

***MUSIC EDUCATION IN THE OTTOMAN PERIOD IN MACEDONIA***

This paper elaborates music education in the educational institutions in Macedonia in the period of the Ottoman Empire.

For more detailed information regarding school curricula in educational institutions in these areas we addressed several relevant institutions in Skopje, among which: the Archive of R. Macedonia and the National Institute of R. Macedonia, libraries at MANU (Macedonian Academy of Science and Arts), NUB (National University Library) etc. However, having in mind the scarcity of documented data in these institutions, to a great extent, we used the general information regarding the educational system widely in the Ottoman Empire.

Therefore, we are going to make an initial insight into the educational system in The Ottoman Empire in general, and then we are going to focus on the educational institutions that existed in Macedonia, in the period before and after the Tanzimat.

***1. The educational institutions within the Ottoman Empire***

There were two types of educational institutions present within the Ottoman Empire 1) traditional – those functioning until the implementation of the reforms, 2) contemporary – founded after the period called Tanzimat (1839).

1) The educational system in the Ottoman Empire had long been based upon the system medrese – mektep, educational institutions characteristic for the Islamic world, financed by the Vakufes. In present sense, the medreses provided education at different levels: secondary, high, and even higher degrees of education. In these institutions

the future workforce for the highest society functions was formed, for example the ulemas, kadhies, muderises, etc.

Having in mind that they were related with the spiritual institutions – the mosques, high importance was conferred to the religious instruction in the medreses, in the frames of which some spiritual musical forms were studied. Until the beginnings of the XIX century, in the Ottoman society, along with these schools, there were some specialized schools for education of various profiles, for example: *Darulhuffaz*, for education of spiritual people - haf'zes, *Darulşşifa*, for medical personnel, and schools for preparation state personnel – diplomats (*Enderun*) (Ergün, M.)

Independent educational institutions existed in the society where various musical genres were studied.

The transmission of the musical tradition throughout the Turkish music history was based upon the method called *meshk* - oral transmission of the repertoire from teacher to student. The long-standing conscientious evasion of the existing musical notation in the western music, represents a reflection of the belief that the symbols are not satisfactory for an adequate presentation and expression of the musical thought (Tanrıkorur, 1998: 494). This form of transmission of the musical tradition mostly happened in four associations of different character: court associations (*Enderun*), spiritual associations (*Mevlevihane*), military associations (*Mehterhane*) and individual classes (*özel meşkhane*).

An educational institution of highest importance was the court school called *Enderun*. The first school of that type was founded in 1363, after the conquest of Edrene by Murad I. In the period of Murad II, Mehmed Fatih and Bayezid II, this educational institution was upgraded into a court university.

The subjects studied there varied in reliance of the ruler's affinities. Thus, for example: Murad I added religious instruction as a subject; Murad II - poetry, music, law, logic, philosophy, geometry, geography, and astronomy; Fatih – visual arts; whereas Bayezid II – military sports disciplines (Tanrıkorur, 1998: 502).

The department where music was studied was called Meshkhane (*Meşkhane*), whereas the teacher was called *sazendebashi* (see: Dzimrevski, 303).

Musicians in this school had a double role: organization of court concerts – *fas'ls*, and education of young talents. The cooperation between the court and the city musicians was very close. Namely, the city musicians were often part of the school workforce. (Aksoy, 1999: 803).

Classes were held by musical names that were carefully selected not only from the scope of the empire but also outside of it. This school was under direct supervision of the sultan, wherefrom the most eminent musicians in the Turkish music came out, among whom: Kantemir, Vardakosta, Tanburi Osman Bey, Shakir Aga, Enderuni Ali Bey and others. (Tanrıkorur, 2003: 30).

Besides the secular one, spiritual music was also studied. The haf'zis and the muezins at the court were educated in this institution (Şahin, 27).

Minor versions of this type of schools were also founded at the courts of the other statesmen or at the homes of the well-off noblemen who were admirers of this art.

This institution ceased functioning upon the order of Mahmud II, in 1833, and it was replaced with a modern educational institution resembling the European court schools (Tanrıkorur, 2003:30; Öztuna, 1969:192).

