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Women's Teacher Training in the Ottoman Empire during the Westernization Period, c.1839-1920

Batılılaşma Döneminde Osmanlı İmparatorluğu'nda Kadın Öğretmen Yetiştirme, 1829–1920

Assoc. Prof. Dr. Mustafa Şanal
Erciyes University - Kayseri

Abstract: Relying on the Ottoman archival documents and state and education registers, this article examines women's education and the training of female teachers in the Ottoman westernization period (1839-1920). This study concludes that despite serious shortcomings of women's education and the training of female teachers, gradually female teachers filled up the majority of positions in the girls' teacher training schools. Furthermore, this article documents that a large number of foreign teachers were employed in these schools.

Key Words: Westernization, Women Education, Ottoman Education System

Öz: Bu makale arşiv belgeleri, devlet ve eğitim salnamelerine dayanarak Osmanlı İmparatorluğu'nun Batılılaşma döneminde (1839–1920) kadınların eğitimi ve kadın öğretmenlerin yetiştirilmesi çalışmalarını incelemektedir. Bu çalışma kadınların eğitiminde ve kadın öğretmenlerin ve öğrencilerin eğitim-öğretiminde ciddi eksiklikler olmasına rağmen özellikle kız öğretmen okulunda görev yapan öğretmenlerin zamanla ağırlıklı olarak bayan öğretmenlerden oluştuğunu tespit etmektedir. Ayrıca bu makalede kız okullarında görev yapan birçok öğretmenin de yabancı uyruklu olduğu belgeleriyle gösterilmiştir.

Anahtar Kelimeler: Batılılaşma, Kadın Eğitimi, Osmanlı Eğitim Sistemi

Introduction

The structural changes that were a guide to the modernization of the Ottoman Empire and its traditional foundations entered the national agenda after the declaration of the “Tanzimat Decree” and during the Second Constitutional Period¹ in the late nineteenth century. The political structure of the empire consequently embarked on a centralization, secularization, and liberation processes. The impact of this modernization process was not confined to the Empire's political structure. All aspects of life were affected causing change in the status of Ottoman women. The most significant indicators of the struggle are found in the action and demands of women and their writing in women's publications, through newspapers and periodicals of the period. Women wrote of their problems and expectations and sought to promote social awareness by targeting other women. They organized conferences and founded associations where they took on active roles. Since the publication in 1869 of the first

¹ After Sultan Abdülhamid II abolished the first Ottoman constitution in 1878, the clandestine Committee of Union and Progress (İttihat ve Terakki) forced the sultan to reenact the constitution on July 23, 1908, which started the Second Constitutional Period (1908–1920).

women's magazine "*Terakki-i Muhadderat*" (Progress of Civilizations), some 40 women's periodicals were published up to 1928 when the Republic adopted the Latin alphabet. The magazines published and written by women aimed at creating an information network for women. *The Women's World Magazine*, a publication of the Ottoman Association for the Protection of Women's Legal Rights, espoused an explicitly feminist agenda. (The staff of this magazine, which patronized female authorship only, was entirely composed of women). This period also witnessed the birth of many women's organizations. They aimed at enhancing women's education, employment opportunities for women, and promoting other women's issues such as modernization of clothing and attire. Some of these organizations were able to achieve great gains for women. For instance, the Ottoman Association for the Protection of Women's Legal Rights came out as one of the most radical sources of activism of the time. This association actively advocated for the employment of women in the civil service sector. As a result of the Association's broad based campaigning and advocacy, the Istanbul Telephone Company began to employ women. Likewise, the establishment of a university for women in 1914 resulted from the activism of this association. The War of Independence (1919-1923) paved the way for significant changes in gender roles in Turkey. The combined struggles of women and men for independence led to women taking over many roles previously ascribed to men. During the occupation of Istanbul, women demonstrated in protest; while an Anatolian Women Association for National Struggle was established².

Girls' education before the Tanzimat Era

In the Ottoman Empire before the Tanzimat Era the only educational institution to which girls were admitted were the Quran schools³ attended by five-to-six-year-old boys and girls⁴. A typical Quran school consisted of one room, which was often located in the vicinity of a mosque and directed by a member of the lower "*ulemâ*" called a "*hoca*". The aim of these schools was to teach the basic principles of Islam⁵. There were Quran schools that were exclusively for girls and also Quran schools offering co-education. In spite of the fact that the opening date of the schools offering education only for girls is not known at the moment, it is clearly known that there used to be a school peculiar to girls in Tripolitza town of Mora in the middle of 18th century and what is more, the teachers working there were all females⁶. Reading, writing, religious knowledge, the Quran, and arithmetic were taught in these primary schools⁷.

Muslims mainly founded Quran schools and the maintenance of these schools was secured by religious foundations for public purposes (*vakif*) as well as by weekly payments made by

² *Women in Turkey* (1999). Retrieved June 5, 2005, from www.un.org.tr/undp/docs/women_turkey.pdf.

³ Concerning Quran schools see also Aksoy Özgönül *İstanbul Sıbyan Mektepleri Üzerine Bir İnceleme*; İstanbul, 1968; Hasan Akgündüz, *Sıbyan Mektebi* (Unpublished Master Thesis) Gazi Üniversitesi Sosyal Bilimler Enstitüsü, Ankara, 1986; Aziz Berker, *Türkiye'de İlköğretim (1839-1908)*, Ankara 1945.

⁴ Yasemin Tümer, *Tanzimattan Sonra Osmanlılarda Kızların Eğitimi* (Unpublished Master Thesis) Marmara Üniversitesi Sosyal Bilimler Enstitüsü, 1999: 29; Alper Sahin, *The Ideological Meaning of Primary Education in Turkish Modernization* (Unpublished Master Thesis), Boğaziçi University, 2002:52-55.

⁵ Yahya Akyüz, "Osmanlı Son Döneminde Kızların Eğitimi ve Öğretmen Faika Ünlüer'in Yetiştirilmesi ve Meslek Hayatı", *Milli Eğitim*, 143, 1999:12-13.

