

The Beginning of the Japanese Language Education in the Ottoman Empire

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Osmanlı İmparatorluğu'nda Japonca Eğitiminin Başlangıcı

Öz ■ Uzun zaman Osmanlılara Doğu Asya dillerine ilgi göstermedi. 1891-1892 yılında Harbiye'deki Harp Okulu'nda ilk defa Japonca dersler verilmiştir. 'Ertuğrul Fırkateyni Faciası'ndan (1890) sonra bazı Japonlar İstanbul'a gelmişlerdir. İki Japon fırkateyni bu faciada kurtulmuş olan 69 kişiyi Ocak 1891 tarihinde Osmanlı İmparatorluğu'na geri getirmişlerdir. İki ay sonra heyet Japonya'ya dönerken, Osmanlı İmparatorluğu tarafından Harbiye'deki Harp Okulu'nda Japonca ders başlamak üzere bir kişinin İstanbul'da kalması rica edildi. Japonya'daki günlük gazetelerin birisi olan *Jiji Shinpō*'da gazeteci olarak görev yapan *Shōtarō NODA*, bu görevi kabul ederek iki yıl Osmanlı subaylarına Japonca dersler vermişti. 1893'te İstanbul'da birkaç ay kalan Japon tüccar olan *Torajirō Yamada*'ya yardım ettikten sonra, bu yılın sonunda *Noda* da Japonya'ya döndü ve Harbiye'deki Japonca ders kapanmak zorunda kaldı. Henüz Japonya ile resmi ilişkileri kurma halinde olan Osmanlı İmparatorluğu herhangi bir ilmi enstitüsü için Japonca dersine ihtiyaç bulamamış olabilir.

Anahtar kelimeler: Japonya, Japonca dil eğitimi, Noda, Yamada, Atatürk, Ertuğrul Fırkateyni

I. Introduction

It is well known that the prosperity of the Ottoman Empire consisted on the multilingual society. In this way, the Ottomans had been receptive to the various cultures and people, and negotiate with the foreign countries. Although the

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Ottomans founded the various language education, they were delayed to master the East Asian languages; Chinese, Korean and Japanese. While the Ottoman Sultans collected many ceramics and porcelain from China, Korea and Japan by way of Silk Road, at the Topkapı Palace, the Ottomans found no need to master the East Asian languages until modern times.¹

It is said that “the Tragedy of the Ottoman frigate *Ertuğrul*” in the year 1890 is the starting point of the relationship between Japan and the Ottoman Empire.² In the context of the cultural relationship, this tragedy may have especially served as the turning point of the Japanese language education in the Ottoman Empire.

This tragedy let some Japanese people to visit Istanbul. In January 1891, the two Japanese battleships *Hiei* and *Kongō* arrived at Istanbul to send back 69 survivors of the tragedy to the Ottoman Empire. Then the Ottoman Empire requested them to provide someone who can stay in Istanbul for the Japanese language education at the Ottoman Military Academy (Harbiye Okulu). Finally *Shōtarō Noda* (1882-1904), who is the staff journalist of *Fiji Shinpō*, a prestigious daily newspaper in Japan, accepted the Ottoman request to be the lecturer of the Japanese language for about two years (1891-1892). He lectured the Japanese language for some selected officers of the both Ottoman Army and Navy in the very small-scale. This is the first attempt of the Japanese language education in the Ottoman Empire.

As this first education came to the end for only two years, its detailed information had sunk into obscurity and was forgotten for a long time. To make matters worse, we greatly annoyed some wrong information about this subject, such as young Mustafa Kemal learned the Japanese language at the Ottoman Military

- 1 The Oriental Studies had originated with Europeans in pre-modern times. As Kenan pointed out we must investigate the roll and position of the Oriental Studies in the Ottoman Empire (see, Kenan, Seyfi: “Sosyal ve Kültürel Farkındalığın Sınırlarında Osmanlı ve Avrupa”, in Seyfi Kenan (ed.), *Osmanlılar ve Avrupa*, İstanbul : İslâm Araştırmaları Merkezi 2008, p.41-42). Actually the first Ottoman book about the Japanese language was the translation of the European book (see, Ali Rıza: *Japon Alfabeti*, İstanbul:Matbaa-i Kütüphane-i Cihan H.1323[=1905].) The Ottomans had found the value of the Eastern languages with the intervention of the Oriental Studies in Europe (see Figure 7).
- 2 For the latest development of academic studies about this tragedy, see İstanbul Deniz Müzesi Komutanlığı: *Uluslararası Ertuğrul Fırkateyni Sempozyumu*, İstanbul : Deniz Basımevi Müdürlüğü 2010, as the proceeding of the first attempt of the international symposium.

Academy, and after he became the president Mustafa Kemal requested the Japanese lecturer to build a mosque in Tokyo (!)

Unfortunately even today such terrible wrong stories are expanding through various popular mass-media, like TV-programs or web sites, in both Japan and Turkey without any investigation. The present study is intended to investigate the beginning of the Japanese education in the Ottoman Empire, with the various source materials, such as the official and private documents, newspapers, magazines and so on, in both Turkey and Japan.

II. The Establishment (February 1891)

Although the Ottoman Empire and Japan had connected each other with Silk Road, the human exchanges between the two nations were begun in the second half of the 19th Century, when the new modernized Japanese government of the *Meiji* Era was established in the year of 1868, after the abolition of the old *Tokugawa* Shogunate regime. *Mikado*, the Japanese emperor, and the new government had the innate respect for the positive diplomatic policy with any foreign countries. At first, Japan sent the diplomatic mission under *Masaharu Yoshida* to Qajar Dynasty and the Ottoman Empire in the years 1881-1882. Then Prince *Komatsu (Komatsu-no-miya)*, the uncle of Mikado, visited to Istanbul and welcomed by Sultan Abdürhamit II in 1888. In this way, Sultan Abdürhamit II decided to send the frigate Ertuğrul to Japan for handing over the Ottoman decoration for *Mikado*.

Unfortunately, the frigate Ertuğrul ran into the disaster only a day after leaving *Yokosuka* Port for Istanbul.³ About 500 hundred people lost their lives. As aforementioned, *Jiji Shinpô* is the one of the Japanese newspapers published in Tokyo. Soon after the tragedy, this newspaper did well in the both leading the public opinion and collecting the donation money for the Ottoman Empire. When Mikado and the Japanese Government decided to dispatch two battleships, *Hiei* and *Kongô*, to send back 69 survivors to the Ottoman Empire, *Jiji Shinpô* company sent his own staff journalist *Shôtarô Noda* on board in *Hiei* with the exchange certificate of the donation money accounted 4,248.976 yen to handle for the Ottoman Empire.⁴

3 For the official program of the Ottoman mission in Japan, see Misawa, Nobuo: “Ertuğrul Mürettebatının Japonya Günleri : Facia, kolerayla başladı”, *Atlas Tarih*, 8 (İstanbul:2011), p.74-81, depending on the official documents of the Japanese Royal Court.

4 The Japanese newspapers company collected about 5,000 yen as the donation for the disaster. According to the price of rice, as usual as the Japanese historiography, it cor-

With the special permission of Sultan Abdürhamit II for entering two straits, the Japanese battleships cast the anchors in front of the Dolmabahçe Palace on January 2, 1891. While the Japanese mission stayed in Istanbul, they were welcomed by the Ottomans both in public and private responses. Among them, *Noda* became very famous for the reports of the Ottoman newspapers, like *Sabah*, *Tercüman-ı Hakikat*, and so on. Actually the huge amount of the donation that he brought astonished the Ottomans. As the staff journalist, to send the reports to *Jiji Shinpô* in Tokyo, *Noda* eagerly collected the news materials and interviewed with the Ottomans, with the primitive conversation in the Ottoman Turkish.

