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## A Book Teaching Turkish to Children Through Berlitz Method in Turkey in 1910s

### *1910'larda Türkiye'de Berlitz Yöntemiyle Çocuklara Türkçe Öğreten Bir Kitap*

**Abstract:** This research aimed to investigate a coursebook titled *Metod Berliç'den Tedris-i Lisan-ı Türki, Kısm-ı İptidai* (Turkish Language Teaching through Berlitz Method, Basic Part) that was written to teach Turkish to foreigners in 1910s. Orhan Salahaddin, then the teacher of Old Turkish at Istanbul Berlitz School and of French at Ottoman University, is the author of the book. Also known as the natural method, this method, which suggests that the process of acquiring a mother tongue and the process of learning a foreign language should be similar, aims primarily to develop speaking skills. The 113-page book begins with brief information about the Berlitz method and suggestions for teachers. After the alphabet instruction, language teaching begins with question-answer technique based on a text in sections called lessons containing various visuals. After the lessons section, teaching is reinforced with reading passages. In this study, the adaptation made by Orhan Salahaddin and Berlitz's book were compared and changes made in the Turkish book were addressed. The most profound difference between the two books is that Orhan Salahaddin, in contravention of the method, included French translations of many Turkish statements in his work and changed the texts. The book is quite notable in Turkey for being the first Turkish book to have ever been written in accordance with Berlitz method.

**Key Words:** Teaching Turkish to foreigners, Berlitz method, Orhan Salahaddin, Ottoman

**Öz:** Bu çalışmada 1910'larda yabancılara Türkçe öğretmek amacıyla hazırlanmış bir ders kitabı olan *Metod Berliç'den Tedris-i Lisan-ı Türki, Kısm-ı İptidai* adlı eser incelenmeye çalışılacaktır. Kitabı hazırlayan, "İstanbul Berlitz Okulu Eski Türkçe ve Osmanlı Üniversitesi Fransızca Öğretmeni Orhan Salahaddin"dir. Doğal yöntem olarak da bilinen, ana dili edinimi süreciyle yabancı dil öğrenme sürecinin benzer olması gerektiğini ileri süren bu yöntemin temel amacı konuşma becerisini geliştirmektir. 113 sayfa hacmindeki kitap Berlitz yöntemi hakkında kısa bir bilgi ile öğretmenlere öneriler vererek başlamaktadır. Ardından gelen alfabe öğretiminden sonra ise çeşitli görseller içeren ders adlı bölümlerde bir metinden hareketle soru-cevap tekniğiyle dil öğretimi başlamaktadır. Dersler bölümünden sonra da okuma parçaları ile öğretim pekiştirilmektedir. Çalışmada Orhan Salahaddin'in uyarlamasıyla Berlitz'in kitabı karşılaştırılmış ve Türkçe kitapta yapılan değişiklikler gösterilmiştir. İki kitap arasındaki en temel fark Orhan Salahaddin'in, yönteme aykırı olarak, birçok Türkçe ifadenin Fransızca çevirisini çalışmaya eklemesi ve metinleri değiştirmesidir. Kitap Türkiye'de Berlitz yöntemine göre yazılan ilk Türkçe kitap olması açısından önemlidir.

**Anahtar Kelimeler:** Yabancılara Türkçe Öğretimi, Berlitz Yöntemi, Orhan Salahaddin

### Introduction

Under the influence of the Ottoman Empire's long-term power, Turkish was learned formally or informally by many foreigners and minorities. Even though modernization of education in Turkey started at the end of the 18<sup>th</sup> century and lasted for many years, institutionalization of teaching Turkish to foreigners/bilinguals and its systematization around a curriculum took place quite late in history. Considering that, even during Westernization movements in education dating back to 1700s, Turkish teaching merely remained on the level of clerkship and correspondence education in syllabi and curricula for long periods of time,<sup>1</sup> it

<sup>1</sup> Inc. Berlitz International, *Berlitz, 1878-1998: 120 Years of Excellence*, Princeton: Berlitz International, 1998, p. 2.

must be considered only natural that teaching of Turkish as a foreign or second language was not included in schools for a long time. Within this time phase, the establishment of School for Tribes<sup>2</sup> in 1892 and Turkish lesson being made a prerequisite in non-Muslim schools in 1896<sup>3</sup> are important improvements for that aspect. In spite of being actualized after the publication of the book to be reviewed, with the same regard, the legislation of *Private Schools Regulation*,<sup>4</sup> making Turkish lessons mandatory in private schools, and the publication of a directive<sup>5</sup> in Teacher Schools Curriculum concerning the nature of teaching Turkish in Teacher Schools founded in Arabic-speaking regions are also noteworthy.<sup>6</sup>

The purpose of this study is to review the book titled *Metod Berliç'den Tedris-i Lisan-ı Türki* (Turkish Language Teaching through Berlitz Method) prepared by Orhan Salahaddin in 1913 from the perspective of language teaching. Reviewing such books with a scope of language instruction is significant in the sense of enlightening the history of language teaching. The said book is meaningful for observing both Turkish teaching history and the history of Berlitz method in Turkey as it was a work adapted for non-Turkish speakers in Turkey based on a particular method.

During the book analyses, similarities and differences will be shown by making comparisons with the original book that Orhan Salahaddin used, and whether Orhan Salahaddin's preferences were appropriate will be scrutinized. As for the introduction to the subject, information about Berlitz's life, works and method, history of this method in Turkey, and life and works of Orhan Salahaddin will be provided.

### 1. Maximilian Delphinus Berlitz and His Method

It is stated in resources that M. D. Berlitz was born in 1847<sup>7</sup> or 1852.<sup>8</sup> A German of Jewish descent, Berlitz immigrated to the United States of America in 1870 to finally settled in Rhode Island in 1872. Developing a new method for foreign language teaching, Berlitz founded his first school in Providence, where he moved in, in 1878. Following this date, he opened many schools, initially in other cities of the US, then across Europe. Moreover, Berlitz wrote course books based on the method he implemented till 1921, when he died.<sup>9</sup>

The aim of the method which was become widespread across many countries on a short notice is to develop four language skills centering on speaking skill.<sup>10</sup> From the words of its inventor, the method advocates the following principles:

Fundamental principles: 1. Direct association of perception and thought with the foreign speech and sound. 2. Constant an exclusive use of the foreign language.  
Means of attaining this end: 1. Teaching of the concrete by object lessons. 2. Teaching of the abstract by the association of Ideas. 3. Teaching of Grammar by Examples and Ocular Demonstration.<sup>11</sup>

<sup>2</sup> Fatih Demirel and İbrahim. Turan, *School for Tribes*, "History of Education & Children's Literature", VIII, no. 1 (2013): pp. 271–94.

<sup>3</sup> Reşat Özalp, *Millî Eğitime İlgili Mevzuat (1857-1923)*, İstanbul, Millî Eğitim Basımevi, 1982, pp. 698.

<sup>4</sup> Maarif-i Umumiye Nezareti, *Mekâtib-i Hususiye Talimatnamesi*, İstanbul, Matbaa-i Amire, 1331 [1915].

<sup>5</sup> Maarif-i Umumiye Nezareti Telif ve Tercüme Dairesi, *Darümuallimîn-i İbtidailere Mahsus Müfredat Programı*, İstanbul, Matbaa-i Amire, 1330 [1914].

<sup>6</sup> Ersoy Topuzkanamış. "1915 Darümuallimîn Programı ve Yabancı Dil Olarak Türkçe Öğretimi." In *Uluslararası Türkçenin Eğitimi ve Öğretimi Kurultayı (UTEÖK) 3-5 Ekim 2019 Dokuz Eylül Üniversitesi*. İzmir. 2019.

<sup>7</sup> Berlitz International, *Berlitz, 1878-1998: 120 Years of Excellence*, 2.

<sup>8</sup> Harun Tuncer, *Bilmek İster misin Cihani?*, "Türk Edebiyatı", n. 502, 2015, p. 63.