*Mevlevihane* is an institution that can be compared to the court school according to its level. These are religious educational institutions within the tekkes. Inside them, besides the spiritual music, some other secular forms were also performed. Moreover, various instruments were studied, as well as some other subjects (literature, languages, and other).

If the court was an official musical institution, the *Mevlevihane* could be called a citizen association for diffusion of musical knowledge, transmission of musical experience from one generation to another (Aksoy, 1999: 806). As a result, according to some sources, these spiritual institutions were known as a type of 'conservatories' which existed parallelly to the official court educational institutions (see: Özkan, 1987:82). Owing to them, music became an inseparable part of the Turkish national culture.

The Ottoman military school called *Mehterhane* is a descendant of the military school of the Selchucs. Actually, they were military musical schools in which percussion and wind instruments were studied.

These institutions were present in the centres of all the peripheral areas – vilayets and sandzaks, as well as in the court of the sultan. In these institutions members of the army who had musical talents were educated (Şahin, A.: 28).

## **2. The reforms in the educational system**

In 1839 the period called *Tanzimat* begins, which means modernization reforms of the state institutions – administration, army and education. One of the targets of this process that began during the rule of the sultan Abdulmedzit was to establish new educational institutions that would be under control of the state. Therefore, besides the existing educational institutions – the medreses and the sibyan, schools called *rushdie, idadia and sultanie* were established. The school curricula of the existing primary schools - the sibyan was revised as well.

a) The educational institutions called *rushdie*, in the history of the Turkish educational system primarily had a role of high schools. Gradually through time, their role fell down to the level of primary education.

The *rushdie* were formed as a result of the necessity to fill in the educational level between the primary schools and the newly formed military schools after 1838 (*Muhendishane, Harbije, T'bbiye*). The timeframe for the educational process in these institutions varied: in the starting period, at the level of creation, education took 2, later on 4, and after 1859 it took 6 years.

Although one of the aims of the Empire, when establishing the contemporary schools, was to integrate the whole population regardless of their ethnical or religious affiliation, the non-Muslim population continued attending schools in their own languages. That is why, in 1896 religious instruction was integrated in the curriculum of the *rushdie* schools, and along with it the study of some spiritual musical forms, as well.

According to Nedret Mahmut, in the school curriculum in the rushidie schools in Romania included the following subjects: Koran Studies, Arabic, Children's Duties, Behaviour, Persian, Arabic Grammar, Counting, Fine Writing, Music, Orthography, Geography, Turkish History, History of the Islam, Visual Arts, and Gymnastics (see: Mahmut, 1998: 339).

The first female rushidie school was founded in 1859, and after 1869 a decision was reached for their spreading throughout the whole territory of the Ottoman Empire.

Regarding the school curriculum in these schools, we found information in Akyuz that in the female rushidie schools there was the subject of *Music* as an optional one among eleven other subjects (see: Akyüz 1997:144). Unfortunately, we have no data for the type of the musical genre that was foreseen for studying within this subject.

b) The idadias had a function of preparation for higher education and they were considered to be very important educational institutions (Kodaman, 1991: 119). Those were institutions that were on the level of a high school.

The first idadias (Tur. idadi = preparation) were founded as educational institutions for preparation of students for the high military schools. Among the first schools of this type was the idadia founded in Bosnia in 1845. The establishing of the idadias was intensified after the year 1872. (Gelişli).

In addition to the preparation for higher education, the idadias prepared workforce for free occupations, public servants etc. (Unat, 1964. 45).

The time frame for education in these institutions was 3 years, but, together with the rushidie schools, in the vilayet centres the complete education took 7, and in the sandzak centres 5 years (Koçer, 1991: 101-102; [www.egitim.aku.edu.tr/tet04](http://www.egitim.aku.edu.tr/tet04)).

In the Rumelian vilayet, seven-year idaidias were founded in Thessalonica in 1882 (Ergin, 1977: 496).

We couldn't find any information whether school curriculum included the subject of musical education.

The first female idadia was founded in Istanbul in 1880 (Unat, 1964: 45).