After 40 days' stay, the Japanese battleships left Istanbul to return to Japan on February 10, 1891. As aforementioned, in response to the royal request of Sultan Abdürhamid II, *Noda* decided to give up returning to Japan with the Japanese battleships and set up his residence in Istanbul. In this way, he became the first Japanese who had his residence in the Ottoman Empire. And *Noda* continued to send his reports in Istanbul to *Jiji Shinpô* in Tokyo. Thus, he also became the first Japanese newspaper correspondent dwelled in the İslâmîc World.⁵

During the short stay of the Japanese mission in Istanbul, how the Ottoman Empire got the idea of the Japanese language education ? And why *Noda* got the position of the lecturer for the Japanese language education in the Ottoman Military Academy ?

In the evening of February 8, *Noda* got the opportunity to have an audience with the Ottoman Sultan Abdürhamid II for the first time at the farewell reception party for the Japanese battleships that was held on by the Ottoman Sultanate. He wrote down this situation in his own article published at *Jiji Shinpô* as follows.

...The Ottoman Sultan Abdürhamid II approached to me[=*Noda*]. His Majesty clenched my hand, and said to me as follows. "I am very pleasure that you had mastered our Tukish language. This fact proves that you are akıllı (=clever) ." Actually I was able to understand only these sentences. His majesty gave more speech to me for five minutes. But the Royal Secretary did not translate his

responds 70,000,000 yen in the year of 2011. *Jiji Shinpô* company succeeded to collect the 85% of the total sum.

- 5 All reports of *Jiji Shinpô* written by *Noda* are completed as the catalogue by Misawa (see, Misawa, Nobuo: "Reports about the Ottoman Empire carried on *Jiji Shinpô* (1890-3) : Archievements of *Shôtarô Noda*, the first Japanese journalist who was sent to the İslâmîc World", *The Bulletin of the Faculty of Sosiology, Toyo University*, 41-2(Tokyo 2004), p.109-146(in Japanese with short summary in English).

majesty's speech to English for me because he judged that I could understand Turkish very well. I am so sorry that I could not understand his majesty's speech any more. I wonder that there were the words of thanks for our donations, and the splendid expressions in his majesty's speech. I had no opportunity to convey as follows. "I cannot already understand Turkish enough, please translate his majesty's speech for me." At last the Ottoman Sultan Abdürhamid II gave me the golden sigarrette case that was decorated with about one hundred diamonds as the present for the memory of the audience with his majesty. ---(omission)--- It was the unprecedented event that the Ottoman Sultan clenched the hand of the young journalist such as me. The newspaperes of Istanbul reported this incredible news.⁶

Noda was very interested in the Ottoman Turkish language during the voyage to Istanbul. Even in Japan, he made a request to Ali Efendi, who was of the Ottoman survivor officers, to write down his name in the Arabic script. Then he made it printed as his name cards in *Nagasaki*.⁷

Further more during the boarding in *Hiei*, he tried to master the Ottoman Turkish language. He got on well with the Ottoman survivor officers and learned the Ottoman Turkish. It required him to get ready for his reports in Istanbul for *Jiji Shinpô*.⁸

Probably his name cards in the Arabic scripts and the little knowledge of the Ottoman Turkish language made him very famous in Istanbul. We can find his name in the various articles of the Ottoman newspapers in those days. He could work his job very smoothly as he intended.

In such ways, among the Japanese guests, *Noda* was reached in the Ottoman acquisition as the only person who was trying to master the Ottoman Turkish. Although his acknowledgement was so fragmentary, his attitude for the Ottoman language reached even the ear of the Ottoman Sultan Abdürhamid II.

After the aforementioned farewell reception party for the Japanese Battleships, he was requested to be the Japanese language lecturer. He himself reported this situation in the article of *Jiji Shinpô* as follows.

6 *Jiji Shinpô*, no.3029, May 24, 1891.

7 *Jiji Shinpô*, no.2816, October 23, 1890. *Nagasaki*, located in the West Japan, was founded by the Portuguese in the second half of the 16th Century and was flourished as the trade port with foreigners during 16th to 19th Centuries.

8 *Jiji Shinpô*, no.2854, January 30, 1891.

...The messenger of the Ottoman Sultan Abdürhamid II came to Hiei for three times during the evening of February 10. They said that His Majesty the Ottoman Sultan Abdürhamid II requested Noda Efendi, the reporter of Jiji Shinpô, to stay in Istanbul to get acknowledgement with the affairs of our nation. If he stays in Istanbul, he can make many reports of our affairs for Japan. For this job, it required to master the Ottoman Turkish language. During his residence in Istanbul and in the case of his return to Japan, His Majesty the Ottoman Sultan Abdürhamid II will take into all accounts as his own son...⁹

Noda accepted this royal request. In the very short time The Ottoman Empire provided his residence space in the Ottoman Military Academy as his description as follows.

...In the next morning of February 11, the day when the two battleships will leave from Istanbul, I moved to the Ottoman Military Academy with my own traveling cases, and was provided the special room preserved for the Ottoman Sultan. The Ottoman Sultan Abdürhamid II sent 6,000 piastres to prepare the room ...¹⁰

Moreover *Noda* was presented the Ottoman imtiyaz decoration of the third rank on February 13.

We must notice that *Noda* himself accepted the royal request as his study of the Ottoman Turkish language, not his teaching of the Japanese language to the Ottoman officers. After the two Japanese battleships left from Istanbul, he was requested to be the lecturer of the Japanese language. We can also find this situation at his article of *Jiji Shinpô*.

The Ottoman Turkish Language. After I decided to live in Istanbul due to the royal request, Zeki Paşa visited me to ask my condition every day.¹¹ He was the Vice Admiral of the Ottoman Army and also the head of the Ottoman Military Academy. He informed that I must go to the Yıldız Palace every Friday to get

9 *Jiji Shinpô*, no.3029, May 24, 1891. But *Noda* made a mistake about the date. As mentioned before, *Hiei* and *Kongô* left from Istanbul on February 10. So the royal request came to *Hiei* in the evening of February 9, and *Noda* moved to the Ottoman Military Academy in the morning of February 10.

10 Ibid.

11 Mehmet Zeki Paşa was the 17th head of the Ottoman Military Academy(=*Harbiye Harpokulu*) during the years 1884-1908. He was very famous that he invited the German *Goltz Paşa* to the Ottoman Army. See *Harpokulu Tarihçesi 1834-1945*, İstanbul : Harpokulu Matbaası, [Nodate], p.26-32.

opportunity to meet the Ottoman Sultan Abdürhamid II. The two Ottoman officers were at work in my room. They were Receb Efendi (the Lieutenant of the Ottoman Army) and Sabri Efendi (the Second Lieutenant of the Ottoman Navy). So I made the plan to master the Ottoman Turkish language every day from them. In the turn, I am teaching them the Japanese language. When I went outdoors of the Ottoman Military Academy, either of them accompanys me and reported to the royal palace. I was astonished such a treatment. After one month, Zeki Paşa informed me that he provide more two officers to learn the Japanese language...¹²

In such way, *Noda* gradually accepted teaching the Japanese language to some officers in the Ottoman Military Academy as his duty. He himself admitted it as what he must give for studying the Ottoman Turkish language.

When we read his articles, it seems that the Ottoman Empire gradually found the opportunity to let *Noda* been the lecturer of the Japanese language. *Noda* thought that he was appointed to be the first Japanese who mastered the Ottoman Turkish language. But *Noda* did not know the Ottoman intention. We can find the more detailed situation why he was requested to stay in Istanbul among the discussions between the Japanese naval crews and the Ottoman Empire.