<sup>9</sup> Berlitz International, *Berlitz, 1878-1998: 120 Years of Excellence*, 2.

<sup>10</sup> Gerhard J. Stieglitz, *The Berlitz Method*, "The Modern Language Journal", vol. 39, n. 6, 1955, pp. 300–310, <<https://doi.org/10.1111/j.1540-4781.1955.tb03457.x>> (last access: 02.01.2020).

<sup>11</sup> Maximilian D. Berlitz, *Method for Teaching Modern Languages, English Part, First Book*, Siegfried Cronbach, Berlin, 1916, p. 3

Turkey had her fair share of influence by the worldwide spread of Berlitz Method.<sup>12</sup> In early 20<sup>th</sup> century, there were a number of books prepared in accordance with Berlitz method. Based on the information obtained by scanning various databases,<sup>13</sup> the books apart from the works of Orhan Salahaddin were as follows:

For French Teaching:

Hasan Vasfi, *Berliç Usulü Üzere Fransızcanın Talimi Birinci Kısım [Teaching French Through Berlitz Method First Part]*, İstanbul, Sancakçıyan Matbaası, 1327 [1911].

Hasan Vasfi, *Berliç Usulü Üzere Fransızcanın Talimi İkinci Kısım [Teaching French Through Berlitz Method Second Part]*, İstanbul, Müşterekü'l-Menfaa Osmanlı Şirketi Matbaası, 1327 [1911].

Doktor Abdülvahab, *Metod Berliç Beşinci Kitap: Berliç Usulü Fransızca Tefrik-i Cins [Berlitz Method, Fifth Book: Determining Gender in French Through Berlitz Method]*, Gayret Kütüphanesi Nefaset Matbaası, İstanbul 1335 [1919].

Ahmed Şakir, *Mecmua-i Lisan-i Fransevi - Metod Berliç'den Tedris-i Lisan-i Fransevi [Book of French Language: Teaching French Language Through Berlitz Method]*, İstanbul, Hüsnü Tabiat Matbaası, 1340 [1924].

Ragıp Rıfki, *Mektep Talebesine Mahsus Resimli Fransızca-Türkçe Metot Berlitz – Méthode Berlitz Illustré Français-Turc A L'usage des élèves [Illustrated French-Turkish Berlitz Method for School Students]*, İstanbul, İkbâl Kütüphanesi Şirketi Mürettebiye Matbaası, 1931.

For German Teaching:

Mehmed Ali, *Metod Berliç'den Tahsil-i Lisan-ı Alman Birinci Kitap – Birinci ve İkinci Kısım [Teaching German Language Through Berlitz Method First Book – First and Second Part]*, İkbâl Kütüphanesi Sancakçıyan Matbaası, 1330/1332 [1914].

Mehmed Ali, *Metod Berliç'den Tahsil-i Lisan-ı Alman Birinci Kitap – Birinci ve İkinci Kısım [Teaching German Language Through Berlitz Method First Book – First and Second Part]*, İkinci Tabı [Second Edition], İkbâl Kütüphanesi Sancakçıyan Matbaası, 1332/1334 [1916].

Mehmed Ali, *Metod Berliç'den Tahsil-i Lisan-ı Alman Birinci Kitap – Birinci ve İkinci Kısım [Teaching German Language Through Berlitz Method First Book – First and Second Part]*, Üçüncü Tabı [Third Edition], Sancakçıyan Matbaası, 1333/1335 [1917].

M[ehmed] A[li] Nüzhet, *Metod Berliç'den Tedris-i Lisan-ı Alman [Teaching German Language Through Berlitz Method]*, Kanaat Kütüphane ve Matbaası, 1333 [1914-1915/1917?].

Mehmet Ali, *Resimli Almanca-Türkçe Metot Berliç [Illustrated German-Turkish Berlitz Method]*, İstanbul, İkbâl Kütüphanesi Şirketi Mürettebiye Matbaası, 1932.

For Persian Teaching:

Talibzade Yusuf, *Zeban-Amûz-ı Berliç: Bahş-ı Mükâleme - Berliç Usulüyle Talim-i Farisî [Teaching Persian Through Berlitz Method], Birinci Kısım [First Part]*, İstanbul, Mahmud Bey Matbaası, 1332 [1916].

Gulam Hüseyin İsmailzade, *Berlits-i Farisi [Persian Berlitz]*, Tefeyyüz Kitaphanesi Artin Asaduryan ve Mahdumları Matbaası, 1912-1914(?).

<sup>12</sup> For details about Berlitz method see Mustafa Durmuş, *Doğrudan Yöntem (Direct Method) ve Berlitz Okullarındaki Uygulamalar*, in Mustafa Durmuş and Alparslan Okur (edd), *Yabancılar Türkçe Öğretimi El Kitabı*, Ankara, Grafiker, 2013, pp. 55–60; M. Durmuş, *Yabancı/İkinci Dil Öğretiminde Doğal Yöntem(ler) ve Doğal Yaklaşım(lar) Üzerine*, “Türkbilig”, n. 36 2018, pp. 203-12.

<sup>13</sup> Municipality of İstanbul Taksim Atatürk Library database: <[http://ataturkkitapligi.ibb.gov.tr/yordambt13/yordam.php?>http://bilgimerkezi.atauni.edu.tr/yordambt/yordam.php?#>https://www.nadirkitap.com/>](http://ataturkkitapligi.ibb.gov.tr/yordambt13/yordam.php?>)

For English Teaching:

Hüseyin Nazım, *Musavver İngilizce-Türkçe Metod Berliç [Illustrated English-Turkish Berlitz Method]*, İstanbul, İkbâl Kütüphanesi, 1342/1924

For Arabic Teaching:

Komisyon [Committee] (Ali Suad, Abdülaziz Çavuş, Edhemîzâde Mehmed Kemaleddin), *Talimül-Lugati'l-Arabiye Alâ Tarikat-ı Berlitz [Teaching Arabic Language Through Berlitz Method]*, İstanbul, Mahmud Bey Matbaası, 1331 [1915].<sup>14</sup>

Regarding the list, the abundance of books written for French and German is salient. The list grows even larger when the books prepared by Orhan Salahaddin for teaching French to be presented in following section are taken into consideration. This situation, indeed, is related to the Ottoman political and societal construct of the time as French, being the most popular foreign language in Turkey for almost a century since the mid-19<sup>th</sup> century, was associated with modernization and regarded as key for the door to Westernization. In the meantime, popularization of German can be handled within the outlook military alliance. Moreover, the slim number of books for Arabic and Persian, though they were constantly valued by Ottomans, is attention worthy. However, this is not surprising considering the aim of Arabic and Persian education in schools since Arabic and Persian were always taught to comprehend archaic texts and to write artsy Turkish texts. Berlitz method, on the contrary, underlines communication, prioritizing speaking. As the objective of Arabic and Persian teaching in Ottoman schools was not communication, Berlitz method might have been neglected under the favour of more classical methods.

Upon skimming through the books, it is evident that all of them are adaptations of Berlitz's books. Some authors diverted from the context of the book while some remained highly loyal to the original source. Most even resorted to translation method even though it is against the method. This is another area of research with regards to the history of foreign language teaching.

**2. Orhan Salahaddin**

It was not entirely possible to reach compact information about Orhan Salahaddin who adapted the book into Turkish. Following information was gathered about Orhan Salahaddin based on the collection from various sources:

Orhan Salahaddin, who was born in İstanbul<sup>15</sup> on 18 February 1874,<sup>16</sup> graduated from Turkish department of Mekteb-i Sultani<sup>17</sup> in 1892.<sup>18</sup> His last name was documented as Urhan<sup>19</sup> and Or-han.<sup>20</sup> It was recorded that his first press article was published on February 6, 1896.<sup>21</sup>

<sup>14</sup> For a review about this book see Kerim Açıık, *Tanzimat'tan Cumhuriyet'e Kadar Olan Dönemde Rüşdiye, İdadî ve Sultani Mekteplerindeki Arapça Derslerinin Yabancı Dil Öğretimi Açısından Değerlendirilmesi*, "EKEV Akademi Dergisi", n. 65, 2016, pp. 313-42, [http://www.ekevakademi.org/Makaleler/1740902246\\_15](http://www.ekevakademi.org/Makaleler/1740902246_15) Kerim AÇIK.pdf (last access 02.12.2019).