With the establishing of the female idadias, there was a tendency of introduction of a curriculum based on European patterns. In addition to the

Turkish, French, German, or English language, as well as the general cultural subjects, there were other subjects introduced, such as: Music, Handicraft, Household Chores etc. (Gelisi).

c) In consultation with the French minister for education Viktor Durue, in 1869, the sultanias were founded. The education in these institutions (together with the idadias) took six years (see: Tefvik, 1973: 133). Even though the reforms had foreseen establishing of sultanias on the level of French highschoools in the centres of each vilayet, except for Istanbul, they were founded only in Bejrut and on the isle of Crete. The establishing of a larger number of institutions on this level was impeded by the beginning of the war with Russia. (Kansu, 1932: 2).

According to certain notions, musical education was not compulsory in these educational institutions, however private classes in piano and violin were provided for those who expressed interest in studying these instruments (Kodaman, 1991: 141-142).

After 1848, higher teaching schools were founded, whereas in 1863 the first university in Istanbul was established (Akyüz, 1997).

In the period when *Mithat pasha* was a Vali in the Danube region (*Tuna valiligi*), *islahans* for education of orphans were founded in Nish and Ruscuk. In these institutions various crafts were studied (//E:/ Osmanli devletinde egitim.htm, 1999):

### **3. Educational institutions in Macedonia in the period of the Ottoman rule**

Until the first half of the XIX century the educational system in Macedonia within the Ottoman Empire consisted of schools called *mektepe* (primary school in duration of four years) and *medrese*. According to the notes by E. Chelebi, in the XVII century in Skopje there were seventy primary schools. They were either built next to the mosques or the classes were held within the mosques. One of the most recognized mekteps was the Kodza Mustafa – pasha’s school (Čelebi, 1979: 285). These educational institutions were not under the authority of the Empire, since the Empire had no influence over the determination of the educational policy.

Primary schools called sibyans or mektebs, represented elementary educational institutions in which, essentially, religious instruction was studied, or more precisely the performance of the Koran and other spiritual forms. In these schools children at the age of 4-5 enrolled. The first day at school was considered to be ceremonial; the pupil was sent to school with a performance of spiritual works, mostly ilahias (Elezovic, 1954).

*The medreses* were educational institutions that were situated right next to the mosques, and they were built concurrently with the mosques. (Akgündüz, 1999: 405).

In addition to the natural sciences, social sciences and literature (there were subjects such as Rules in the Arabic Language, Writing, Mathematics, etc.) (see: Asim - Gorgiev, 2005: 14), Religious Instruction was one of the major subjects. Within this subject certain forms of spiritual music were studied as well.

Namely, the basic aim of these institutions was to adapt the students for the tasks and obligations that they would have to cope with as religious and public servants, and because of this the main attention was drawn to the group of subjects related to the interpretation of the Koran and the Islamic tradition. The so called muderises administered the medreses. (Sterjovski, 1969: 4).

According to the claims of E. Chelebi, the most significant medreses in Skopje in the XVII century were: Sultan-Murad-han's, Jahja-pasha's, Ishak-pasha's, Isa-pasha's (1445), Mustafa-pasha's and Karli-zadeh's medrese. In the same period, in Bitola nine medreses were active, among which the most famous one was the Dulbend-kadhia (Sterjovski, 1965: 4), as well as the Ishak Chelebi's medrese where, at that time, the muderises Hasan Efendi and Abdul Kerim were in charge (Turkish documents about the history of the Macedonian nation. 1963: 30). In Shtip there was one medrese named Muradija that was located in front of the Gazi-Murad Hudavendigar mosque (Čelebi, 1979: 344).

The high level of the religious schools existing in these regions between XVI - XVII century is also illustrated in the travel notes by E. Chelebi, who states that the spiritual persons educated in these educational institutions

received employment in the cities throughout the whole Empire (Čelebi, 1979: 306).