⁶ *Prime Minister Ottoman Archives, Divan-i Hümayun Ruus Defteri*, 75.

⁷ A. Kazamias, *Education and the Quest for Modernity in Turkey*. London: Allen&Unwin, 1966: 31.

parents to the *hocas*. Quran schools had no system of graded classrooms and children of different ages and knowledge were often instructed in the same room⁸. There used to be no consistent age for graduation: the satisfying criterion to graduate from the school was to recite the Quran by heart. Owing to popular custom girls began veiling at the ages of eleven and twelve and because the teachers were all males, schoolgirls had to leave the co-educational schools at that age⁹. In fact, sending the girls to Quran schools was not regarded as a necessity; it was seen as an opportunity to let them learn basic Islamic knowledge. Nevertheless, rich and conscientious families used to send their daughters to tutors and experienced teachers. These teachers were mostly males.

Girls were not able to carry on their education after they graduated from Quran schools because they were not given any opportunities to do that¹⁰. Despite the fact that madrasas,¹¹ which were schools of secondary and higher education, were widespread in the society, only male students were admitted to these schools. Girls' dedication to being loyal wives and good mothers was more appreciated by society than education. Furthermore, girls were not permitted to go out alone¹².

Girls' Education Before and After the Tanzimat Era

The Tanzimat Era (1839-1876) witnessed the greatest reform attempts in reorganizing public agencies and raising them to Western standards¹³. During the Tanzimat, Ottoman leaders were highly inspired by French culture and politics¹⁴. The promulgation of the Gulhane Decree, which launched the Tanzimat in 1839, advanced liberal thought in Turkey including provisions of the new penal code and commercial code that were influenced by French Law. During this period the French language became popular among the elite. In the Gulhane text, major attention was paid to the military and the reorganization of the administrative system based on the French models.

The alterations in the administrative and political structure of the Ottoman Empire in which a Westernization process began by means of the Tanzimat led to some changes in the intellectual and social structure as well. Primarily the family and women were affected by

⁸ Selçuk Aksin Somel, *The Modernization of Public Education In The Ottoman Empire 1839-1808*, Brill, Leiden-Boston-Köln, 2001:18.

⁹ Cemil Öztürk, *Türkiye'de Düünden Bugüne Öğretmen Yetiştiren Kurumlar*, Marmara Üniversitesi Eğitim Fakültesi Yayınları, 1998: 31.

¹⁰, Bayram Kodaman, *Abdülhamid Devri Eğitim Sistemi*, Ankara, 1991: 7.

¹¹ Mustafa Şanal, "Osmanlı İmparatorluğu'nda Medreselere Kuruluş Sistemi, Organizasyon, Yönetim ve Program Açısından Genel Bir Bakış", *Türkiye Günlüğü*, 69, 2002:78-93.

¹² Selçuk Akşin Somel, "Osmanlı Modernleşme Döneminde Kız Eğitimi" *Kebikeç*, 10, 2000:223-238; Berrak Burçak, *The Status of the Elite Muslim Women in Istanbul Under the Reign of Sultan Abdülhamit II* (Unpublished Master Thesis) Bilkent University, 1997:11-13.

¹³ Niyazi Berkes, *The Development of Secularism in Turkey*, McGill Universty Press, Montreal, 1964:143-204; Şerif Mardin, *Genesis of Young Ottoman Thought*, Princeton University Press, Princeton, 1962:107-132; Bernard Lewis, *The Emergence of Modern Turkey*, Oxford University Press, Oxford, 1968; Roderick H Davison, *Reform in the Ottoman Empire*, Princeton University Press, Princeton, 1963; Halil Inalcık, *From Empire to Republic*, Analecta Isisi Ana, The Isis Press, Istanbul, 1995:135-136; Pamela Young,, *Knowledge, Nation and The Curriculum: Ottoman Armenian Education (1853-1915)*, Ph.D.diss. The University of Michigan, UMI, 2001:48; Kemal Karpat, *Studies on Social and Political History*, Brill Leiden-Boston-Köln, 2002:45-46.

¹⁴ A. Kazamias, *Education and the Quest for Modernity in Turkey*. London: Allen&Unwin, 1966: 32.

these changes. Women were able to go out and enter social life and they tried to be part of it¹⁵. With the announcement of the Tanzimat, discussions asserting that the education of females was as important as the education of males appeared in the press. This was furthered by the establishment of the Ministry of Education (*Maarif-i Umumiye Nezareti*) which controlled the books used in the madrasas, sübyans, and other civil and military schools.

Ottoman Intellectuals' Opinion on the Education of Girls in the Tanzimat Era

Tanzimat Era intellectuals such as Namik Kemal, Ziya Pasha, Safvet Pasha, and Munif Pasha regarded the hindrance of women's educational needs as one of the causes of society's regression. According to Namik Kemal, mothers have significant responsibility for children's poor education. To him, an uneducated woman made her children ignorant like herself. Additionally, uneducated women might turn away from a respectable lifestyle to a corrupt way of life. Hence, he regarded the education of women as an obligation for the advancement and felicity of Ottoman society. In one of his articles published in 1872, Namik Kemal stated that women had the same educational rights as men in Western countries through co-education.

In the same article, Namik Kemal explained the condition which women attained by means of education in the welfare countries of West.

There are such countries in which half of the teachers are females and let's put it more accurately; they are girls who have not yet reached the age of twenty-five. The Presidents, ministers, generals, government officials, scientists and most of the authors choose their spouses from these girls.

Intellectuals and statesmen in Istanbul during the Tanzimat Era started to propose solutions concerning the educational problems of girls and women for the first time. This was announced via an official publication. It is understood from such examples that Ottoman society did not approve of women and men meeting each other and having conversations on the street or having social interaction in public life¹⁶.