<sup>15</sup> Abdurrahman Şeref, ed., *"Mekteb-i Sultani"nin Ellinci Sene-i Devriye-i Tesisi Münasebetiyle Neşr Olunmuşdur* İstanbul, Matbaa-i Amire, 1918, p. 106.

<sup>16</sup> Hakkı Tarık Us, ed., *Basın Hayatında 50 Yıl*, İstanbul, Vakıf Matbaası, 1953, <<http://earsiv.sehir.edu.tr:8080/xmlui/bitstream/handle/11498/26384/001512998006.pdf?sequence=1&isAllowed=y>> (last access: 02.01.2020).

<sup>17</sup> Today, Galatasaray High School.

<sup>18</sup> Vahdettin Engin, *Mekteb-i Sultani*, p. 181; Abdurrahman Şeref, *"Mekteb-i Sultani"nin Ellinci Sene-i Devriye-i Tesisi Münasebetiyle Neşr Olunmuşdur*, p. 106.

<sup>19</sup> Us, *Basın Hayatında 50 Yıl*.

<sup>20</sup> Hakkı Tarık Us, "Elli Yıllık Kalem Erbabı: 2 Ekim Cumartesi Günü Fen Fakültesi Konferans Salonunda Bir Toplantı Yapılacak," September 14, 1948, <<https://core.ac.uk/download/pdf/38327656.pdf>> (last access: 02.01.2020).

<sup>21</sup> Us, *Basın Hayatında 50 Yıl*.

Indeed, Orhan Salahaddin's name can be traced in copies of *Resimli Gazete* published in 1896.<sup>22</sup> It is understood that he worked as the director of record office at Regie Ministry between years of 1906<sup>23</sup> and 1908.<sup>24</sup> In years 1903 and 1909, he worked as a French teacher in Numune-i Terakki High School,<sup>25</sup> and continued working in the same position at Darülfünun,<sup>26</sup> where he got assigned in 1910, for up to six years.<sup>27</sup> During the same years, founding a school named Berlitz, he taught Turkish and French.<sup>28</sup> In 1912, he worked at a school called Medrese-i Uhuvvet.<sup>29</sup> He was elected as Heyet-i İrşadiye Reisi (Head of Public Enlightenment Committee) in Müdafaa-i Milliye Cemiyeti (National Defence Foundation) founded in 1913, through which he conducted many works on public aid for the army.<sup>30</sup> Having worked as French teacher at Ticaret Mekteb-i Âli (High Commerce School), Orhan Salahaddin<sup>31</sup> died in 1955.<sup>32</sup>

There are also indications that Orhan Salahaddin was a Mevlevi.<sup>33</sup> Mehmet Şevket Eygi remark that Orhan Salahaddin was a Mevlevi sheikh, taught French at Galatasaray Sultani and wrote French text books.<sup>34</sup> Orhan Salahaddin is pointed out as the last sheikh of Mecca Mevlevi Lodge by Nezih Uzel,<sup>35</sup> Kulekapısı Mevlevi Lodge by Abdülbaki Gölpınarlı,<sup>36</sup> and Medina Mevlevi Lodge by Baha Tanman.<sup>37</sup>

Orhan Salahaddin's oldest work that could be traced in the abovementioned databases was titled *Metod Berliç'den Tedris-i Lisan-ı Fransevi*<sup>38</sup> published in 1906. The book was

<sup>22</sup> Rukiye Özer, *Resimli Gazete 1312-1315 İnceleme, Fihrist, Seçme Yazılar*, Master Thesis, Department of Turkish Language and Literature, İstanbul, Yıldız Teknik Üniversitesi, 2018, p. 213.

<sup>23</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi*, İstanbul Matbaa-i Ahmed İhsan, 1322 [1906].

<sup>24</sup> Abdurrahman Şeref, "Mekteb-i Sultani'nin Ellinci Sene-i Devriye-i Tesisi Münasebetiyle Neşr Olunmuşdur", p. 106; "Orhan Salahaddin (el-hac) (muallim) ve eserleri hakkında biyografik fiş," n.d., <[http://ataturkkitapligi.ibb.gov.tr/kutuphane3/Evraklar/Bel\\_Mtf\\_57391.pdf](http://ataturkkitapligi.ibb.gov.tr/kutuphane3/Evraklar/Bel_Mtf_57391.pdf)> (last access: 02.01.2020).

<sup>25</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi*; "Orhan Selahaddin (el-hac) (muallim) ve eserleri hakkında biyografik fiş"; Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai*, İstanbul, Matbaa-i Agop Matyosyan, 1327. For information that he left the school see State Archives Directorate Ottoman Archive MF.MKT. 1110-12 2, Rebiyülevvel 1327 [24 Mart 1909].

<sup>26</sup> Today İstanbul University.

<sup>27</sup> Yunus Emre Pehlivan, *II. Meşrutiyet Dönemi Osmanlı Yükseköğretimi'nde Yabancı Dil Eğitimi ve Dârülfünun Elsine Şubesi (1908-1918)*, Master Thesis, Department of History, İstanbul, İstanbul Üniversitesi, 2019, pp. 105, 109, 115, 126, 129; Mustafa Selçuk, *İstanbul Darülfünunu Edebiyat Fakültesi*, Ankara, Atatürk Araştırma Merkezi, 2012; "Orhan Selahaddin (el-hac) (muallim) ve eserleri hakkında biyografik fiş"; Coşkun Ünsal, "Fethi Gören Beldede Kutlu Gün: 1914-1915 Fetih Kutlamaları ve Üsküdar," in *IX. Uluslararası Üsküdar Sempozyumu*, ed. C. Yılmaz, İstanbul, Üsküdar Belediyesi, 2016), 201, <[https://www.uskudar.bel.tr/userfiles/files/IX\\_SEMPOZYUM\\_1\\_CILT.pdf](https://www.uskudar.bel.tr/userfiles/files/IX_SEMPOZYUM_1_CILT.pdf)> (last access: 02.01.2020).

<sup>28</sup> "Orhan Selahaddin (el-hac) (muallim) ve eserleri hakkında biyografik fiş"; Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Türki* (Kostantiniye: Matbaa-i Ebuzaia, 1329).

<sup>29</sup> "Orhan Selahaddin (el-hac) (muallim) ve eserleri hakkında biyografik fiş."

<sup>30</sup> Ayşe Zamacı, *Müdâfaa-i Milliye Cemiyeti ve Faaliyetleri*, Doctoral Thesis, Edirne, Trakya Üniversitesi, 2015, p. 200; Nazım Hikmet Polat, *Müdâfaa-i Milliye Cemiyeti*, Ankara, Kültür Bakanlığı, 1991, p. 61.

<sup>31</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai méthode Berlitz première année*, 4th ed., İstanbul, Gayret Kütüphanesi, 1340 [1924]; "Orhan Selahaddin (el-hac) (muallim) ve eserleri hakkında biyografik fiş."

<sup>32</sup> Abdülbaki Gölpınarlı, *Mevlevî Âdâb ve Erkânı*, İstanbul, İnkılâp ve Aka Kitabevleri, 1963; "Mevlidi Şerif," *Milliyet*, January 25, 1956, <<http://gazetearsivi.milliyet.com.tr/Arsiv/1956/01/25>> (last access: 02.01.2020).

<sup>33</sup> Polat, *Müdâfaa-i Milliye Cemiyeti*, 61; "Mevlidi Şerif."