During the XIX century, in Skopje 12 medreses were active. Four of them were burnt and ruined, and in the other eight medreses the abovementioned subjects were studied (Rumelinin sesi, 1979: 24). The most important among them were the following medreses: Isa Beg (Isa-pasha's) (Šabanovič, 1968: 32), Emir Ismail, Medah (Baki, 2002: 8), and Tutunsuz (Ayverdi, 1957:290).

The author Ibrahimgil Mehmet refers to 16 medreses in Bitola that were active during the XIX century (Ibrahimgil, 1998: 114 – 116). It is a period when Bitola becomes the capital of the the Rumelian vilayet and, thus, the main economic, political, and cultural centre (Zoglev, 1998: 126).

With the implementation of the reforms in education, in the second half of the XIX century, the contemporary schools - *rushdias*, *idadias*, and *islahanas* are founded in these regions as well.

According to the data we have found in Kodaman Bayram, at the end of the XIX century, out of the total 619 rushidias throughout the whole Empire, 159 were in the Rumelian area (126 men's, 23 women's, 4 specialized, and 4 military). In Skopje there were 10 (9 men's and 1 women's), in Bitola 7 (according to Gjorgji Dimovski, in the school year 1888/89 in Bitola there were 2 rushidias) (see: Dimovski, 1965), in Debar 1 rushidia (Kodaman, 1991: 103- 104).

Around the year 1885, idadias were established in Skopje and Bitola (Kodaman, 1991: 119). According to the statements by Salih Asim, mayor of Skopje, the Skopje idadia was built by the Skopje vali haf'z Mehmed-pasha. In this idadia, the education period took eight years (even though it is not indicated, this probably included the four years of secondary education – Rushidia) and it could be attended by students of all religions (Asim - Gjorgjiev. 2005: 14). According to the information presented by Kodaman, school curriculum included Religion as a subject in all grades, which implies to the possibility that certain spiritual musical forms were studied within this educational institution (see: Kodaman, 1991:132).

Alongside the idadia building, in the vicinity of the Islahan park, in 1897 (according to Bogoevic, 1896), an arts and crafts school called islahana was

built. The initiator of the construction of this school was the mayor of Skopje of that time, Salih Asim. Namely, having in mind that the Ottoman legislation in the field of education stated that schools of this type had to be established in all bigger cities, he engaged himself in the construction of an arts and crafts school based upon the ones in Nish (founded on 20.06.1863 by Mithat Pasha), Sofia, Istanbul, Halep and Thessalonica.



*The building of Islahana in Skopje*

In memory of the sultan Abdulhamid, the school was originally called Hamidie, and afterwards it bore the name of the famous Kosovo vali Hafiz Mehmed-pasha, who played a great role in the provision of financial resources for the construction of the school. The islahana was an educational institution in which orphans were taken care of and educated. The education period took five years (Bogoevic, 1998: 215). In addition to the classrooms, canteens, and bedrooms, the school building included a printing house, hamam-spas, and a mosque.

In this school, children aged between 10 and 14 were enrolled. Upon admission, priority was given to the orphans and the deprived children. The well-off students were obliged to pay tuition. In this school, where education period took five years, children from other ethnic and religious communities were also given the right for admission.

What has particularly brought in our attention was the fact that despite being taught several crafts (sewing, shoe-crafts, wood-crafts, carving, typesetting, and lithography), the students additionally had music education

classes. At the same time, they had a school orchestra as well, in which talented students took part. Out of the total 94 students, 45 were members of the orchestra. Every day, classes began with musical theory and practice lectures that took 2 hours.

Every Friday and Sunday, in the Islahan Park, the school orchestra had public performances for wider audience with duration of two hours (10 – 12 o'clock). The musical instruments with western provenience for this school were supplied from Vienna by the military persona Shaban Pasha. Except for him, another military persona named Vuchidrinli Hasan Bey also acted as a supplier of instruments (Eren, 1969: 34- 38).

During the research, we came upon an interesting data regarding this orchestra. Namely, in the honour of the king Alexandar Obrenovich, who was travelling through Skopje to pay a visit to the sultan Abdulhamid, this orchestra (under the initiative of the mayor of Skopje – Salih Asim) performed the National March of Serbia in Skopje. This was the first official performance of the Serbian hymn within the Ottoman Empire (Kaya, 2004: Rumeli Kültürü 15).