The Opening of the First Girl's Middle Schools (Rüşdiyye Schools)

Rüşdiyye schools (middle schools) were the first government educational institutions to be set up in the provinces. With the exception of provincial military schools and traditional madrasas, provincial rüşdiyye schools prior to the 1880s were the highest educational institutions in the periphery. Those rüşdiyyes especially equipped with better instructors sometimes became centers of provincial intellectual life. Provincial graduates of such institutions formed the "educational elite" of the periphery¹⁷.

The Ministry of Public Education (*Maarif-i Umûmiye Nezâreti*) which was established in 1857 presented a proposal (*tezkire*) to the Prime Minister arguing that it was disadvantageous to defend a co-educational system due to religious dogmas¹⁸. After the Sultan's approval, the

¹⁵Sema Uğurcan, "Tanzimat Devrinde Kadının Statüsü", *150. Yılında Tanzimat*, Atatürk Kültür, Dil ve Tarih Yüksek Kurumu, Türk Tarih Kurumu Yayınları, 1992:498.

¹⁶Yahya Akyüz, "Osmanlı Son Döneminde Kızların Eğitimi ve Öğretmen Faika Ünlüer'in Yetiştirilmesi ve Meslek Hayatı", *Milli Eğitim*, 143, 1999:14-15.

¹⁷Selçuk Akşin Somel, *The Modernization of Public Education in the Ottoman Empire 1839-1908*, Brill, Leiden-Boston-Koln, 2001:65-66.

¹⁸*Prime Minister Ottoman Archives, İrade-i Dahiliye*, Number:27616.

first girl's middle school (*Cevri Kalfa İnas Rusdiyesi*) was opened on January 6, 1859¹⁹. In the same year, there were only 13 upper elementary schools which boys could attend in Istanbul²⁰.

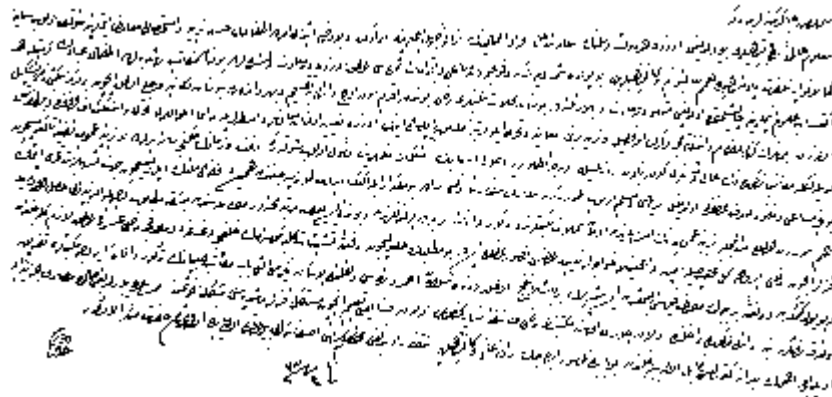


Figure 1. Official note written by the Ministry of Education putting forth the fact that the opening of Cevri Usta Girls' Middle School (*rüsiyye*) would be well-timed²¹.

The opening of a girls' middle school, which was a turning point in Turkey's progress in women education, carried the problem of educating "women teachers" to be employed in these schools, to the top of the agenda of these days²². Seeing that there were no female teachers to teach in girls' middle schools, old and experienced male teachers were appointed as teachers to these schools²³. By virtue of the fact that the teachers at the girls' middle school, which opened on January 6, 1859, were all male, families did not send their daughters to this school. Hence the sociological structure of the era made it compulsory to have women teachers teaching girl's middle schools. Thereupon, a declaration was published in 1862 in "*Takvim-i Vekai Newspaper*" concerning the fact that only male students had been allowed to make use of educational facilities until the opening of this school and that education was not only beneficial for male students, but was also beneficial for female students.. Moreover, it was emphasized in the declaration that parents were responsible for their daughters' education in the first place and parents were kindly invited to these schools where dependable and honorable teachers were employed²⁴.

Issues about education-instruction, staff and students of middle schools were discussed in the *Regulation of Public Education* (*Maarif-i Umumiye Nizamnamesi*) which was published on September 1, 1869²⁵. The number of Girls' middle schools grew to eight between the years 1870 and 1871²⁶ and twelve in 1878²⁷.

¹⁹ Faik Reşit Unat, *Türkiye Eğitim Sisteminin Gelişimine Tarihi Bir Bakış*, Ankara, 1974:43.

²⁰ State Yearbook, 1276(1859): 107.

²¹ Yahya Akyüz, "Osmanlı Son Döneminde Kızların Eğitimi ve Öğretmen Faika Ünlüer'in Yetiştirilmesi ve Meslek Hayatı", *Milli Eğitim*, 143, 1999:14-15.

²² Cemil Öztürk, *Atatürk Devri Öğretmen Yetiştirme Politikası*, Ankara, 1996:10.

²³ Hasan Ali Koçer, *Türkiye'de Öğretmen Yetiştirme Problemi (1848-1967)*, Ankara 1967:21.

²⁴ *Takvim-i Vekâyi (Newspaper) Number: 649, Zilhicce 1278.*

²⁵ Regulation of Public Education was an attempt at rationalizing the education system by integrating and centralizing all types and levels of education. It was prepared by the office of Education under the Council of State (*Şurayı Devlet Maarif Dairesi*) led by Sadullah Pasha. Consisting of 198 articles, the 1869 Regulation of Public Education stands as the first serious attempt to systematize education and the

The Women's Teacher Training College (Darulmuallimat)

Inspired by the need for educating female teachers, the opening of a *Darulmuallimat* (Women's Teacher Training College) in Istanbul was planned to "educate and train female teachers for girls' primary and middle schools". In the "Regulation of Public Education" prepared by Minister of Education Saffet Pasha²⁸, articles 68-78 were about the Darulmuallimat. These addressed issues concerning the organizational schema, teaching staff, required qualifications of students, and curriculum²⁹.