<sup>34</sup> Mehmet Şevki Eygi, "Biz Ne Biçim Müslümanlarız (1)," *Milli Gazete*, February 10, 2010, <<https://www.milligazete.com.tr/haber/1161846/biz-ne-bicim-muslumanlariz-1>> (last access: 02.01.2020); Mehmet Şevket Eygi, "Bediüzzamanın Üstadları," *Milli Gazete*, September 24, 2013, <<https://www.milligazete.com.tr/makale/860463/mehmed-sevket-eygi/bediuzzamanin-ustadlari>> (last access: 02.01.2020).

<sup>35</sup> Nezih Uzel, *Mevlevî Âyinleri*, "Hayat Tarih Mecmuası" vol. 1, n. 3, 1975, p. 24, <<http://earsiv.sehir.edu.tr:8080/xmlui/bitstream/handle/11498/48006/001641865010.pdf?sequence=1&isAllowed=y>> (last access: 02.01.2020).

<sup>36</sup> Gölpınarlı, *Mevlevî Âdâb ve Erkânı*, 98.

<sup>37</sup> Baha Tanman, "Tâhir Ağa Tekkesi," in *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Türkiye Diyanet Vakfı, 2010), 395, <<https://islamansiklopedisi.org.tr/tahir-aga-tekkesi>> (last access: 02.01.2020).

<sup>38</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi*.

adapted from Berlitz's *Méthode Berlitz Pour L'enseignement des Langues Modernes Edition Illustrée Pour Les Enfants*. Based on the information on the book cover, Orhan Salahaddin was the director of record office at İstanbul Regie Ministry director of record office and teacher of French speaking methods at Numune-i Terakki High School. The date of the publication permit given by Ministry of Education was also provided: 11 Rebiyülevvel 1324 and 22 April 1322. These dates correspond to May 5, 1906.<sup>39</sup> The author wrote in the foreword that he borrowed the method from a student of Berlitz and succeeded greatly in implementation over a ten-year period, telling he adapted the book so that everyone could benefit from it. Orhan Salahaddin translated several French statements into Turkish. For this situation that is against the principles of the method, Orhan Salahaddin stated that this was done to enable students to get prepared for the lesson and they should not be used during the class under no circumstances. In the future, new editions of the book were published.

Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai<sup>40</sup> that was published in 1911 was the second edition of the 1906 version of the book titled the same.<sup>41</sup> Introducing himself as French teacher of İstanbul Berlitz School and Darülfünun-ı Osmani, the author remarked in the foreword that he successfully employed this method in various private schools, Numune-i Terakki High School, Darülfünun, and at the Berlitz School established with his guidance for fifteen years. Quoting Berlitz regarding the ineffectiveness of translation method on the back cover of the book unlike the first edition, he opposes to another author on the grounds that the publication involved Turkish translation of all French inscriptions in the book.<sup>42</sup>

Berliç Usulü Üzre Musavver Hikâyeler Birinci Kitap - Cours Gradué de Langue Français D'après La Méthode Berlitz.<sup>43</sup> According to the information on the cover of this book published in 1912, Orhan Salahaddin was a French Teacher at Darülfünun-ı Osmani and worked at the school named Medrese-i Uhuvvet. The warning on the cover is particularly attention grabbing: "This book that was prepared in accordance with rushdiye schools and Medrese-i Uhuvvet curriculum can only be taught by teachers who employ Berlitz method following Berlitz's basic level book." He noted in the foreword that while seeking a more advanced level book as a continuation of the book that he adapted based on Berlitz method, he encountered 30 *Histoires En Images Sans Paroles A Raconter Par Les Petits*<sup>44</sup> book by Jean Perrot and Fernand Fau and showed it to his children. Upon their affinity towards the book, he stated, he decided to prepare this particular book. In the adaptation, there are sections in which texts for various figures, questions regarding those texts and a dictionary for the unknown words in the text are supplied. After the texts section, there are verb conjugation and general dictionary chapters. Although it was indicated in the book title that it was based on Berlitz method, it can be claimed that dictionary and grammar parts are not compatible with the method.

*Méthode Berlitz Pour L'enseignement De La Langue Française Deuxième Livre*.<sup>45</sup> The book<sup>46</sup> that was published in 1912 was adapted by Berlitz's book titled *Deuxième Livre pour*

<sup>39</sup> Edhem Eldem incorrectly provided the publication date of this book as 1904; see Edhem Eldem, *Aklî Osmanlılık (Ottomanisme Rationnel): 1917 Tarihli Fransızca Bir Okuma Kitapçığı*, "Toplumsal Tarih", n. 38, 1997, p. 29.

<sup>40</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai*, 1327 [1911].

<sup>41</sup> For information about the book being used in the Cemiyet-i Tedrisiye-i İslamiye School, see Yunus Kılıç, *H. 1332 (M. 1913) tarihli Cemiyet-i Tedrisiye-i İslamiye Salnamesi Transkripsiyonu ve Değerlendirmesi*, Master Thesis, Department of History, Kırklareli, Kırklareli Üniversitesi, 2016, pp. 177, 179, 180, 182, 184; *Cemiyet-i Tedrisiye-i İslamiye Salnamesi*, Darü'l-Hilafetü'l-Aliye, Hikmet Matbaa-i İslamiyesi, 1332 [1916], pp. 188,190,193,195,197.

<sup>42</sup> For a detailed review of this book, see Öznur Çiçek, *Türkiye'de Yabancı Dil Öğretiminin Tarihi: Berlitz Usulünün Uygulanışı*, Master Thesis, Department of Social Sciences Education, Sivas, Cumhuriyet Üniversitesi, 2016.

<sup>43</sup> Orhan Salahaddin, *Berliç Usulü Üzre Musavver Hikâyeler Birinci Kitap - cours gradué de langue Français d'après la méthode Berlitz*, İstanbul, Şafak Kütüphanesi, 1912.

<sup>44</sup> Jean Perrot and Fernand Fau, *30 histoires en images sans paroles a raconter par les petits*, Paris: Librairie Classique Fernand Nathan, 1902.

<sup>45</sup> Orhan Salahaddin, *Méthode Berlitz pour l'enseignement de la langue Française deuxième Livre*, İstanbul, Librairie Téféyuz, 1912.

L'enseignement des Langues Modernes Partie Française Pour Adultes. On the book cover, the author introduced himself as French teacher of Old Berlitz School and Darülfünun-ı Osmani. Stating that he prepared this book for Ottoman schools, the author wrote the Turkish title of the book, as well: Metod Berliç'den Tedris-i Lisan-ı Fransevi İkinci Kitab.

Metod Berliç'den Tedris-i Lisan-ı Türki.<sup>47</sup> Detailed information about this book which was published in 1913 will be provided below.

Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai.<sup>48</sup> This book that was published in 1916 is the third edition of the same titled book. As distinct from others, this book was prepared for primary schools and was recommended by Ministry of Education to schools in which French was taught.<sup>49</sup> The author introduced himself as Berlitz School and Darülfünun-ı Osmani French teacher.

Ottomanisme Rationnel ou Lectures Inédites, Cours Primaire.<sup>50</sup> The book<sup>51</sup> published in 1917 was similarly a French reading book tailored for primary school students. In a layout similar to his previous books, the author devised a material for text reading comprehension. The author was introduced in the cover of the book in the following French inscription: Ex-Professeur d'Université Constantinople (Istanbul University Ex-Lecturer).

Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai Méthode Berlitz Première Année.<sup>52</sup> The 1924 published book is the fourth edition of the same titled other book. The author introduced himself as French teacher of Berlitz School, Turkish Darülfünun and Ticaret Mekteb-i Âlisi (Business College).

The latest available work of Orhan Salahaddin was the book titled Syllabaire Illustré ORHAN which he prepared for primary school students in 1937.<sup>53</sup> This book whose content was out of reach to us can be said to include introductory topics to French, similar to his previous works.