From the first stage of the discussions, the Ottoman Empire requested to provide a Japanese crew for the lecturer of the Japanese language as taking residence in Istanbul. Actually the Ottoman Empire requested the Japanese Naval officer of *Hiei* or *Kongô*, not the Japanese private citizen like *Noda*. We find the evidence in the official report of the commander *Tanaka*, the captain of *Kongô*.¹³ At the welcome reception party held at the the Yıldız Palace on January 5, the Ottoman Empire requested the both captains of the two Japanese Battleships *Hiei* and *Kongô* to provide the suitable Japanese Naval officer to remain in Istanbul for studying the Ottoman Turkish language and the more detailed information about the Ottoman Empire. Later at the meeting between the two captains and *Mine Paşa*, the Ottoman Royal Palace Secretary on January 13-14, he offered the same request. Further more he suggested the second request. If it is impossible to provide any officer of the two Japanese battleships, it is enough to send the Japanese Naval officer after the two battleships returned to Japan. The two captains were very confused to this request. At last they rejected. Actually it was impossible for the both captains to provide any their officers. With huge amount of the Japanese budget, the two battleships were sent to the Ottoman Empire not only

¹² *Jiji Shinpô*, no.3030, May 25, 1891.

¹³ The official report of the Captain *Tanaka*, preserved in *Kôbunbikô* of the Japanese Naval Ministry.

to send back 69 survivors, but also to give the experience to the young officers. In those days, the Japanese Navy was required to arrange the well-experienced officers. They had the responsibility to let any young officers grown up in this voyage. Actually later in the Russo-Japanese War (1904-06), the officers who went to Istanbul got the great credits to the victory, like *Masayuki Akiyama* (the future Vice Admiral of the Japanese Navy).

Unfortunately the two captains had no authority to response to the Ottoman request for setting up the relationship between Japan and the Ottoman Empire. But at last they got out of the way to provide the Japanese citizen *Noda*. According to the memoir of the Lieutenant *Hajime Sakamoto* (the future Vice Admiral), at the farewell reception party for the Japanese Battleships on February 8, the Ottoman Sultan Abdürhamid II requested to provide the Japanese officer to remain in Istanbul again. The captains suggested that *Shôtarô Noda*, instead of the naval officers, was so suitable person for the royal request.¹⁴ This fact can be supported the article of *Jiji Shinpô*, entitled “the way why the reporter of *Jiji Shinpô* remained in the Ottoman Empire”. At first *Noda* rejected the royal request, not as written in his article. The Ottoman officer requested the assistance of the captain *Tanaka* to recommend him to accept the royal request. Also the Ottoman Empire sent aforementioned Zeki Paşa to *Hiei* to offer more detailed suggestion. At last *Noda* accepted the royal request.¹⁵ The Ottoman Sultan Abdürhamid II was so pleased to hear the news of his acceptance, and orderd to present him 30 pounds as the bonus money. And *Jiji Shinpô* company also admitted the decision of their reporter. In this way, sometimes *Noda* sent his reports about the Ottoman Empire to *Jiji Shinpô*, that were published as the continuous articles.¹⁶

III. The Execution (February 1891 – December 1892)

Soon after the two Japanese battleships were welcomed in Istanbul, the Ottoman Empire planned the first Japanese language education in the Ottoman Military Academy by the Japanese lecturer, with the very strong intention due to the royal order of the Ottoman Sultan Abdürhamid II. As we verified with the sources, *Noda* was appointed as the lecturer.

14 Sakamoto, Hajime: “The beginning of the relationship between Japan and Turkey” (in Japanese), *Bulletin of the Association of Japan and Turkey*, 1(Tokyo 1926), p.10.

15 *Jiji Shinpô*, no.3016, May 11, 1891.

16 See Misawa, op.cit.. During his residence in Istanbul for about two years, he sent about 50 articles to *Jiji Shinpô* that published to give impulse to the Japanese people

At first *Noda* was not requested to teach the Japanese language to the Ottoman officers, but in the very short time he accepted the job for his study of the Ottoman Turkish language. However he was so eager to teach the Japanese language to the Ottoman officers. Actually he was the very good lecturer. According to his article dated August 22, 1891, published in *Jiji Shinpô*, he was so astonished the excellent smartness of Vasıf Effendi, one of his 7 students fixed on the Ottoman Army.¹⁷ According to *Noda's* description, at first there were two students. In March, there were four students. In August, there were 7 students. Unfortunately we cannot find how many students had learned the Japanese language at *Noda's* lesson. We have only one photograph of *Noda* and his students (see Figure 1 & 2).

Of course in those days, it was impossible to get the Japanese language education materials in Istanbul. So *Noda* ordered *Shûtarô İmaizumi*, his old colleague of *Jiji Shinpô*, to send the textbooks (of composition for the elementary school in Japan) and the Japanese writing goods (the Indian ink, the ink stones, the bamboo brushes, etc.) to Istanbul.¹⁸ In a very short time, *İmaizumi* send them as the gift. *Noda* made his four students to send the Japanese letters for *İmaizumi* to express the sense of pleasure. They were Recep Efendi (the Lieutenant of the Ottoman Army), the second lieutenant Ali Efendi (the Second Lieutenant of the Ottoman Army), Asım Efendi (the Second Lieutenant of the Ottoman Army) and Sabri Efendi (the second Lieutenant of the Ottoman Navy). Two of them were published as the Japanese letters written by the Ottoman officers in *Jiji Shinpô*, dated January 31, 1892.¹⁹ And *İmaizumi* also published all of four letters in his memoir. Especially the letter written by Recep Efendi was published as the original copy by the stone edition. The transcription and the translation of the letter is as follows (see Figure 6).

17 *Jiji Shinpô*, no.3151, October 4, 1891.

18 *Shûtarô İmaizumi*, also famous as *İchibyô İmaizumi* as the first Japanese painter of humor pictures, was the cousin of *Yukichi Fukuzawa*, the real founder of *Jiji Shinpô*. After *Noda* got board on *Hiei* in October 1890, *İmaizumi* chased him from *Yokohama* to *Kôbe* by the express train, and succeeded in handing the exchange certificate of the donation money accounted 4,248.976 Yen while *Hiei* stopped at *Kôbe*. Actually he was also one of the contributors to set up the relationship between Japan and the Ottoman Empire. The four letters of the Ottoman officers are contained in his memoir. See. *İmaizumi, İchibyô(=Shûtarô): İchibyô Zatsuwa* (in Japanese), Tokyo : Seishi-dôm, 1901, s.68-72.

19 *Jiji Shinpô*, no.3253, January 31, 1892.