Necessary preparations for the opening of the Darulmuallimat began immediately. A mansion was rented in the quarter of the Blue Mosque in the environs of Saint Sophia on Yerebatan Street and arranged as a school building. Moreover, a doorkeeper receiving a salary of 200 qurush and a servant receiving 150 qurush were appointed³⁰. Teachers and students were found through newspaper advertisements. For example; in an ad published in the "Takvim-i Vekayi" newspaper bearing the date of "Zilkade" 1, 1286, it was stated that "women who will be accepted to Darulmuallimat should be between the ages of 13 and 35"³¹.

Screening of potential students for the Darulmuallimat was done by way of an exam conducted by a commission appointed by the Minister of Education Saffet Pasha. Mecit Effendi, a member of the Department of Management, and Mustafa Effendi, a member of the Department of Education, asked 32 students questions about "*Emsile (Arabic and Persian) Four Arithmetic Operations (Amel-i Erbaa), Geography, Spelling, Writing, Drawing, and Embroidery.*"

The Opening of the Darulmuallimat

The Darulmuallimat was opened by a speech of Minister of Education, Saffet Pasha, on April 26, 1870. His speech was fairly important in the history of Turkish education. Saffet Pasha expressed concern about the ignorance of Turkish women and how Islamic religion

administration of schools in the Ottoman Empire (Fortna, Benjamin Carr. *Education for the Empire: Ottoman State Secondary Schools During the Reign of Sultan Abdülhamit II (1876-1909)*, Ph.D. diss, University of Chicago, 1997:10-11; Betül Basaran, "American Schools and The Development of Ottoman Educational Policies During The Hamidian Period: A Reinterpretation", *International Congress on Learning and Education in The Ottoman World*, Istanbul, 12-15 April 1999; 185-206.

²⁶ State Yearbook, 1287 (1871):121-122.

²⁷ State Yearbook, 1295(1878):59.

²⁸ Saffet Pasha (1814-1883) was a representative of the reformers of the Tanzimat period, who devoted his whole energy for the reform and development of Ottoman education. Saffet Pasha was appointed minister of public education in 1868, remaining in this position until 1871. He was further appointed for two times minister of education until 1876, and several times minister of foreign affairs and minister of trade until his death. For more detailed information, see Selçuk Akşin Somel, *The Modernization of Public Education in the Ottoman Empire 1839-1908*, Brill, Leiden-Boston-Koln, 2001:47.

²⁹ Tefik Temelkuran, "Türkiye'de Açılan İlk Kız Öğretmen Okulu", *Belgelerle Türk Tarihi*, 36, 1970:61-62; Mustafa Şanal, "Osmanlı İmparatorluğu'nda Kız Öğretmen Okulunun (Dârulmuallimât) Kuruluşu, Okutulan Dersler ve Kapatılışı(1870-1924), *OTAM*, 26, 2009:221-244.

³⁰ *Prime Minister Ottoman Archives*, İrade, Dahiliye, 42823: 6.

³¹ *Takvim-i Vekâyi (Newspaper)*, Number: 1184, 1 Zilkade 1286.

highlighted the significance of women's education. Saffet Pasha uttered the following remarks in his speech³².

Although men and women of East Countries have the capacity of learning all social and positive sciences and being successful in all professions and fine arts with respect to personal intelligence and talent, their falling behind and the fact that women have had no educational rights up till now, have originated from the absence of instructional facilities. Owing to the fact that there have been no secondary schools so far, girls could only attended Quran Schools until they reached the age of eight or ten and some of them could only learn the Arabic Alphabet. Others could learn to read some religious texts at home. By virtue of the fact that there were no further schools for them, unfortunately girls were not able to improve their elementary knowledge....

The most important factor that led to the founding of Women's Teacher Training College was that the citizens did not want to send their daughters to the rüşdiyye schools that were founded in 1859 because of the male teachers who were working in these schools. The tendency of not registering 10-12 year old girls to these schools still continued after the female teachers came to work.

Women's Teacher Training College had two departments: Girl's Primary Schools and Girl's Middle Schools. Girl's Primary School's study period was two years and Girl's Middle School's study period was three years. The students who were graduated from Girl's Primary School worked in primary schools and the students who were graduated from Girl's Middle School worked in secondary schools as teachers. In the Primary department the lessons were basic religious sciences, writing, grammar, history and geography, embroidery, arithmetic, and mathematics. On the other hand, in the Secondary department, the lessons were religious sciences, history and geography, arithmetic and mathematics, Arabic, Persian, and music. The curriculum in the Women's Teacher Training College included not only teaching religious sciences but also a methods of instruction lesson and grammar. Because the Ottoman Empire mostly interacted with France in terms of social, political and economic issues, the French education system was the model for these schools. So, French was the primary foreign language taught in them³³.

With the Darulmuallimat Regulation published in 1915, the Darulmuallimat was reconfigured. This regulation totaled 39 articles and projected the foundation of the Darulmuallimat-ı Âliye that included departments such as İbtidai (Primary), İhzari (Secondary), and Âli (Higher). The course of the İbtidai's study lasted for five years, İhzari's two years, and Âli's three years. The Âli (higher) department was structured to have three parts: literature, citizenship, and mathematics science. There was also a citizenship school associated with the İbtidai department, whose course ran for a year. Its conduct depended on school headship and a nursery school, which was appended to this citizenship school. In the educational year of 1918-1919, the İhzari (secondary) department and nursery teacher school were closed. In the educational year of 1923-1924, a secondary department was founded which was similar to previous İhzari department. In the educational year of 1924-1925, the secondary department that was founded in the 1923-1924 educational year was closed and school got the name of Istanbul Women's Teacher Training School.

³² *Takvim-i Vekâyi (Newspaper), Number:1217, Muharrem 1287; Osman Ergin, Türkiye Maarif Tarihi I-II, Eser Matbaası, 1977:671-67; Aziz Berker, Türkiye'de İlköğretim, Milli Eğitim Basımevi, Ankara 1945:99-100.*

³³ Mustafa Şanal, "Osmanlı İmparatorluğu'nda Kız Öğretmen Okulunda Görev Yapan Kadın İdareci ve Öğretmenler İle Okuttıkları Dersler", *Belleten*, 253, 2005: 649-670.