### 3. Book of Turkish Language Teaching through Berlitz Method

The book that is about to be reviewed in detail in this section was titled *Metod Berliç'den Tedris-i Lisan-ı Türki* on the cover, and “Kısım-ı İbtidai” was inscribed right below it to indicate the level of the book. The book was published at Ebuzziya Press in İstanbul at 1913. The author was presented with following statement: Adapted and Translated by Orhan Salahaddin, language teacher at Darülfünun and Berlitz School. Apart from this, there appears a disclosure on the cover. Based on that, this Turkish book was taken from the 136<sup>th</sup> edition of the original manuscript and more than sixty visuals were inserted as an addition to 116 images in the original book. Considering the content of the book, it can be comprehended that the actual book is Berlitz's book titled *Méthode Berlitz Pour L'enseignement des Langues Modernes Edition Illustrée Pour Les Enfant*. However, it was not possible to procure the 136<sup>th</sup> edition mentioned by Orhan Salahaddin. In this respect, comparisons will be made in reference to Berlitz's book published in 1900.

<sup>46</sup> The book was used in Cemiyet-i Tedrisiye-i İslamiye School. For details see Kılıç, p. 186; *Cemiyet-i Tedrisiye-i İslamiye Salnamesi*, 200.

<sup>47</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Türki*.

<sup>48</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai*, İstanbul, Matbaa-i Amire, 1332 [1916].

<sup>49</sup> For details see State Archives Directorate Ottoman Archive MF.İBT 445-77, 1 Ramazan 1331 [4 August 1913].

<sup>50</sup> Orhan Salahaddin, *Ottomanisme rationnel ou lectures inédites, cours primaire*, Constantinople, İmp.H. Matteosian, 1917.

<sup>51</sup> The book examined in terms of period, society, ideology and politics in this review: Eldem, *Aklî Osmanlılık (Ottomanisme Rationnel): 1917 Tarihli Fransızca Bir Okuma Kitapçığı*.

<sup>52</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai Méthode Berlitz première année*.

<sup>53</sup> Orhan Salahaddin, *Syllabaire illustré OR-HAN*, İstanbul, Librairie İkbâl, 1937.

114 page-long book was divided into three sections as follows: 3<sup>rd</sup>-12<sup>th</sup> pages is the section where Berlitz and Orhan Salahaddin describes the theoretical aspect of the method and the usage of the book, 14 lessons between 13<sup>th</sup> and 78<sup>th</sup> pages, and 18 reading texts between the pages 79 and 113.

A section titled “Berlitz Method for Language Teaching” is present in the book’s 3<sup>rd</sup>-6<sup>th</sup> pages. The first two paragraphs, where Orhan Salahaddin addressed why this method became widespread and the basic components of the method, are succeeded by foreword of Berlitz. According to that, Berlitz method was inspired the way children learn their native languages. Therefore, translation would not be used for when it is used, majority of time is spent on explanations in children’s mother tongues. In addition, resorting to translation would lead to misunderstandings as words with the same meanings in two languages could never exactly match with one another. Besides, when someone visits a foreign country, they start to communicate without wasting much time. For this matter, in Berlitz method, learner solely uses the target language. Words are expressed either with indication or gestures. Thusly, the learner uses the foreign language as though it were the native language. Expressions that cannot be conveyed through indication are told with context. As the lesson progresses, expression is made with previously learned words. Unknown words are explained orally. The most beneficial words are given primarily. After this section, between the pages 7-8, 5 items written by Berlitz is presented under the title “Recommendations to Teachers”. In compliance with these items, the first half of the lesson must definitely be oral. The teacher tells the shapes of objects by properly pronouncing the words to be taught and shows the movement of the verbs. After a few repetitions, he asks questions about these words and answers them, then asks the questions to students, helping them to answer the questions. Especially chosen antonymous and synonymous words are used to tell students similar and different sides of them. At this point, several examples must be provided. Because the objects in the lesson environment can be regarded as classroom material, they must be used as examples. At the second half of the lesson, the teacher reads the statements from the oral phase of the class and facilitates students to read them accurately.<sup>54</sup>

Following this section, Orhan Salahaddin’s foreword is presented between the pages 9 and 12 where he mentioned that Turkish could not be taught in foreign and non-Muslim schools in the Ottoman country and that graduates of these schools failed to speak and write. He indicated grammar teaching without practice as the reason. He remarked that Berlitz method, which he proposed as a solution for this problem, spread across the world and was adopted to be implemented for all language except for Turkish, Arabic and Persian. Referring to the method’s origin of approach in the meantime, Orhan Salahaddin noted that he even witnessed people completely unfamiliar with the language acquiring language proficiency at the end of one year.

In his own words, Orhan Salahaddin learned this method from someone who became certified to teach after being taught by Berlitz himself and used it to teach French at Numune-i Terakki High School and Darülfünun-ı Osmani for fifteen years and to teach Turkish at Berlitz School founded under his guidance and other private schools. Therefore, he translated and adapted Berlitz’s book to Turkish. In the adaptation process, he made some alterations.

The author lastly mentioned four subjects regarding the use of the book. Firstly, five-six lessons must be held based on the book before students start the alphabet and reading, students must be allowed to move on to learning alphabet and reading only after they get accustomed to words and sentences. Towards the end of syllable reading chapter, first lesson must be initiated as the student has learned how to read. Thusly, the student can easily read the words which were heard with correct pronunciation and uttered. During teaching, the teacher must always use Turkish and not let students use their native languages.

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<sup>54</sup> This passage is also available in the books prepared by Orhan Salahaddin for French.





examples for positive and negative answers starting with “Yes.” and “No.” to the question of “What is this?”, numbers from 1 to 5 and sentences starting with “What number?” question with examples of positive and negative answers were listed. Even though Ottoman Turkish writing is from right to left, smallest number being positioned on the far left is interesting. Writing both “kurşun kalemi” and “kurşun kalem” (both meaning “pencil”) as the counterpart of “le crayon”, and writing both “yazı tahtası (blackboard)” and “tablo (panel)” would be an obstacle for students in the way of learning the words.

The second lesson (pp. 29-32) was reserved for the teaching of colors and some adjectives. The chosen adjectives are the words that describe the form of objects such as long, short, narrow, wide, thin, thick, big, and small. In terms of grammar, sentences appropriate for ordering in adjectives were posed, as distinct from previous topics. Though in the second lesson of Berlitz’s book, questions and answers are divided into separate paragraphs, Orhan Salahaddin provided at least one answer for almost every question. Different from the original source, four human images and sentences teaching various adjectives related to them were added. At the end of the lesson, numbers ranging from 6 to 10 were written from left to right.

In the third lesson (pp. 33-36) it was aimed to teach words and sentences telling about the location of various objects and statements of introduction. Although “bir küçük oğlan (a little boy)” was written under the visual of a child as the counterpart of “un petit garçon”, the use of both “oğlan (boy)” and “erkek çocuk (male child)” in sentences within the text will prove difficult for the student. In the original book, even though “Mettre le nom du professeur.” (Add the name of the teacher.) was written as a footnote under the sentence “Je suis Monsieur Berlitz.” (I am Mister Berlitz.) and “Mettre le nom de l’élève.” (Add the name of the student.) for the sentence “Vous êtes Mademoiselle Marie.” (I am Miss Marie.),<sup>56</sup> on the same part of the Turkish book, “Je suis selaheddin effendi.” was added as a footnote of the sentence “Ben Salahaddin Efendi’yim.” (I am Salahaddin Efendi) and “Vous êtes Ahmed bey.” was written for the sentence “Siz Ahmed Bey’siniz.” (You are Mister Ahmed.); namely, French translations of the introduction sentences were provided. In addition, as distinct from the original book, Orhan Salahaddin put the positive, negative and interrogative conjugations of verb *i-* (to be) depending on pronouns under the title of “olmak” (verb to become/occur/happen) as “ benim..., ben değilim..., ben miyim...”. Additionally, he provided translations of the conjugation of “I” pronoun. Besides, conjugation of “Sandalyenin üzerinde...” (... on the chair.) and “Mektebe gel...” (... come(s)/coming to school.) were given according to persons. It is unclear as to why verbal clauses were involved even though it is not compatible with the original source. At the end of the lesson numbers between 11 and 15 were presented from left to right, again.