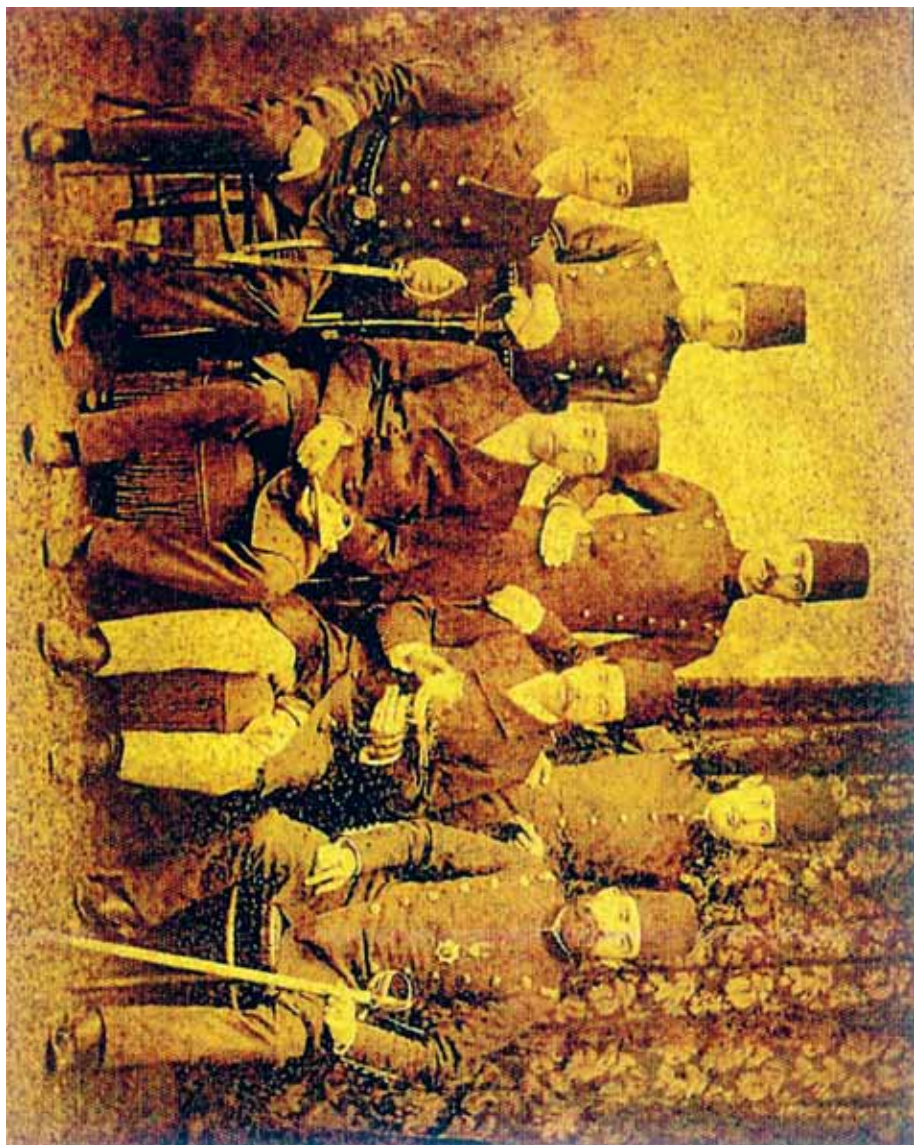


Figure 1: Noda and his students (in front line from the right end, Mehmet Zeki Pasa, Yamada, Noda, a student) (Exhibition of the Friendship between Japan and Turkey, Tokyo 2003)



