memorizing an area that requires practice as well as theoretical knowledge such as language education and transferring it by the instructor only through straight expression. However, when compared to today's language education models and methods, although the elements mentioned may seem like disadvantages, the language education in Enderun enabled the training of high quality and equipped students and they achieved very important tasks in the political, diplomatic and cultural use of the Turkish, Arabic and Persian languages taught.

The success of the language education given in Enderun can be supported by concrete data. As a matter of fact, statesmen who were trained in Enderun, who could use Arabic and Persian skilfully in bureaucracy, and poets who were famous in the art of poetry and construction are indicators of this.

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