In the fourth lesson (pp. 37-39), parts of the face and segments of the body was the main objective for teaching. Other than body and face visual in the original book, Orhan Salahaddin added a hand visual and wrote the names of fingers, and although they are not in the original source, he also added question and answer statements about names of fingers. At the end of this lesson, under the title of “malik olmak fiili” (verb to have/to own), non-existent in the original version again, conjugations of positive, negative and question sentences via “var” (there is/are...) and “yok” (there isn’t/aren’t...) words were presented. Orhan Salahaddin, in the book he prepared for teaching French, gave the conjugation of this word based on persons under the title of “verbe auxiliaire avoir – yardımcı avoir malik olmak fiili (auxiliary verb “avoir” to have/to own). Though such grammar structures are appropriate for French, taking them in their exact form for Turkish was not suitable since in Turkish, there are no verbs with an identical meaning. Orhan Salahaddin’s tendency to end the verb with the suffix *-dir* in noun clauses likely stems from his sensitivity for mot à mot translation from the original text or the desire of

<sup>56</sup> Maximillian D. Berlitz, *Méthode Berlitz pour l’enseignement des langues modernes édition illustrée pour les enfants*, Berlin: Siegfried Cronbach, 1900, p. 14; Maximillian D. Berlitz, *The Berlitz method for teaching modern languages illustrated edition for children*, 12th ed. Berlin, Siegfried Cronbach, 1907, p. 18.

students to see the exact representation of “être” verb in Turkish sentences. However, since this was not natural Turkish, the student would be surprised to see such authentic texts or encounter a Turkish in the street. In fact, no *-dir* suffix was used in the conjugation table presented at the end of the lesson. This is an indication that the table was not a translation from the original source.

In the fifth (pp. 40-44) lesson, the objective was to teach words related with clothing. It is eye-catching that visual of the original book used in this version was modified to some extent. For instance, the visual of the man wearing a top hat was depicted as wearing a fez in Turkish version. This change was made to reflect the Turkish attire of the time. On top of this, even though it was not in the original book, the Turkish book included visuals of hat, shoes, socks, bowtie, and apron. It is evident that these visuals did not reflect the Turkish society in entirety, as a matter of fact, completely painted a picture of the Western garment. For this matter, it can be proposed that Orhan Salahaddin wanted to portray Ottoman society in a Westernized manner.<sup>57</sup> The circumstances that even though “bir efendi” (an effendi) was inscribed under the visual of a man at the beginning of the lesson, “mösyö” (monsieur) was used for the same purpose in the text, that the image addressed as “mademoiselle” in the original book was named “hanım kız” (fair lady) in Turkish version and instead of using “kadın” (woman) or “hanımefendi” (mistress) for the “un madame” visual, writing “madama” were all Orhan Salahaddin’s strange preferences.

In the sixth lesson (pp. 45-49) where verbal sentences were commenced, *otur-* (sit), *ko-* (put), *al-* (obtain), *çek-* (pull), *it-* (push), *getir-* (bring), *götür-* (take), *kapa-* (close), *aç-* (open), *gel-* (come), *git-* (go) etc. verbs that indicate movement were aimed to be taught. In the beginning of the lesson, -though in the original source it was meant to be at the end of the lesson and for three persons- simple present time conjugations of verbs such as *ko-*, *al-*, *çek-*, *it-*, *getir-*, *götür-*, *kapa-*, *aç-*, *gel-*, *git-* based on the persons were given. The footnote inscribed under this conjugation is intriguing: “Warning: The teacher must tell the students that there are no differences between the pairs ‘korum’ and ‘koyuyorum’ (I put and I am putting), ‘alırım’ and ‘alıyorum’ (I take and I am taking), and ‘çekerim’ and ‘çekiyorum’ (I pull and I am pulling).”<sup>58</sup> Indeed, in the sentences within the text, verbs with present continuous tense were inserted inside brackets near the present simple tense verbs. It is unknown why Orhan Salahaddin treated these two tenses as the same. While there existed present simple tense sentences in the text most of the time, sentences containing continuous tense and imperatives were also included seldomly. Although in the sentences of the original book, a pattern of imperatives, present simple “you” (plural you to be kind) and present simple “him/her/it” was followed as in “Charles, prenez le livre. Vous prenez le livre. Il prend le livre.”, this pattern was not conformed to in the Turkish book. In addressing statements, it is strange to see that “mösyö” (monsieur) and “madmuazel” (mademoiselle) words were used with the Turkish word “effendi”.

The seventh lesson (pp. 50-52) is related to numbers, counting and arithmetic subjects. Orhan Salahaddin gave the numbers between 0-40 one by one, from 40 to 100 in tens, and lastly the number 1000 individually. Subsequently, he conjugated the verb *say-* (count) in simple and continuous present tense for persons. In sample texts, next to the mathematical calculations, noun clauses with the verb “var” (there is/are) in continuous and simple present tense were supplied. In the last stage of the lesson, sentences related to money, which were included by Orhan Salahaddin, can be found.

<sup>57</sup> For another book prepared by Orhan Salahaddin with a similar thought, see Eldem, “*Aklı Osmanlıcılık (Ottomanisme Rationnel): 1917 tarihli fransızca bir okuma kitapçığı.*”

<sup>58</sup> It is uncertain whether Orhan Salahaddin saw the English version of the book but Berlitz warned the teachers not to explain the difference between the tenses. For details see Berlitz, *The Berlitz method for teaching modern languages illustrated edition for children*, p. 25.

In the original source, the ninth lesson was reserved for alphabet and pronunciation, and the entire alphabet was introduced. In the Turkish book, sentences about a few letters were sufficed, nor anything was mentioned regarding pronunciation since the alphabet was introduced in previous sections and pronunciation matter would be indirectly delved into. Sentences constructed with previously shown grammar structures were involved in the lesson. Just as before, Orhan Salahaddin treated present simple and continuous tenses equally in this lesson (pp. 55-57). Additionally, interestingly, in two sentences, synonyms of two words next to one another: “biter (hitam bulur)” (it finishes) and “sual sorarım, irad ederim” (I asks question). This phenomenon that cannot be considered a way to teach synonyms in probability resulted from the concern of providing the exact translation of the French word. The same situation can indeed be recognized in the author’s book that he prepared for French. Lastly, present simple conjugations of *yaz-* (write) and *sor-* (ask) verbs were presented.

The tenth lesson was set aside for pronunciation only in the original book.<sup>59</sup> Having included this content in previous sections, Orhan Salahaddin did not include this in the lesson. Instead, he transferred the content of the eleventh lesson in the original source to the tenth lesson (pp. 58-61). However, he added many sentences that were not present in the main source. The main topic of the eleventh lesson of the original source were indefinite and negative pronouns.<sup>60</sup> Upon consideration, Orhan Salahaddin attempted to adapt this topic into Turkish through sentences posed with “var” (there is/are) and “yok” (there isn’t/aren’t). At the end of the lesson, present simple tense conjugations of verbs *gir-* (enter, get in...) and *çık-* (leave, get out...) based on person types.

The topic of the eleventh lesson (pp. 62-65) is the ability modal (pouvoir, pourquoi; can/be able to). Orhan Salahaddin exemplified the affixes -Abil- and -AmA- that give this meaning in numerous tense affixes. At the end of the lesson, the verb “muktedir ol-” (capable) was conjugated as positive and negative noun clauses. Even though presenting the conjugation of such a verb as “muktedir ol-“, which is barely used in Turkish, appeared as preposterous, it can be understood that Orhan Salahaddin tried to tune up the following conjugation seen at the end of the twelfth lesson of the original book for the Turkish language: “Je peux (je puis), il peut, nous pouvons, vous pouvez, ils peuvent”.<sup>61</sup> Whereas, the author was supposed to attach the affix -Abil- within any verb (yapabilirim [I can do], yapabilirsin [you can do], yapabilir [he/she/it can do]).