Even though we have no detailed information regarding the repertoire of this orchestra, except for the military marches, we assume that they performed works belonging both to the secular and the spiritual music (especially during the periods of spiritual holidays). According to the author Ismail Eren, the orchestra was conducted by two officers. In the period before the Balkan war, Mustafa Shekip Tunc, a Turkish language professor in the High Teacher's School – Skopje, wrote a march for the Islahan School. The tune for the march was composed by Ali Fevzi, who taught Music both in the Teacher's School and in the islahana. The islahana was active in its field until 1912 (see: Eren, 1968: 41-47).

In 1900, the islahana in Bitola also started functioning (Sterjovski, 1969:7, Ibrahimgil, 1998: 117), however we didn't find any data whether the school curriculum included the subject musical education in addition to the crafts studies or not.

Towards the end of the XIX and the beginning of the XX century teacher's schools called *Darul Muallimin* were established. The subjects studied in these institutions also included musical education. In "*The First*

*Statistical Report of the Ottoman Empire, dating from 1897*” we found information about lectures in piano as a subject within these schools (see: Güran, 1997: 97).

According to the statements of Omer Zekerya, Haf'z Ali from Bitola was a music teacher in the Bitola teacher's school (Dimovski, 1965: 6).

### **Conclusion**

As a conclusion, we can underline that in the period of the Ottoman rule in Macedonia almost all educational institutions, which were active in the bigger centres of the Empire, were present.

The education of the young population was realised in both types of institutions: the traditional ones and the contemporary ones.

All types of educational institutions included religious instruction and, thus, they actually included studies of certain forms of spiritual music, particularly the tilavet (the presentation of the Koran).

Until the implementation of the reforms, musical education was included in the specialized educational institutions, in which, depending on the type, spiritual, secular music, or both musical genres were studied.

Musical education with western provenience can be found in some of the educational institutions founded during the Tanzimat. Excluding the arts and crafts schools, musical education was predominantly introduced in the curricula in the female educational institutions – rushidias and idadias. The musical education classes within these institutions, where there was a prospect for studying particular musical instruments (for example the piano and the violin), had a non-compulsory character above all.

### **BIBLIOGRAPHY**

**Ayverdi, E. H.**, 1981. *Avrupa'da Osmanli Mimari Eserleri*. III. Istanbul

**Akgündüz, Ahmed – Öztürk, Said**. 1999. *Bilinmeyen Osmanlı*. İstanbul: Osav

**Akyüz, Yahya**. 1997. *Türk Eğitim Tarihi*. Istanbul: Kültür Koleji Yayinlari

**Aksoy, Bulent**. 1999. *Osmanlı Musikisi geleneğinde Kadın*, Osmanlı Kültür ve Sanat, cilt. 10. Ankara

**Асим, Салих** (превод и коментари д-р Драги Георгиев). 2005. *Историја на Скопје и неговата околина*. Скопје: Музеј на град Скопје

**Baki, Suleyman.** 2002. *Meddah Medresesi ve Gürelerli Selim Efendi (1906 – 1966)*. Köprü. Yıl 2, sayı 6. Üsküp

**Behar, Cem,** 1992. *Zaman, Mekan, Müzik*. Istanbul

**Богоевиќ – Кумбараџи, Лидија.** 1998. *Османлиски споменици во Скопје*. Скопје: ИЗРМ, СНИК

**Gelişli, Yücel.** *Osmanli Egitim Kurumlarindan: Idadiler*

**Güran, Tevfik.** 1997. *Osmanlı Devletinin ilk istatistik yıllığı 1897*, с.5. Ankara: DİEM

**Димовски, Ѓорѓи.** 1965. *Гимназијално образование во Битола*. Битола: Гимназија Ј.Б.Тито

**Елезович, Глиша.** 1954. *Старе турске школе у Скопљу*. Београд

**Eren, Ismail.** 1968. *Üsküp-Kosova vilayeti sanayi mektebi*. Üsküp: Sesler. yıl IV, sayı 29, Ekim

\_\_\_\_\_ 1969. *Kosova Sanayi Mektebi*. Istanbul: BTTD, sayı 18

**Ergin, Osman.** 1977. *Türk Maarif Tarihi. II*. Istanbul: Eser Matbaasi

**Ergün, Mustafa.** *Klasik Osmanlı Eğitim Sisteminin Oluşumu*. Karacaahmet Sultan Kültürünü Tanıtma Dayanışma ve Türbesini Onarma Derneği (Alevi forumu)