Figure 2: *Noda* in the cover page of *Musavver Cihan* and Mehmet Zeki Paşa



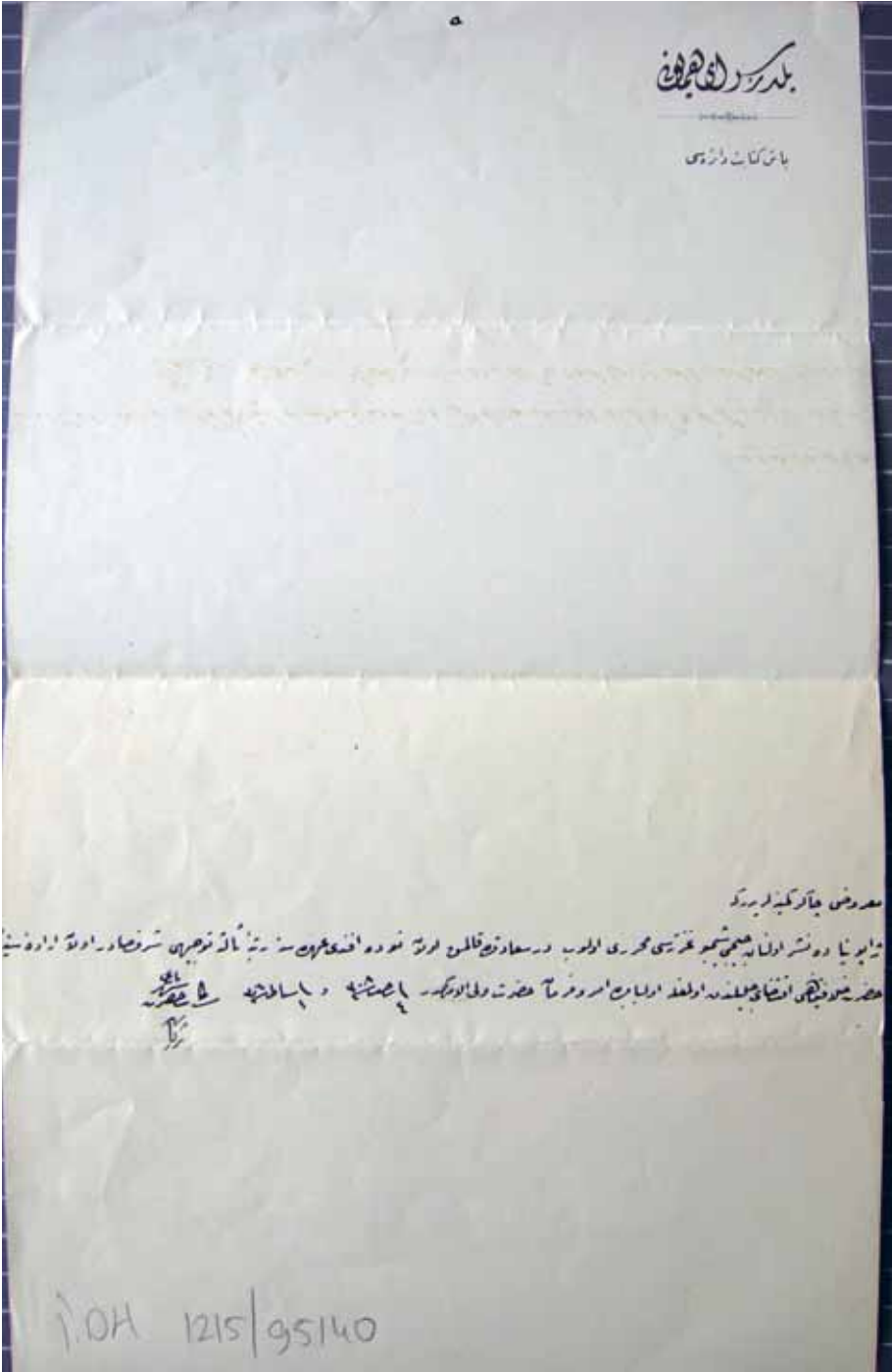


Figure 3: BOA, İradeler Dahiliye (İ.DH.), no. 95140

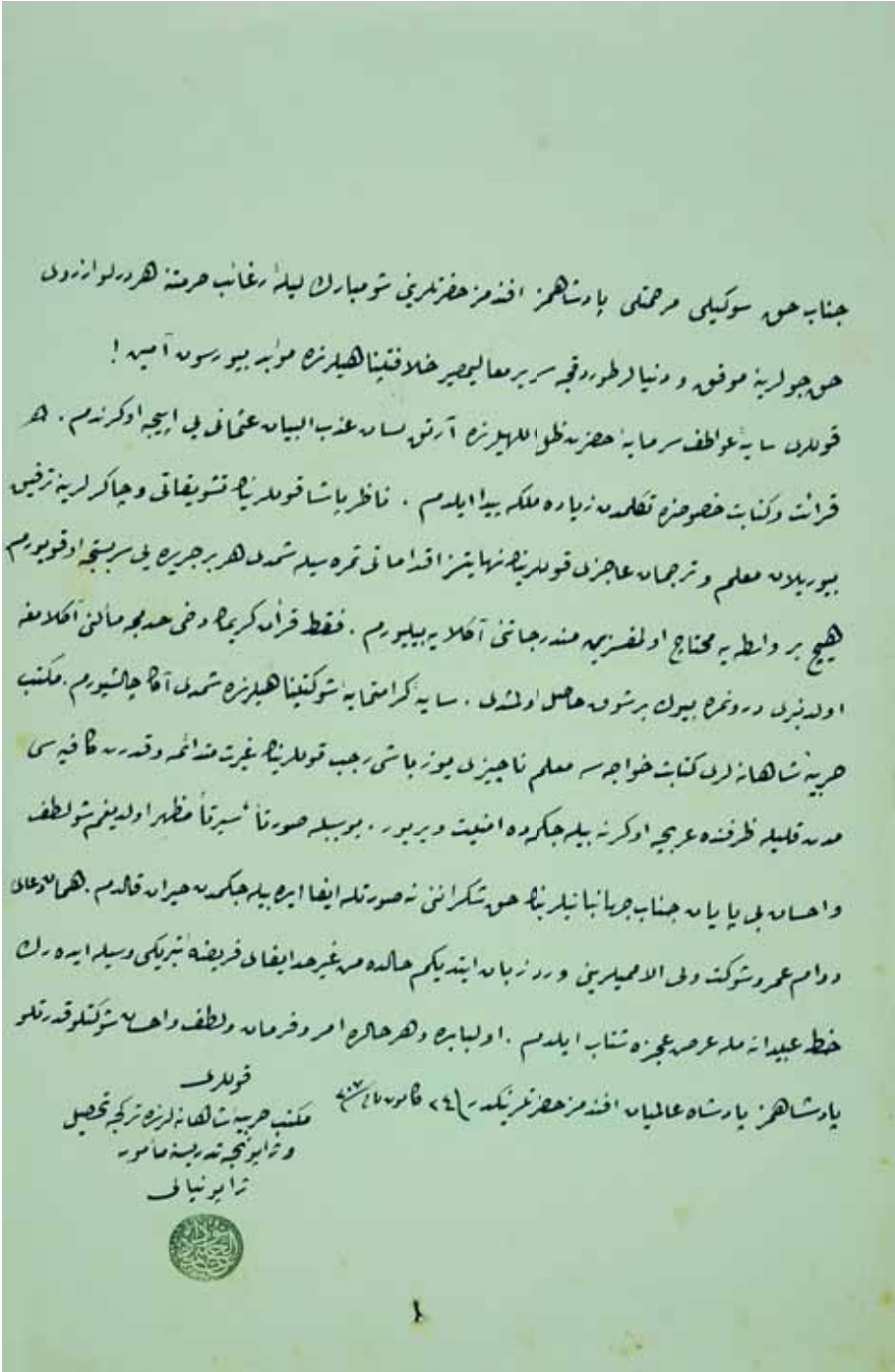


Figure 4: BOA, Yıldız Perakende Arzuhal ve Journaller (Y.PRK.AZJ.), no. 21/1

December 7, 1891

Dear Mr. *Imaizumi*,

We are brothers from the origin. There is no other Creator other than our Creator. We are also brothers by nature. Because we are made from the same elements. It is surprising that our feelings are so resemble each others. This might be our Creator's blessing. This fact might be evidence that both countries are consisted with the same race. Both two countries are in good relationship as if one of them belonged to the other. There might be such an origin among us. This is the reason why our lecturer is studying the Ottoman Turkish language, and we are studying the Japanese language. Well, it is necessary to study hard with the good teacher for the master of the foreign language. Further more we need to learn the reading and the composition perfectly. Gradually our new wise teacher leads us from the elementary level to senior level. Thanks to his lessons, we have advanced to the conversation very well. But as for the reading and the composition, only a single sentence is so difficult to understand. I cannot show you our gratitude feelings except saying 'Thank you'. I learned your name. It is impossible to meet you in this world other than the next life after death. You helped us in this difficult situation. To advance our study in step by step style, you gave a lot of books. They have the huge value for us though their sales price might be not high. Thank you very much. Hereafter, I hope to continue our friendship so long.

The student of the Japanese language in the Ottoman Military Academy
The Lieutenant of the Ottoman Army, Recep

We are so astonished that the Ottoman officers could write such letters in the Japanese language. There were some little mistakes. And we can find the Islâmic logical feelings among them. So we can believe that these letters were written by the Ottoman officers. And they certified the responsible relationship between *Noda* and his students. Actually the almost of sentences in these letters were written with *Hiragana* characters, the original Japanese characters. As the introduction of these letters in the reports of *Jiji Shinpô*, *Noda* declared that he would make his students mastered the ability of the Japanese composition with *Hiragana* characters and *Kanji* characters. Moreover, *Noda* sent such students' letters to the Japanese legations in Europe to introduce the Japanese language education in the Ottoman Empire. As the response, *Noda* got the letter from *Tsurutarô Chiga*, who was teaching the Japanese language in the Oriental Languages School of Berlin. Later *Noda* send the article about the situation of the Japanese language education in the European countries with *Chiga's* letter to *Jiji Shinpô*.²⁰

²⁰ *Jiji Shinpô*, no.3317-3318, April 15-16, 1892.

As time went by, *Noda* himself acquainted with his job as two faces. He was the student of the Ottoman Turkish language, and also the lecturer of the Japanese language for the Ottoman officers. At February 5, 1892, after about one year stay in Istanbul, he wrote a letter for the Ottoman Sultan Abdürhamid II to inform his level of the Ottoman Turkish language, with his occupation as “The Turkish Language Student & the Japanese Language Lecturer” (see Figure 4 & Appendix 3).

In this closed harmonious relations with the Ottoman students, *Noda* was converted to be a Muslim, as Abdülhalim, on May 1891. He became the first Japanese Muslim, whose conversion can be confirmed with the official document.²¹ His conversion was reported in the Ottoman newspapers, like *Musavver Cihan*, *Resimli Gazete* and so on.²² However it seems that he abandoned his belief after he returned to Japan.

During his residence in Istanbul, *Noda* did not regret cooperating to the Japanese visitors. According to his article dated January 13, 1892 published in *Jiji Shinpô*, he guided *Keigo Kiyoura*, the member of the Japanese National Assembly and the former head of the Security Branch, and *Shôtarô Kaji*, owing to the request of the Ottoman Empire.²³ On the day April 4, 1892, the other Japanese visitor arrived at Istanbul with the captain *Hidaka's* letter. It was *Torajirô Yamada*.

His sudden visit to the mansion of Said Paşa, the Ottoman Foreign Minister, made the great trouble. The people at the mansion were at loss with the Japanese who cannot fluently speak the French language, the common foreign language of the Ottoman Empire.²⁴ At last *Noda* was called for the remedy of this curious

21 BOA, Yıldız Perakende Askeri Maruzat (Y.PRK.ASK.), no.72/21. For the details of his conversion, see Misawa, Nobuo & Akçadağ, Gökür: “The first Japanese Muslim, *Shôtarô NODA* (1868-1904)”, *Annals of Japan Association for Middle East Studies*, 23-1(Tokyo 2007), p.85-109.

22 *Musavver Cihan*, June 24, 1891, *Resimli Gazete*, June 25, 1891.

23 *Jiji Shinpô*, no.3287, February 11, 1892. The BOA preserved the Ottoman official document about the request to *Noda* for their guide in Istanbul. See. The BOA document Yıldız Perakende Askeri Maruzat (Y.PRK.ASK.), no.78/40 (dated H.1309 Cemaziyül'ahir 27 = December 29, 1891). Their official visit was also reported in the Ottoman newspaper. See, *Resimli Gazete*, 43, 1307, p.525. ŞAHİN pointed out their visit, although she could not identify their personal names. See. Şahin Uluhan, F. Şayan, *Türk-Japon İlişkileri (1876-1908)*, Ankara : Kültür Bakanlığı 2002, p.102-3.