Darülmuallimat got 50 students after the eliminations in the 1870 educational year and in the 1871-1872 educational year this number decreased to 45. In 1876 only 13 students, eight from the primary department and five from the secondary department graduated from this school. In the 1878-1879 educational year, education was interrupted because a lot people from Russian areas moved to Istanbul because of the occupation and therefore no students graduated during this term. Since the 1880s, the population of the school increased: the number rose from 50 to 142 in the 1883-1884 educational year; in the 1884-1885 educational year the number reached 159; in the 1885-1886 educational year it increased to 183; and in the 1900-1901 educational year the number was also 183. Until the educational year of 1901-1902, totally 381 students had graduated from the Darulmuallimat³⁴.

Emin Effendi was appointed as the first principal of the Darulmuallimat³⁵. There were 50 students, 2 servants, and 2 doormen. The salary of the workers was 200 qurush for each. Lectures that were presented in the first lesson program and the names and the salaries of the teachers in the teaching staff were as follows³⁶:

Subjects	Teachers	Salary
Basic Religious and Moral Knowledge	Musa Effendi	300 qurush
Grammar	-	800 qurush
Arithmetic	Ismail Effendi	700 qurush
Embroidery and Domestic Affairs	Ms. Hatice	800 qurush
Art	Madam Balkar	800 qurush
Calligraphy and Style Writing (<i>Rika</i>)	Hacı Raşit Effendi	400 qurush
Ottoman History	-	700 qurush
Geography	Ismail Effendi	700 qurush

Table 1. List of teachers who taught in the Darulmuallimat

The principal of the schools was again Emin Effendi from 1873 to 1874. Despite the fact that there were no changes in the instructional staff of the school that year, the emergence of some new subjects in the schedule meant that some new teachers started to teach in the Darulmuallimat. Arif Effendi taught style writing and Lieutenant Mustafa Effendi taught math. Monsieur Kous was appointed in lieu of Ms. Balkar for art³⁷. Seventeen students graduated from the Darulmuallimat in 1290 (1874)³⁸.

In 1877, Ismail Effendi was appointed as the principle of the school³⁹. After Ismail Effendi, Abdullah Effendi was temporarily appointed⁴⁰. In the State Yearbook published in

³⁴Cemil Öztürk, *Türkiye'de Düinden Bugüne Öğretmen Yetiştiren Kurumlar*, Marmara Üniversitesi Eğitim Fakültesi Yayınları, İstanbul, 1998:121-122.

³⁵*Prime Minister Ottoman Archives*, İrade, Dahiliye, Number:43609:1-3.

³⁶*Prime Minister Ottoman Archives*, İrade, Dahiliye, Number:42823:4.

³⁷State Yearbook, 1289 (1873):255.

³⁸State Yearbook, 1290 (1874):134; Educational Yearbook, 1318(1902):771.

³⁹*Istanbul Kız Muallim Mektebi*,1933:11.

⁴⁰State Yearbook, 1292 (1876):269.

1293(1877), lectures present in the lesson schedule and the names of the teachers in the teaching staff were as follows⁴¹:

Subjects	Teacher
Embroidery	Ms Hatice
Religion and Ethics	Musa Effendi, Madam Armik
Handwriting	Arif Effendi
Basic Math and Geography	Ismail Effendi
Music	Ms Refika
Calligraphy	Rasid Effendi
Art	Monsieur Kous

Table 2. List of teachers who taught in the Darulmuallimat

Starting from the 1880s, the number of female teachers sharply increased in both the administrative and instructional staff of the Darulmuallimat⁴². According to the State Yearbook of 1299, for the first time a woman named Ms. Fatma Zehra was appointed as the headmaster of the Darulmuallimat⁴³. In 1933, the authors of a book called “*İstanbul Kız Muallim Mektebi 1933 –Dârülmuaallimât-1870*”, stated that Ms. Fatma Zehra started her duty in the educational year of 1879-1880⁴⁴ and Yahya Akyüz alleged that the information given in that book was accurate⁴⁵. The duty of Ms. Fatma Zehra as a principal in the Darulmuallimat did not last long, the competent and qualified Davut Sukru Effendi, who had performed significant duties before that time, was appointed as the principal of the school and Ms. Refika was appointed as the head-mistress. Other teachers who taught in the school in that year were, ⁴⁶in the Secondary School Branch, Ismail Hakkı Effendi-Arabic, arithmetic, geography, Ottoman Turkish, and grammar; Musa Kazım Effendi-religious sciences; Ms. Nakiye-Ottoman history; Ali Effendi-handwriting; Monsieur Kous-art; Ms. Hatice –sewing; and in the Primary School Branch, Ms Muhibbe, Ms İfakat, Ms Sadiye, and Ms. Fatma Zehra, who taught embroidery and sewing. There were 26 students in the Secondary Branch, 103 students in the Primary Branch of the Darulmuallimat, totalling 129 students. The subjects presented in the Secondary Branch and the teachers who taught these subjects were as follows⁴⁷:

The name of the subject	Teacher
Music	Ms Refika
Arabic	Ismail Hakkı
Persian	Ismail Hakkı
Arithmetic	Ismail Hakkı
Geography	Ismail Hakkı
Turkish	Ismail Hakkı

⁴¹ State Yearbook, 1293(1877):140.

⁴² Cemil Öztürk, *Atatürk Devri Öğretmen Yetiştirme Politikası*, Ankara, 1996:14.

⁴³ State Yearbook, 1299 (1883): 60.

⁴⁴ *İstanbul Kız Muallim Mektebi*, 1933:11.

⁴⁵ Yahya Akyüz, “Öğretmenlik Mesleği ve Osmanlıda Kadın Öğretmen Yetiştirilmesi”, *Tarih ve Toplum*, 195, 2000:162-163.