In the twelfth lesson (pp. 66-68), as fitted for the original source, verbs *al-* (take) and *ver-* (give) were conjugated in present simple, present continuous tenses, and imperative and ability modals to be used in sentences. In this lesson, next to the verbs with present simple tense, their continuous tense conjugates were added in parentheses. In the second part of the texts, sentences with verbs *getir-* (bring), *de-* (utter), *söyle-* (say), *rica et-* (request), *iste-* (want), *talep et-* (demand), and, at the end of the lesson, *de-* (utter), *al-* (take) and *kabul et-* (accept) verbs were conjugated in present simple for persons in spite of being non-existent in the original book. Yet, *kabul et-* verb was only conjugated for the first person. Whereas, when verb *et-* receives some affixes, -t- in the end turns to -d-, which proves quite difficult for a foreign student. It is utterly strange that, unlike the method, Orhan Salahaddin did not mention such matter despite his inclination towards grammar teaching.

The content of the thirteenth lesson (pp. 69-72) is verbs of “voir, entendre, sentir”. Orhan Salahaddin mostly included sentences with *gör-* (see), *işit-* (hear), *kok-* (smell) and *kokla-* (smell) verbs. Moreover, he posed sentences in present simple tense by using the verbs *yaz-*

<sup>59</sup> Berlitz, *Méthode Berlitz pour l’enseignement des langues modernes édition illustrée pour les enfants*, pp. 28–30.

<sup>60</sup> *Ibid.*, p. 111.

<sup>61</sup> The same translation is available in the following previously published books: Orhan Salahaddin, *Metod Berliç’den Tedris-i Lisan-ı Fransevi*, p. 49; Orhan Salahaddin, *Metod Berliç’den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai*, 1327 [1911], p. 64.

(write), *kes-* (cut), *yürü-* (walk), *tut-* (hold), *it-* (push), *kapa-* (close), *görüŧ-* (meet), *tekellüm et-* (speak), *oku-* (read), and *anla-* (understand).

The fourteenth lesson (pp. 73-78) is about the cuisine. There are visuals of fruits, vegetables, some foods and utensils and sentences related to them. Orhan Salahaddin embedded some sentences that are not present in the original manuscript to certain places of the lesson. It can be noticed that sentences in there reflect a more natural and somehow more challenging Turkish. Similarly, it is evident that the language just drifts apart from authenticity in translated segments. For instance, even though in Turkish, the word soup is collocated with *iç-* (drink) verb, it was translated as *çorba ye-* (eat soup) for the concern of remaining loyal to the French text.

Upon a broad examination of lessons section of the book, it is seen that Orhan Salahaddin made additions to the texts. Sometimes aiming to teach more words, the additions can sometimes have a purpose of giving more knowledge, or demonstrating more example sentences. For instance, these following words that were not included in the original source are presented: *iskemle*, *sandalye*, *sıra*, *mukavva*, *perde*, *hayır efendim*, *üzerinde*, *kürsü*, *yazı tahtası*, *talebe*, *asker*, *ihtiyar*, *genç*, *kız*, *efendi*, *adam*, *alçak*, *yüksek*, *pek...* Even if these additions were made with good intentions, they would prove to be a significant hardship because it would mean for students more materials to learn during a class.

It is eye catching that Orhan Salahaddin frequently resorted to translation method in this book. Translation is in fact not appropriate for Berlitz method. Orhan Salahaddin himself stated that the method did not accept translation both on the foreword of the Turkish book and in the book which he prepared to teach French. He did not make any explanations as to why he resorted to translation in this book. In the case of his French book, he noted that he merely placed the translation so that students could get prepared for the lesson before it took place, and the teacher should never use the translations in the classroom, ever.<sup>62</sup> Moreover, it was remarked that the dictionaries given under the heading “faide” were not included in the original book and there was no requisite to make students memorize it. On the contrary, it was proposed that students could gradually learn the words themselves as the lesson progressed. Curiously enough, these dictionaries included words that could not be traced in the texts. There is no reasoning provided for why the author added words out of the text in addition to the ones in the text. Furthermore, considering the order of the words, it can be seen that the author acted as though he had wanted to provide Turkish equivalent of the French words, not the other way around: *La famille, aile; le père, baba; le mère, anne; l'enfant, erkek veya kız çocuk; un aïeul, dede, cet; un oncle, bir dayı, amca; le neveu, kardeş ođlu, yeğen; la nièce, kardeş kızı, yeğen...* The same dictionaries were included in Orhan Salahaddin's French book, as well.<sup>63</sup> The author seems to have transferred those dictionaries he prepared for the French book into the Turkish book with some alterations. In certain faide chapters, various sentences were involved. These sentences were mostly used to serve to teaching words. These sentences in some faides were used to present *ya... ya...* conjunction (either... or...) and antonyms of the word to be taught were given, too. It is plausible to state that the preferred teaching method is not really suitable for Berlitz method.

In the second chapter following the lessons section, reading passages were provided (pp. 79-113). Although the original book contained 33 texts,<sup>64</sup> Turkish version had eighteen. The

<sup>62</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi*, p. 8; Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai*, 1327, p. 10, back cover.

<sup>63</sup> Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Fransevi Kısım-ı İbtidai*, Matbaa-i Matyusyan, İstanbul, 1332.

<sup>64</sup> The headings of reading passages in original book are; *La mère et ses enfants, La nuit, Le jour, L'heure, Janvier, Février, Mars, Avril, Mai, Juin, Juillet, Août, Septembre, Octobre, Novembre, Décembre, La bataille des chiens, Ne riez pas du mal des autres, Le méchant petit Paul, Les enfants courageux, Le petit poltron, L'enfant paresseux, Le malade, Le cimetière, Saint Nicolas, Le mendiant. L'enfant malade, Les oies et les canards, L'école, Chez le peintre, Le nègre, Une histoire en rimes, La mère Michel.* See Berlitz, *Méthode Berlitz pour l'enseignement des langues*

motive for not taking all the texts is obscure. A related picture is presented on top of the reading passages while at the end, there are questions. In the Turkish manuscript, French counterparts of unknown words and inscriptions were supplied in footnotes. Headings of the texts that were present in the Turkish book were as follows: Valide ile Çocukları (Mother and Children), Gece (The Night), Gündüz (The Morning), Saat Gün Hafta Ay Sene Mevsim (Time Day Week Month Year Season), Kânunusani,<sup>65</sup> Şubat (February), Mart (March), Nisan (April), Mayıs (May), Haziran (June), Temmuz (July), Ağustos (August), Eylül (September), Teşrinievvel (October), Teşrinisani (November), Kânunuevvel (December), Köpeklerin Boğuşması (Fighting of the Dogs).

Upon comparison of Berlitz's book and the Turkish version, it becomes evident the Turkish text was to some extent changed. For example, most of the child names were changed into the ones used in Turkey. Many of the Turkish texts are longer than the original ones due to Orhan Salahaddin's additions. While the original text consisted of shorter and simpler sentences, it appears that these short sentences were merged together in the Turkish text. In addition, structures that were not present in the actual manuscript and would be hard for basic-level foreigners to understand were used such as participles, gerundium and sentential conjunctions. This would certainly pose as a challenge for students. Questions below texts also bare differences from the actual ones. At that, even some irrelevant questions were included. For instance, in the first text titled "Valide ve Çocukları" posing the questions as "What is father's brother called?", "What is mother's sister called?", "What is mother's brother called?" is quite attention catching. Moreover, some questions seem far off regarding the goal of reading comprehension. To exemplify, even though no information was provided in the second text, questions such as "How many minutes is an hour?", "How many seconds is a minute?", "How many split seconds is a second?" would merely push the learners to calculate rather than speak. The way Orhan Salahaddin handled the texts and questions can be better seen in the examples below:<sup>66</sup>

#### The Morning

"We see the Sun in the morning. But we can't see it at night. Then, we see the Moon and stars. The mornings are bright. You can see everything well. The Sun rises in mornings. They call it tulû, which is the beginning of the day. The Sun sets in evenings. They call it gurup, which is the end of the day. We lay on the bed at night. We take off our clothes before going to bed. We wear our nightgowns. Then, we get into bed and sleep till the morning. When the morning comes, we no longer stay in bed. We get up; we wash our face and hands with water. We comb our hair. We eat our breakfast. Then, we get dressed.