24 Although young *Yamada* studied the French language in *Yokohama*, he came to Istanbul with a letter for the Said Paşa written in English by himself. We supposed that the

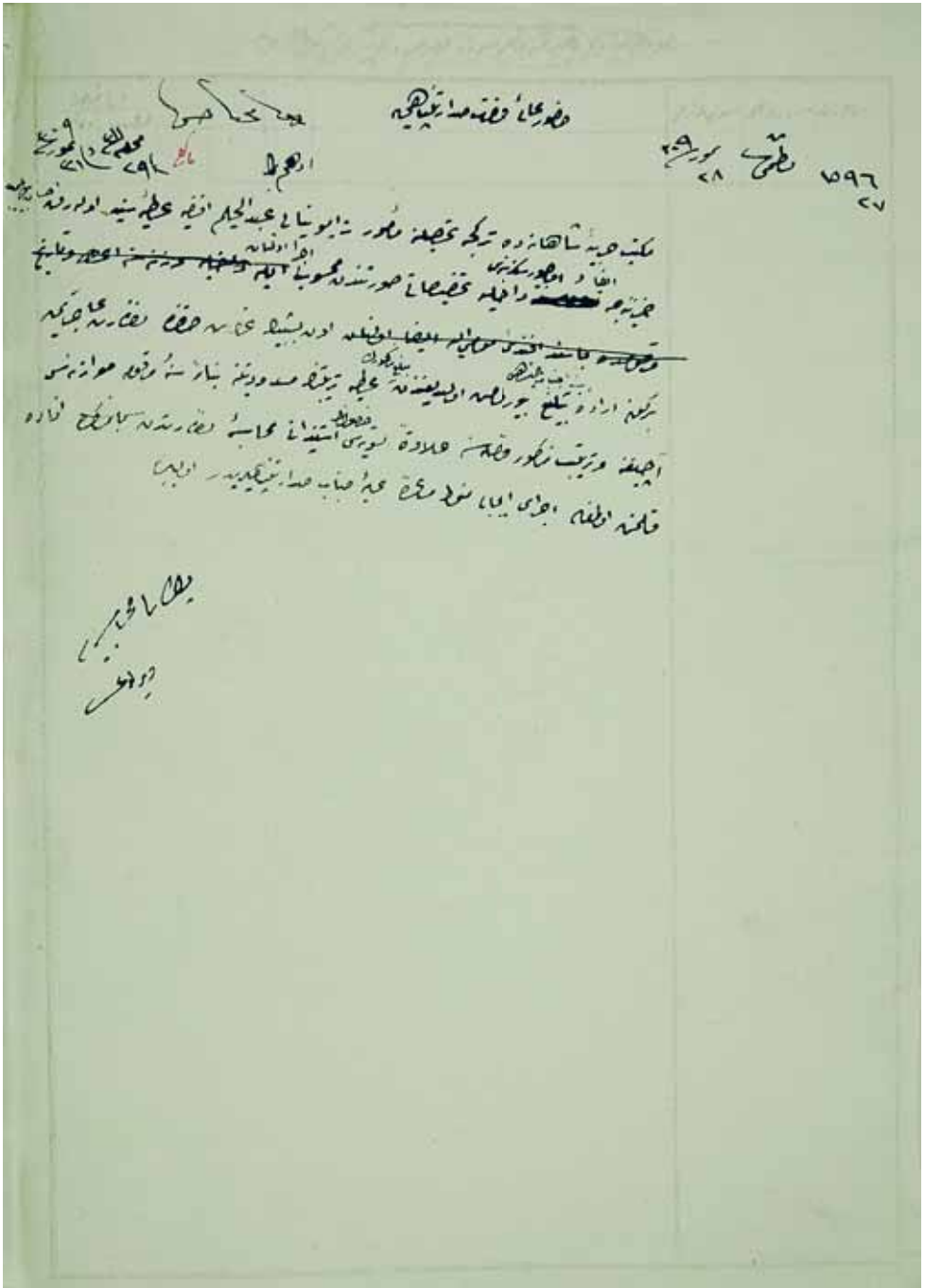
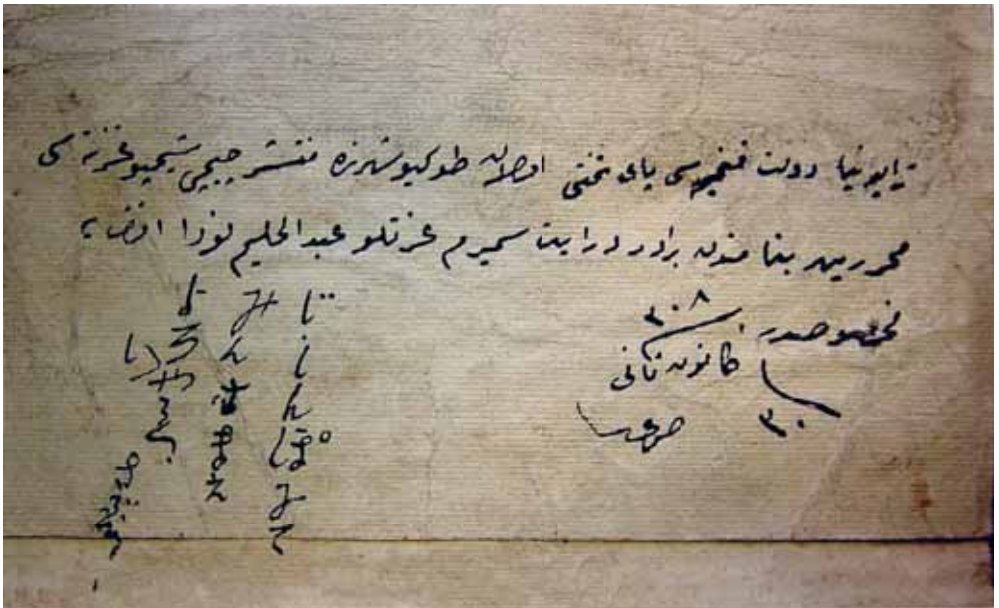


Figure 5: BOA, Dahiliye Nezareti Dahiliye Mektubi Kalemî (DH.MKT.), no. 107/62



Figure 6: Envelope of Recep's Japanese letter to *Noda* in Japan.



guest. *Noda* welcomed and helped this young Japanese as possible as he could. Without *Noda's* assistance, *Yamada* had to be at loss. In some way, *Yamada* could stay in Istanbul for his main aim to make short research about the possibility of the trade business between Japan and the Ottoman Empire.²⁵

In his short biography, *Yamada* told he became the lecturer for the Japanese language at the Ottoman Military Academy. It was only his exaggeration. He never became the lecturer like *Noda*. Without verification, many people believed his exaggeration. It is completely false that the Ottoman Empire ordered *Yamada* to teach the Japanese language at the Ottoman Military Academy. The Ottoman Empire did not employ *Yamada* as the lecturer. We cannot find any official documents of the Ottoman Empire about his employment. On the contrary, we can easily find some official documents of the Ottoman Empire that verify the employment of *Noda* as the aforementioned lecturer of the Japanese language at the Ottoman Military Academy (see Figure 5 & Appendix 2).²⁶ There is a famous picture that show *Yamada's* figure with *Noda* and his students (see Figure 1). For *Yamada*, besides with his autobiographies and biography, there is no other evidence that can provide his connection with *Noda's* class other than this picture. But this picture never certifies that he was employed as the lecturer of the Japanese language. This picture suggests that *Yamada* was invited to stay in the *Noda's* residence in the Ottoman Military Academy, and sometimes helped the class as a private native assistant when he was free from his research in Istanbul. There is the striking fact that denies his career. *Yamada* visited Istanbul on April 4, and left from Istanbul to come back home to Japan in July or August 1892. At first *Yamada* stayed in Istanbul for only 4-5 months. In the autumn of 1893, after more than one year's interval, he came to Istanbul again. *Yamada* never said this fact, but we can verify it with various articles of the newspapers and magazines in Japan. During his absence in Istanbul, the Japanese language education came to end suddenly as follows.

article of *Noda* is true that pointed out *Yamada's* poorness at the French language. See Misawa & Akçadağ, op.cit., 2007, p.96-97.