⁴⁶ State Yearbook, 1300(1884):193.

⁴⁷ State Yearbook, 1300(1884):193.

Religion	Musa Kazım
History	Ms Nakıye
Style Writing	Ms Besime
Sewing	Ms Hatice
Handwriting	Ali Effendi
Art	Monsieur Kous

Table 3. List of teachers who taught in the Darulmuallimat

Art and music were taught by Ms Refika in 1883 and 1884. Ms. Fakihe who had just graduated from girls' training college was charged with teaching these subjects in the Primary Branch⁴⁸

A method of instruction lesson (*Usul-i Tedris*) was included in the Darulmuallimat during the 1890 and 1891 instructional years. Ms Ayse Sidika⁴⁹ was charged as the teacher for this subject. Muallim Cevdet uttered the following words⁵⁰:

....eventually Rıza Tevfik's estimable wife Ms Ayse Sıdika was appointed as the teacher of Method of Instruction and Manners during Munif Pasha's duty as the Ministry of Education in 1308(1891).

By putting her lecture notes in order and by making good use of foreign resources, Ms Ayse Sidika, who taught the method of instruction course (*usul-i tedris*), wrote a book called "*Usûl-i Tâlim ve Terbiye Dersleri*" which was one of the first books on the field of pedagogy in Turkey⁵¹. The book consists of 205 pages and was published in 1897 in Istanbul. At the beginning of each chapter, there are questions relating to the subjects dealt with in the chapter. Not only was this style designed to motivate students for the classes but also it served as a plan for the teacher. Ms. Ayse Sidika might have thought that classes would become easier to understand with this style. Ms. Ayse Sidika divided the book into three parts. These were:

- a-Physical Development
- b-Cognitive Development
- c-Moral Development

In this book, which was the first book written in line with the Western education style in the Ottoman Empire; one can see Herbert Spencer's influence on Ms. Ayse Sidika⁵². Muallim Cevdet also described her as the first Moslem author who wrote a detailed education book⁵³. The traces of a softer approach in education are observable in Ayse Sidika's book unlike traditional approaches in education. Logical method was employed in the explanations of education problems. We, however, cannot detect secular notions or thinking. Although observation, experimentation, analysis, and synthesis were mentioned as teaching methods, in

⁴⁸ *Istanbul Kız Muallim Mektebi*, 1933:14.

⁴⁹ Ms. Ayse Sidika was born in Istanbul, and sent to Greek Zapyon Girls' High School by her father; she completed her primary and secondary education at that school. She was appointed as Geography, Ethics and Embroidery teacher to the Darulmuallimat in 1890, at the same time she became the first female teacher who taught Pedagogy. She died of tuberculosis in 1903 in Istanbul, Emine Kocamanoğlu, "*Eğitim Hakkındaki Görüşleri ve Ayşe Sıdika Hanım*", *Tarih ve Toplum*, 189, 1999, İstanbul:51-52.

⁵⁰ Muallim Cevdet, "Dârülmualliminin Yetmişinci Sene-i Devriyesi Münasebetiyle Verilen Konferans", *Tedrisat Mecmuası*, 32, 1332: 191.

⁵¹ Nafi Atuf Kansu, *Türkiye Maarif Tarihi Hakkında Bir Deneme-I*, İstanbul, 1930:165-167.

⁵² Emine Kocamanoğlu, "*Eğitim Hakkındaki Görüşleri ve Ayşe Sıdika Hanım*", *Tarih ve Toplum*, 189, 1999, İstanbul:52.

⁵³ Muallim Cevdet. "*Dârülmuallimîn'in Yetmişinci Sene-i Devriyesi Münasebetiyle Verilen Konferans*", *Tedrisat Mecmuası*, 32, İstanbul 1332:191.

reality only such methods as lecturing, question-answer, and dictation were employed. For example, Ms. Ayse Sidika suggested the use of observation following lecture, which suggest that the method was not perceived consciously⁵⁴.

By means of an 1895 regulation, it was decided that there would be a “male principal” and a “head-mistress” as an assistant for the principal. They were to be selected and appointed by the Ministry of Education. According to the regulation, the principal had the authority and responsibility to put the rules of the regulation into practice. The mistress was not allowed to interfere in external affairs and correspondence on any condition but was to take the responsibility for any implementation concerning the internal affairs of the school without the principal’s approval. The mistress was in frequent control of the classrooms and embroidery room and the principal was in charge of doing the same duty twice a week and they were both in charge of checking whether the entire staff performed their duties appropriately. Furthermore, they were supposed to monitor the educational-instructional process directly by attending the class hours⁵⁵. Thus, the 1895 regulation determined the place of school mistress as a lower rank than a principal, restricted her authority and duties concerning administration on a wide scale, and clearly stated that the real authority and administration were in the hands of the principle. These rules can be interpreted as the token of a regressive mentality in terms of women’s educational rights compared to the Regulation of General Education which was published 26 years earlier⁵⁶.

There was a significant rise in the number of female teachers who worked in the Darulmuallimat in 1897-1898. For example, Ms Hatice taught embroidery; Ms Reside taught grammar of foreign languages; Ms Maide taught Quran recitation; Ms Samiye taught history; Ms Hatice, Ms Hanife, Ms Sadiye, Ms Hayriye, Ms Feride, Ms Naciye, Ms Makhbule, Ms Muhlise and Ms Fatma taught religious sciences; Ms. Halcika taught the piano; Ms. Alexander taught embroidery; and Ms. Girmirian taught art. In addition, male teachers taught some subjects. For example; Abdullatif Beg taught math and arithmetic, Halil Beg taught Arabic and Persian, Sait Beg taught writing (*Kitabet*) and grammar, Mustafa Beg taught religious sciences, Galip Beg taught Quran, and Ziya Beg taught writing⁵⁷.