1. Where is the Sun? 2. Where is the little boy? 3. What is he doing? 4. Does the kite rise up in the air? 5. Where is the woman? ~~6. Is she on foot?~~ 7. What is she doing? 8. What is she holding? What does she sit under? Do you know this woman? ~~9. Are there trees near the house?~~ 10. What is in front of the house? ~~11. How many horses are there in the cart?~~ 12. Where is the cartwright? 13. Is the cartwright in the sun or the shade? 14. What is the cartwright doing with his handkerchief? 15. What is in the left hand of the cartwright? 16. Is the cartwright's hat on his head? 17. Who approaches the house? 18. What is this woman carrying in her arm? 19. Is she walking on the street? 20. What color is the moor? 21. What is the street covered with? What is the floor covered with? ~~22. Is there dirt on the ground?~~ 23. Do we see the Sun in the morning or at night? 24. Where is the Moon?<sup>67</sup> 25. When can we see the Moon and the stars? 26. When do you go to bed? At night or in the morning? 27. When do you get up? 28. When does the sun rise? When does it set? ~~29. When does he go~~

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*modernes édition illustrée pour les enfants*, pp. 111-12; Berlitz, *The Berlitz method for teaching modern languages illustrated edition for children*, pp. 111-12.

<sup>65</sup> In the Ottoman empire two calendars were used: Hicrî and Rumî. The names of months are given according to Rumi calendar. These names are used today except these four: kânunusani, teşrinievvel, teşrinisani, kânunuevvel.

<sup>66</sup> The underlined expressions are the sentences added by Orhan Salahaddin, the strikethrough expressions are the sentences removed by him. Question numbers are not included in the Turkish book.

<sup>67</sup> It is noteworthy that Orhan Salahaddin wrote the Moon instead of the Sun.

~~to bed?~~ 30. Do you take off your clothes before going to bed? ~~What do you do when you get out of the bed?~~ 31. ~~Do you get dressed in the morning?~~ 32. Do you wash? 33. What do you wash your hands and face with?<sup>68</sup>

Orhan Salahaddin did not make any explanations about why he did such changes. However, it can be claimed that he did it simply because he wanted to make the text more exploratory and provide more information to students. In some sentences, the mood of teaching civility and morality can be detected. Yet, in some texts, where there are both a direct translation and an addition, the disruption of the mode harmony is apparent. In some cases, the difference in tone between the translated and added segments damages the homogeneity in the text. These additions of Orhan Salahaddin can be thought as his intention to conform the texts into Turkish culture; however, with the exception of a few areas, such inclination is not observed. For example, in the text that is about time, Friday is referred to as holiday. A boy telling that he spent his summer holiday in Boğaziçi and Büyükdere (in İstanbul) was inserted in the text titled as August. In addition, whereas the word “church” was removed from the text called “September”, description of Noel remained intact in “Kânunuevvel” text. As a probability, in this case, Orhan Salahaddin must have come back and forth between rewriting the text and omitting the text.

Certain spelling characteristics in the Turkish book are noteworthy. Short vowels often are not shown with a letter in Ottoman orthography; additionally, some letters correspond to more than one sound. That is why, for a word to be read accurately, a context is definitely required. Until the end of the 19<sup>th</sup> century when Latin alphabet was adapted in 1928, Turkish intellectuals made some recommendations to resolve this spelling problem and write the words in Turkish mentality. As can be understood, due to suffering from this problem in his lessons, Orhan Salahaddin made different choices, as opposed to traditional writing, concerning spelling some words in his book: for “evet” (yes) “نه وت” instead of “وت”; for sev- (to like, to love) “سه و” instead of “سو”; for ev (house) “نه و” instead of “أو”, for ek- (to plant, to sow) “نه ك” instead of “ك”... Apart from that, while preferring old spelling for most of the words whose writings do not change even when their pronunciation change (i. e. “اوطه” instead of “اوده”) he rarely chose a spelling that was close to the pronunciation: for “için” (for) “ايچين” instead of “ايچون”... In spite of their limited number, there are some words for which both new and old spelling was preferred: for onu (him/her/it) “انى” or “اونى”; for onun (his/her/its) “انك” or “انوك”. Furthermore, the tendency to write -dir suffix separately in noun clauses stands out. Although these preferences could be beneficial for students to read easily and accurately, they could result with obstacles for students owing to the fact that they did not fit with general spelling.

### Conclusion

As a result of the study, the extent of interest shown to Berlitz method, which became widespread across the globe in late 19th century and early 20th century in Turkey and how it was adapted to Turkish teaching were revealed. In this context, Berlitz method was initiated in Turkey primarily with the works of Orhan Salahaddin that focused on teaching French to Turkish students. After the book on teaching French adapted and published by Orhan Salahaddin in 1906, Berlitz method started to spread, and the book was adapted for teaching of German, English, Arabic and Persian. The book for teaching Turkish to foreign children in Turkey was adapted by Orhan Salahaddin in 1913. Based on the information gathered about him, Orhan Salahaddin received a good education, taught French and Turkish for a long time, and prepared several books. *Metod Berliç'den Tedris-i Lisan-ı Türki*, one of the books he published, is the first book in Turkey which was specifically designed for children in accordance with this method.

<sup>68</sup> Berlitz, *Méthode Berlitz pour l'enseignement des langues modernes édition illustrée pour les enfants*, pp. 49-50; Berlitz, *The Berlitz method for teaching modern languages illustrated edition for children*, pp. 51-52; Orhan Salahaddin, *Metod Berliç'den Tedris-i Lisan-ı Türki*, pp. 83-85.

Orhan Salahaddin conformed greatly to content and plan of the original manuscript that was elected to be appropriate for primary school children. However, the Turkish version is not the exact translation of the original. For this matter, the author confirmed that he prepared a book which was both translation and adaptation. The most prominent distinction between two books is that Orhan Salahaddin gave French translations of Turkish words and sentences as footnotes or dictionaries. Although translation is a method Berlitz strictly refused, it can be seen that Orhan Salahaddin failed to put a distance to translation throughout the book.

Another characteristic difference between Turkish and the original books is the modification and extension of reading passages. Orhan Salahaddin turned previously short and simple sentences more challenging by combining some of them. In some cases, he stretched out the texts with his additional sentences.

Considering the presented grammar structures, the book coincides with the source material in terms of going from easy to hard. Teaching started from word level only to be elevated to noun clause and verbal clause levels. In the meantime, basic tenses were also presented.

It is evident that speaking, listening and reading skills are included in the book. Indeed, the method and the source material were devised this way. Writing skill was excluded from the book. This also aligns with Berlitz method. Apart from that, it can be claimed that grammar was exploited on a similar level with the original book. However, it is noteworthy that some grammar rules were presented wrongly.

Even though this book, which was devised for teaching Turkish, suffered deficiencies and mistakes, it is still a valuable material in terms of the institutionalization of teaching Turkish to foreigners on school or course levels. As addressed above, single-time publication of this book that was designed for Turkish as opposed to French and German books being published several times is likely due to the political conditions of the time. In fact, Balkan Battles, World War I and the subsequent Independence War that Ottoman Empire struggled led to the loss of a good part of the empire, which eventually resulted in foreign citizens to detach from the country. In connection, it is very likely that necessity of teaching or learning disappeared since the population whose native language was not Turkish dramatically reduced in number.

The book *Metod Berliç'den Tedris-i Lisan-ı Türki*, which was investigated in the study, is a significant tool on the ground that it indicates a crucial milestone for the history of teaching Turkish.

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