- 25 For the details of *Yamada's* short stay in 1892, see Misawa, Nobuo, "The origin of the commercial relationship between Japan and the Ottoman Empire : the tactics of young *Torajirô Yamada*, as a "Student Merchant"", *The Bulletin of the Faculty of Sociology, Toyo University*, 45-1(Tokyo 2007), p.51-87; do, "The First Japanese who resided in the Ottoman Empire", *The Mediterranean World*, 21(Tokyo 2012), p.51-69.
- 26 BOA, İradeler Dahiliye (İ.DH.), no. 95140, Dahiliye Nezareti Dahiliye Mektubi Kalemi (DH.MKT.), no. 107/62, Yıldız Perakende Arzuhal ve Jurnaller (Y.PRK.AZJ.), no.21/1.

IV. The Expiration (December 1892)

Before the end of the year 1892, *Noda* gave up his job with the permission of the Ottoman Empire and left Istanbul for Wien(=Vienna).²⁷ The Ottoman Empire rewarded him with the Ottoman imtiyaz decoration of the second rank for his contribution to the Japanese language education.²⁸ His retirement means the end of the Japanese language education in the Ottoman Military Academy. There is no other Japanese who were living in Japan. It is impossible to continue the Japanese language lessons. About two years ago, the Ottoman Empire, of course including the Ottoman Sultan Abdürhamid II, was so eager to establish the Japanese language education with the Japanese lecturer. Why the Ottoman Empire gave him the permission of the retirement ? *Noda* did his very best for his lectures of the Japanese language for the Ottoman officers. Why he gave up his job ? The students also took a great interest in studying the Japanese language. We wonder why the first Japanese education in the Ottoman Empire ceased suddenly. Unfortunately we have no source materials to certify the reason of this sudden end.

Although one researcher pointed out that *Noda* gave up his job because of his illness, we can find the fact that he returned to Japan after the round trip of Europe and America in his reports published in *Jiji Shinpô*. Of course, it is possible that *Noda* made up his illness as the reason for giving up his job. But it is difficult to believe that he had illness to come back home to Japan. Although *Noda* himself kept the silence about the real reason of his coming back home, he expressed his happy residence in Istanbul for two years in his report of Wien in *Jiji Shinpô*, dated December 26, 1892.²⁹ *Noda* recollected that he was satisfied with his residence in Istanbul.

It was the really round trip of the earth. *Noda* came to Istanbul by the way of the Suez Canal, and went back home via European countries and the United States of America. He could select his route for Japan. In January 1893, he entered Paris and sent the reports entitled as “The Orient Museum in Gime” and “The Castle of Paris in the wind and rain”, that were published in *Jiji Shinpô*.³⁰ Cross-

27 BOA, İradeler Hususi (İ.HUS.), no.1310Ca-02 (dated November 24, 1892) and İradeler Maliye (İ.ML.), no.1310Ca-02 (dated November 30, 1892). These official documents suggest that he prepared his retirement step by step.

28 BOA , İradeler Taltifat (İ.TAL.), no.1310Ca-64(dated November 26, 1892).

29 *Jiji Shinpô*, no.3571, February 5, 1893. It is possible to calculate the day of his departure from Istanbul was the day of December 23. Because he wrote he left Istanbul before three days ago. Probably he left Istanbul for Wien by train.

30 *Jiji Shinpô*, no.3587, February 24, 1893, do, no.3595-6, March 5 and 7, 1893.

ing the Atlantic Ocean, he entered Chicago and also sent the report of the Exhibition for *Jiji Shinpô*.³¹ Then he came back to Japan at one day of April or May 1893. Then, he started to work in Tokyo as the reporter of *Jiji Shinpô*.

In this way, the first Japanese language education in the Ottoman Empire ended. The Ottoman Empire did not offer *Noda* to find his successor in Japan, and *Noda* also did not recommend any Japanese for his successor. Although *Yamada* came back to Istanbul after June 1893, and began to start his trade business for about 10 years. As there is no official document at the Ottoman Archives in Istanbul (BOA), *Yamada* never requested to become the lecturer for the Japanese language at the Ottoman Military Academy like *Noda*. Probably the Ottoman Empire could not find any necessity for the Japanese language education at the Ottoman Military Academy further more. We must insist again that the first (and perhaps 'only') Japanese language education in the Ottoman Empire ended in December 1892. It was never resumed again until the destruction of the Ottoman Empire, so that young Mustafa Kemal could not learn the Japanese language in the Ottoman Military Academy.³²

31 *Jiji Shinpô*, no.3617, March 31, 1893. This is the last report written by *Noda* from abroad.

32 In addition, we would like to refer about the famous false anecdote related to Mustafa Kemal. Actually *Yamada* told in his biography that Mustafa Kemal said to *Yamada* in direct about his knowledge about *Yamada*'s lesson in the Ottoman Military Academy when he studied as a young officer. But we suppose this story completely false due to two facts as follows. First, the date that *Yamada* got the opportunity to have an audience with the President Mustafa Kemal Atatürk, was wrongly recorded in his biography. The biography recorded this story at the party for the memorial day of the Republic on October 29, 1931. But the party that *Yamada* was present as the General Manager of the Association for the Trade Business between Japan and Turkey was took place in Ankara on October 29, 1930. *Yamada* did not go to Turkey in 1931. It is possible to say only simple careless mistake. Second, *Yamada* did not mention his great chance to get the opportunity to have an audience with Mustafa Kemal Atatürk at all in the Reports of the Japanese Commercial Museum in Istanbul, the monthly official bulletin of the Association for the Trade Business between Japan and Turkey. This official inspection trip of *Yamada* as the General Manager of this association was reported with the detailed information in the above mentioned bulletins. Also *Yamada* himself wrote the total report of his trip to Turkey and Greece. But there was no mention to the honorable story of Mustafa Kemal Atatürk. There is no reason to keep it secret. On the contrary *Yamada* and the association might announce it public in the large scale for the promotion of the trade business with Turkey. So we can conclude that *Yamada* never got the opportunity to have an audience with Mustafa Kemal Atatürk at the party for the memorial day of the Republic on October 29, 1930. Mustafa Kemal Atatürk never said his own career as described in *Yamada*'s biography.

V. Conclusion

The Ottoman Empire tried to establish the Japanese language education in the Ottoman Military Academy for about two years, from February 1891 to December 1892. According to the new found source materials in both Japan and Turkey, we could verify the basic fact of this education. It is not clear that the Ottoman Empire find any benefit in this education. According to the circumstance of the world affairs in those days, Japan had no important power to attract attentions from the other countries. It is possible that the Ottoman Empire found any importance in the Japanese language education in the Ottoman Military Academy. After Sino-Japanese War (1894-1895) and Russo-Japanese War (1904-1905), Japan was begun to be admitted as one of the powerful countries.³³ Actually the incredible Japanese victory over Russia evoked the interests with Japan and Japanese, for a while, among the Ottomans. But the Ottoman Empire had no plan to re-establish the Japanese language education.