There was also a significant increase in the number of female teachers who worked in the Darulmuallimat in 1911-1912. Ms. Muhsine taught religious sciences, history and geography for 1st grade students; Ms. Makhbule taught religious sciences, history and geography for 2nd grade students; Ms. Zahide taught Turkish; Ms Halide taught civilization and ethics, Ms. Feride and Ms. Firdevs taught embroidery and arts and crafts; Ms. Misliya and Ms. Heritmani taught science and health; Ms. Nezihe taught arithmetic and mathematics; Ms. Nazlı taught science and health; Ms. Nezihe taught housework (*İdare-i Beytiye*); Madam Lumer taught French; Ms. Kuvarik taught physical education; and Ms. Rafael taught art and piano⁵⁸.

The *Darulmuallimat Regulation*, which was published in 1914 and 1915, established a school which educated and trained female teachers to teach in nursery schools in the Darulmuallimat and the process of training nursery school teachers started in Turkey for the first time. The teachers and female administrators were as follows: Vice-Mistress Ms. Samiye,

⁵⁴ Cavit Binbaşoğlu, *Türkiye’de Eğitim Bilimleri Tarihi*, İstanbul 1994:74-75.

⁵⁵ Educational Yearbook, 1317(1901):321-322.

⁵⁶ Yahya Akyüz, “Öğretmenlik Mesleği ve Osmanlıda Kadın Öğretmen Yetiştirilmesi”, *Tarih ve Toplum*, Mart, 195, 2000:163.

⁵⁷ *İstanbul Kız Muallim Mektebi*, 1933:32.

⁵⁸ *İstanbul Kız Muallim Mektebi*, 1933:43.

Clerk Ms. Zehra, Trainer Ms. Istepanyan, Trainer Hugasyan, Trainer Hamide, Ms. Samiye taught psychology, Ms. Makbule taught geography, Ms. Muhsine taught history, Ms. Anastasya taught French, Ms. Arapyan taught German, Ms. Fatma taught arithmetic, Ms. Arapyan taught German, Ms. Fatma taught arithmetic, Ms. Rafael taught art in the Elementary Division and Ms. Mihri in the Darulmuallimat Division, Ms. Feride and Ms. Firdevs taught arts and crafts, Ms. Ventura and Ms. Müteneffize taught physical education, Ms. Pakize taught housework, Ms. Ihsan taught cutting and sewing, and Ms. Halide taught geology (*Tabakat*).

Other female administrators and teachers who were in charge at that time in the school and their fields were as follows: Ms. Zehra-Clerk; female teachers were Ms. Hamide, Ms. Fatma and Ms. Hugasyan, Ms. Samiye-ethics and civilization; Ms. Lutfiye- reading, advanced reading, and spelling; Ms. Atıfa-spelling; Ms. Makbule-geography; Ms. Muhsine-history; Ms. Fatma-accounting; Ms. Hamdiye, Saadet and Suat-arithmetic, Ms. Anastasia-French; Ms. Zahide-calligraphy; Ms. Zehra-housework; Madam Rafael, Ms. Mihri, and Ms. Ihsan-art; Ms. Dakes and Ms. Naile-piano; Ms. Vantura-physical education; Ms. Ferruh and Avniye-sewing and cutting; Ms. Mukadder-ironing and dry cleaning(*Tathir*); Ms. Halide-tannery; Ms. Mukadder-ironing and dry cleaning and laundry; Ms. Durdane-embroidery; Ms. Firdevs and Ms. Feride-hand-knitting. The teachers of the Nursery School were Ms. Behice and Ms. Safiye-psychology and science; Ms. Lutfiye-hygiene; Ms. Seniha Nafiz-basic science; Ms. Asiye-spelling and reading; Ms. Mersiye-arithmetic and mathematics; Ms. Bedire-geography and history; Ms. Sabahat-physical education; Ms. Nevzat-art; Ms. Makruhi-Froebel-instruction and its practice; Ms. Adalet-spelling and reading. The teachers of the Nursery School were Ms. Nuvart, Ms. Nuriye, Ms. Emine, Ms. Macide, Ms. Ikbale, Ms. Makruhi, and Ms. Havva Hikmet⁵⁹.

The following teachers taught in 1917-1918 in the Darulmuallimat: Ms. Adalet, Ms. Mediha, and Ms. Mufide-Turkish; Ms. Aliye-German; Ms. Naşide-art; Ms. Fazıla-piano; Ms. Seniye-gymnastics; Ms. Muzeyyen-cutting and repairing; and Ms. Naime-dry cleaning. Teaching in the Nursery School were Ms. Aliye Esat-manners, Ms. Atika-science, Ms. Behice-history and geography, and Ms. Kiyet-Turkish⁶⁰.

There were some changes in the teaching staff of the school between the years 1918 and 1919. Ms. Vitalis, who taught German, and Ms. Mihri, who taught art, resigned from their jobs. After that Ms. Polin was appointed for French and Ms. Hamdiye was appointed for science, Ms. Zehra was appointed for ironing and laundry. Finally, the Darulmuallimat was named the "*Istanbul Girls' School*" along with some minor changes which took place in the instructional and administrative staff in the instructional and educational term of 1924–1925.

Conclusion

This study has sought to identify the activities of educating and training female teachers in the Ottoman Empire and to determine their place in the history of the Empire. In order to attain this goal, a number of resources such as yearbooks of that period, related archive documents, and other resources such as articles and books having primary and secondary importance in the clarification of the issue, were used. These documents and information attained from related resources were arranged in prominent classes according to instructional years. Keeping in mind that the number of publications on education of women in Turkey is rather insufficient,

⁵⁹ *Istanbul Kız Muallim Mektebi*, 1933:58–60.

⁶⁰ *Istanbul Kız Muallim Mektebi*, 1933:63–65.

the educational rights given to women—a woman’s appointment to a school as a head-mistress, another as a vice-mistress where female teachers were educated and trained—help us to determine how the society of that time responded to the innovations and reforms regarding women working and performing administrative duties. It appears that Christian and Jewish teachers who taught subjects that needed special care and attention displayed a beneficial and significant effort in the modernization of Turkish women in Ottoman society. Girls’ Middle Schools and High Schools were opened and girls were given the opportunity of having secondary school.