**Жоглев, Златко.** 1998. *Образованието во Битола во втората половина од 19. век*. “Битола и Кемал Ататурк” Симпозиум - Битола

**Ibrahimgil, Z. Mehmet.** 1998. *Manastir’da Osmanli Dönemi Türk Eğitim Yapıları ve Atatürk ün Okuduğu Askeri İdadi*. Atatürk ve Manastır Sempozyumu. Manastır

**Kaya, Fahri.** 2004. *Üskübün Tarihini Yazan Salih Asım Rüstem Bey*. Rumeli Kültürü. Üsküp, sayı 8

**Kansu, N. Atuf.** *Türk Maarif Tarihi*, cilt II. Istanbul

**Kodaman, Bayram.** 1991. *Abdülhamid Devri Eğitim Sistemi*. Ankara: Türk Tarih Kurumu Basımevi

**Koçer. H. Ali.** 1991. *Türkiye’de Modern Egitimin Dogusu ve gelisimi (1773-1923)*. Istanbul: Milli Egitim Yayınevi

**Mahmut, Nedret.** *Romanya’da Türkce Egitim Hayati (Baslangictan İkinci Dunya Savasina kadarki donem)*. Balkan ülkelerinde Türkce Egitim ve Yayin Hayati Bilgi Soleni (20-24 Nisan 1998 – Bildiriler). Ankara

**Özkan, İsmail Hakkı.** 1987. *Türk MüsİKİsİ Nazariyatı ve Usûlleri – Kudüm Velveleleri*. İstanbul: Ötüken Nesriyat.

**Rumeli'nin sesi.** 1979. *Üsküp bizimken*. Rumeli Tarihi. Üsküp

**Стерјовски, Александар.** 1969. *Гимназијално образование во Битола*. Битола

**Tanrıkorur, Cinucen.** 1998. *Osmanlı Musikisi*. Osmanlı Devleti ve Medeniyet Tarihi II. İstanbul: IRCICA

\_\_\_\_\_ 2003. *Osmanlı dönemi Türk musikisi*. İstanbul: Dugâh yayınları

**Tevfik, Ebüzziya.** 1973. *Yeni Osmanlılar Tarihi*. İstanbul

**Турски документи за историјата на македонскиот народ.** 1963. серија прва, том I. Дежавна архива на СР Македонија, Скопје

**Šabanović, Hazim.** 1968. *On sekizinci yüzyıla kadar Yugoslavya ülkelerinde Türk – İslam kültürü*. Sesler. 1968

**Şahin Ahmet AK.** *Türk Musikisi tarihi*. Ankara: Akcag

**Unat, F. Reşit.** 1964. *Türk Eğitim Sisteminin Gelismesine Tarihi bir Bakis*. Ankara: Milli Eğitim Basimevi

**Čelebi, Evlija.** 1979. *Putopis. Odlomci o jugosovenskim zemljama*. Sarajevo

**Џимревски, Б.,** *Музичките инструменти во патеписната литература од времето на турскиот период на балканот и нивните траги денеска*. Македонски фолклор. Скопје

www://E:/OSMANLI DEVLETINDE egitim.htm: Osmanlı Devletinde Eğitim Sistemi – Mu. Atğm Gıyasettin AYTA,S – *Silahlı Kuvvetler Hazırlama ve Sınıf Okul Komutanlığı 700. Yıl Bülteni, S. 1, Temmuz 1999*).

[www.egitim.aku.edu.tr/tet04.htm](http://www.egitim.aku.edu.tr/tet04.htm): Sivil Eğitim e Sivil Eğitimin Batılılaşması