It requires the further investigation about any source materials related to the Ottoman officers who learned the Japanese language at *Noda's* lessons in the Ottoman Military Academy. Some officers send the Japanese letter to *Noda* after he returned to Japan. Actually some of them had the sense of debt for him, and kept their knowledge of the Japanese language for a while. There must be any effects of the first Japanese language education in the Ottoman Empire to the Ottoman society and culture. Furthermore, it also requires to clarify the process to organize

This story is the completely false. This is an example of various exaggerated stories included in his autobiographies and biography. Besides with the officials in the Japanese Embassy in Turkey, we knew that there were only a few Japanese persons who got the opportunity to have an audience with Mustafa Kemal Atatürk, such as Prince and Princess *Takamatsu* (*Takamatsu-no-miya*) and the famous Turkology scholar *Kôji Ôkubo*, but *Yamada*. It is the reason why we cannot encounter any Turkish written works about Mustafa Kemal Atatürk, referred to his study of the Japanese language in the Ottoman Military Academy. It was the great false that we must correct.

- 33 Today some scholars noticed that it is necessary to study about the effects of Russo-Japanese War on the Ottoman Empire. See İnaba, Chiharu: "The question of the Bosphorus and Dardanelles during the Russo-Japanese War : the struggle between Japan and Russia over the passage of the Russian Volunteer Fleet in 1904", Selçuk Esenbel & İnaba Chiharu (eds.), *The Rising Sun and the Turkish Crescent*, İstanbul 2003 : Boğaziçi University Press, p.122-144 ; Esenbel, Selçuk: "Savaşın Osmanlı Türkiye'si üzerindeki etkisi", *Toplumsal Tarih*, 176(İstanbul 2008), p.72-75, Shillony, Ben-Ami: "1904-05 Rus-Japon Savaşı, neden unutuldu ve neden hatırlanmalı ?", *Toplumsal Tarih*, 176(İstanbul 2008), p. 86-91. But there are no investigation depended on the newspapers and magazines published in both Japan and the Ottoman Empire. It requires the more source materials to know the real situation in those days.



Figure 7: Ali Rıza, *Japon Alfabeti*, İstanbul, H. 1323 [=1905].

the Japanese language education in the Republic of Turkey, in the viewpoint of the relationship with Japan.

- * This article is the revised version of our article, “The first Japanese Language education in the Ottoman Empire (1891-92) : *Shôtarô NODA*’s lectures in the Ottoman Military School”, *The Bulletin of the Faculty of Sociology, Toyo University*, 46-1 (Tokyo 2008), according to development of the study about this subject.

The beginning of the Japanese language education in the Ottoman Empire

Abstract ■ Although the Ottomans found no need to master East Asian languages until modern times, the first Japanese-language curriculum was organized at the Ottoman Military Academy in 1891-1892, following the 1890 “tragedy of the Ottoman frigate which led to Japanese visiting Istanbul. In January 1891, two Japanese battleships came to send back 69 survivors of the tragedy. The Ottoman Empire requested that they provide someone to remain in Istanbul to provide Japanese-language education at the Ottoman Military Academy. Eventually *Shôtarô Noda*, a staff journalist for *Jiji Shinpô*, accepted the Ottoman request to be lecturer of Japa-

nese language for two years. After a short stay the other Japanese, *Torajirô Yamada*, returned to Japan; *Noda* also decided to go home in December 1893. The Ottoman Empire did not ask him to locate a successor in Japan. It is possible that the Ottoman Empire did not find Japanese-language education to be of any importance for any academic institution.

Key words: Japan, Japanese language education, Noda, Yamada, Atatürk, The Ottoman frigate Ertuğrul

Appendix 1 : Transliteration of Figure 3 BOA, İradeler Dahiliye (İ.DH.), no.95140

Yıldız Saray-ı Hümâyûnu

Baş Kitâbet Dâiresi

Ma'rûz-ı çâker-i keminelere dirki

Japonya'da neşr olunan Cicişimbo *Jiji Sjinpô* Gazetesi muharriri olup Dersaadet'de kalmış olan Noda Efendi uhdesine rütbe-i sâlîse tevcihi şeref-sudûr olan irâde-i seniye-i hazret-i hilâfet-penâhî iktizâ-yı celilesi'nden olmakla ol bab da emr ü fermân hazret-i veliyyül-emrindir.

/1 Şubat 1306//4 Recep 1308/

Ser- Katip Hazret-i Şehriyârî

Sürreya

Appendix 2 : Transliteration of Figure 5 BOA, Dahiliye Nezareti Dahiliye Mektubi Kalem (DH.MKT.), no. 107/62

Huzûr-ı Âli Hazret-i Sadâret-Penâhî'ye

Nazmi 28 Temmuz 1309

Mekteb-i Harbiye-i Şâhâne'de Türkçe tahsîle me'mûr Japonyalı Abdülhalim Efendi *Noda*'s Muslim name'ye atîye-i Seniye olarak ihsân buyrulması Hazinece ifâ üç yüz sekiz senesi dâhiliye tahsîsâtı sûretinden mahsûben icrâ olunan on beş bin kuruş hakkında nezâret-i âciziye bergûna irâde-i seniye-i cenâb-ı padîşâhî teblig buyrulmuş olduğundan meblag-ı mezkûrun atîye tertîbinin mesdûddetiyle binâen sene-i merkûme muvazisin açığına ve tertîb-i mezkûr fasılasına vilayetten tesviyesi husûsunun istizânı muhâsebe-i nezâretten

ifâde kılınmış olmakla icrâ-yı icâbı menût müsâade-i âliye cenâb-ı sadâret-penâhîden ol bab da

Battalı Muhasebeye verildi.

Appendix 3 : Transliteration of Figure 4 BOA, Yıldız Perakende Arzuhal ve Journaller (Y.PRK.AZJ.), no. 21/1

Cenâb-ı Hak Sevgili Merhametli Padişâhımız Efendimiz Hazretlerini şu mübarek Leyle-i Regâib hürmetine her türlü arzû-yı hacıklarına muvafık ve dünyalar durdukça serîr-i maâlîmasîr hilâfet-penâhîlerinden müebbede buyursun âmin!

Kulları sâye-i avâtîf-ı sermâye-i Hazret-i Zıll-ulahlarından artık lisân-ı azb-ül-beyân-ı Osmanî'yi epeyce öğrendim her kıraât ve kitâbet husûsunda teklemeyen zîyâde meleke peydâ eyledim. Nazır Paşa Kullarının teşvîkâtı ve çâkirlerine terfîk buyrulan muallim ve tercümân-ı âcizi kullarının nihâyetsiz akdâmâtı sermesiyile şimdi her bir cerideyi serbestçe okuyorum. Hiçbir vasıtaya muhtaç olmaksızın münderâcâtı anlaya biliyorum fakat kurân-ı kerimi dahi haddimce meâlini anlamağa evvelden beri derûnumda büyük bir şevk hasıl olmuştu. Sâye-i kerâmetmâye-i şevket-penâhîlerinden şimdi ona çalışıyorum. Mekteb-i Harbiye-i Şâhâneleri kitâbet hocası muallim-i nâçizi Yüzbaşı Recep Kullarının gayret-i mü tedâime kudret-i kâfiyesi müddet-i kalîle zarfında Arapça öğrenebileceğim de emniyet veriyor. Bu sebeple sûreten sîraten mazhar olduğum şu lutf ve ihsân bî-pâyân cenâb-ı cihân bânîlerinin Hak şükrânını ne sûretle ifâ edebileceğimden hayran kaldım. Hemân duâ-yı hatt-ı abîdânemle arz-ı acze şitâb eyledim. Ol bab da ve her hâlde emr ü fermân ve lütfu ihsân kudretli pâdişâhımız padişâh efendimiz hazretlerindir. /24 Kanûn-ı Sâni 1307/

Kulları

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Ve Japonca Tedrisine Me'mûr

Japonyalı

Abdülhalim [= Noda]

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