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APPENDICES**Table 4. TEACHERS SERVED AT DARÜLMUALLIMAT BETWEEN 1897-1898 YEARS AND THE COURSES THEY TAUGHT**

Ms Hatice	Embroidery
Ms Reside	Grammar of Foreign Languages
Ms Maide	Quran Recitation
Ms Samiye	History
Ms Hatice, Ms Hanife, Ms Sadiye, Ms Hayriye, Ms Feride, Ms Naciye, Ms Makbule, Ms Muhlise and Ms Fatma	Religious Sciences
Ms. Halcika	Piano
Ms. Alexander	Embroidery
Ms. Girmirian	Art
Abdullatif Beg	Math and Arithmetic
Halil Beg	Arabic, Persian
Said Beg	Writing (<i>Kitabet</i>) and Grammar
Mustafa Beg	Religious Sciences
Galip Beg	Quran
Ziya Beg	Writing

**Table 5. THE TEACHERS SERVED AT DARÜLMUALLIMAT BETWEEN 1911-1912
YEARS AND COURSES THEY TAUGHT**

Ms Muhsine	Religious Sciences, History and Geography
Ms Makbule	Religious Sciences, History and Geography
Ms Zahide	Turkish
Ms Halide	Civilization and Ethics
Ms Feride	Embroidery Arts and Crafts
Ms Firdevs	Embroidery Arts and Crafts
Ms Misliya	Science and Health
Ms Heritmani	Science and Health
Ms Nezihe	Arithmetic and Mathematics
Ms Nazlı	Science and Health
Ms Nezihe	Housework
Madam Lumer	French,
Ms Kuvarik	Physical Education
Ms Rafael	Art and Piano

Table 6. TEACHERS SERVED AT DARÜLMUALLIMAT BETWEEN 1914-1915 YEARS AND THE COURSES THEY TAUGHT

Ms Samiye	Psychology
Ms Makhbule	Geography
Ms Muhsine	History
Ms Anastasya	French
Ms Arapyan	German
Ms Fatma	Arithmetic
Ms Rafael	Art
Ms Mihri	Art
Ms Feride and Ms Firdevs	Arts and Crafts
Ms Ventura and Ms Müteneffize	Physical Education
Ms Pakize	Housework
Ms İhsan	Cut and Sewing
Ms Halide	Geology

Table 7. TEACHERS SERVED AT DARÜLMUALLIMAT BETWEEN 1917-1918 YEARS AND THE COURSES THEY TAUGHT

Ms Adalet, Ms Mediha, Ms Mufide	Turkish
Ms Aliye	German
Ms Naşide	Art
Ms Fazıla	Piano
Ms Seniye	Gymnastics
Ms Muzeyyen	Cutting and Repairing
Ms Naime	Dry Cleaning
Ms Aliye Esat	Manners
Ms Atika	Science
Ms Behice	History and Geography
Ms Kiyet	Turkish

[illegible]

Figure.3.Prime Minister Ottoman Archives, İrade, Dahiliye, Number: 42823:2

معرضه چا كېلېر
 سايه معارف خاتمه ملوكا زده معارف نك نام جديد حكومت نوقيا تاسيس لدر كلاله دارالعلماء ايجود محفوظ جدولده كوسترلىكى وچىر سوي تحفيلى آفقا ارد بوزىلمى ايكى بلك رتبه خاتمه
 معاشده حدى معاشى اولوپنا اراده سینه معديج تحفيلى يور يىچ اولد بكمى ديه يچ غرونىك تزييله انتخاب اولار طبعه معيشه وخدم معاشى اولارم بوردن مجدا افشقا ايله لقا معاشه كزيم وديجوز
 غرونىك تحفيلى و نفعه عات سازه سى ختمده مجلس كير معارفك داره اداره سنده تحفيلى اولاد معيشه لقا نعيم حوضه علا حضرت وكاليتا كليلرى قلمحه طريقه موافقه امر وارده عطف جناب
 اقبهارلى بوزىلمى حالده معاشات مذكوره ده دارالعلماء مذكوره نك ناچ ايتجارت بوزىلمى بوظنه قيوچى و خدمتلىرى معاشلى اولاد سهرى التور غرونىك سكا ندره سهرى سهرى اولى
 ابتدا سنده وماهداسنك سكا كادى كونسند اعتبار اسكان لى سنى معارف بوزىلمى اونچى فصلنك برنجى ماده سنده محرم تربيد تحفيلى موقوف ايتجاسنك ايفاسى ختمنك مالدن نك
 جيل سنده امر وحوال بويى باند و لقا حالده امر و نفعه حضرت قى الامركم

Figure.4.Prime Minister Ottoman Archives, İrade, Dahiliye, Number: 42823:3

Figure.5.Prime Minister Ottoman Archives, İrade, Dahiliye, Number: 42823:4



Figure.6. Prime Minister Ottoman Archives, Irade, Dahiliye, Number: 42823:5

دولت و افخم خدیوی
والاعمال بحکم و طبع و معاصی و غیر معاصی و اولاد مجدداً و اقضا ابره قضایه سببیت و بنور غرضت تخصیص و در اطلاعات مزبور در تاریخ استیجاب از بنور و حکم بولاد و بنوری
و خدیو بنوری معاصی و اولاد شهیدی التي بنور غرضت کسان به حق معنی تفسیریه اولاً بنده منته و معاضد منک رسالت و درجه اعتبار کسان که فی معنی معارف بودند منک اونی فصلت
برخی ماده منک محرر زینبیه بنوری فقه معارف فقه رساله منک تذکره و در وی مظهر خدیوی بر طبع و اولاد مطلق و مضبوط و عهد و الیه برابر سوی سیدیه ایلی فاضل و اولاد و قضایه
اجرا و افادوی متوقف هم به بر افخم سال ۱۲۸۷ قمری ۱۲۸۷
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