

NEAR EAST UNIVERSITY

FACULTY OF ARTS AND SCIENCES

**DEPARTMENT OF ENGLISH LANGUAGE
AND LITERATURE**



**ALEXANDER WILLIAM KINGLAKE AND
HIS REFLECTIONS ON THE NEAR EAST
AND THE OTTOMANS AS REFLECTED IN
HIS NOVEL *EOTHEN***

B.A.THESIS

**PREPARED BY: ÖZGEN RİFATER
SUPERVISED BY: ASSOC. PROF. DR.
GÜL CELKAN**

**T.R.N.C
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PREFACE:

I have been a student at the Near East University in the department of English Language and Literature for four years. During this period, I have learnt lots of things therefore, first of all I would like to thank Assoc. Prof. Dr. Gül Celkan who has been a very important person for me during my four years in this department. I also would like to thank all the other teachers because, I have gained lots of knowledge from them.

The topic which I have been assigned to study is about Alexander William Kinglake's tour of the Near East, and also about his opinions about the Turks and Ottomans. I hope my thesis will be interesting and enjoyable to read to those who are interested in reading about famous places, Turks and Ottomans.

Finally, I would like to thank the Near East University for improving my second language, and also for giving me a chance to get prepared for life.

ÖZGEN RİFATER

INTRODUCTION:

Born on August 5, 1809 in Somerset Alexander William Kinglake became known as a traveler. He was also a lawyer, historian and a member of the Parliament. He went to Eton and the Trinity college of Cambridge University. He never saw himself as a successful student, but he succeeded to receive his B.A. and M.A. degrees in 1832 and 1836. Kinglake was said to be a dandyish, strangely dressed young man. He was a shy person. In his life, he always admired men of action, especially great commanders, and his closest friends remained high spirited Eton contemporaries. When he graduated from one of the best Cambridge colleges, Trinity he denied an army career by his short sightedness. He was brought up as a gentleman must be. When it was time for him to begin his life career, he decided to make a tour of the Near East. After the return of one of his friends Lord Pollington from foreign parts in 1834, his intentions had been fired, so he offered Pollington to make another tour of the Near East. Talking together they decided to set off for the Near East, and they left London. Pollington was really affected by the Ottoman Empire extending from Yugoslavia through Turkey, and the Levant to Egypt.

Kinglake was not interested in building or literary remains or works of art or ruins. In his life, he always admired Turks, and he never lost his interest for them that's why, Kinglake and his friend Pollington decided to begin the journey at the frontier of the Ottoman Empire at Semlin.

During their journey they visited lots of places together. Infact, Pollington could not accompany Kinglake until the end of the adventure because of his illness. He returned home before the end of their journey but Mysseri, a servant who was the speaker of all languages except Arabic and Slavonic was a partner for Kinglake during the tour of the Near East. Traveling lots of unforgettable places including Turkey, Cyprus, Egypt, Palestine, Jordan, Damascus, Lebanon Kinglake reached the end of the journey landing at the little port of Satalieh. Later, he

published his book under the title of *Eothen*. In the book, he talks about everything that he saw during his adventure. His words show us how he was affected by all countries he visited, and especially by the pyramids, sphynx and the plague in Cairo. Everything he saw was all familiar enough for Kinglake. His accepting life as it is made him first class traveler. For a traveler, observing each place that he visits is also an important factor. He should record his feelings in his mind, and reflect the truth. As a traveler, Kinglake attached importance to all these factors that's why, he became known as a famous traveler. According to some critics, his book called *Eothen* is the most important work of British travel literature. There are some reasons that make it well written, and above all Kinglake's written style with passion of youth and all his energy make it a good book. In the book, he expressed his feelings about his adventure very clearly, and when you read it you feel yourself traveling along with him. Of course, the style is an important factor that makes *Eothen* famous. His style was described by a contemporary as lively, brilliant, and rather insolent.

However, the language of the book is not very difficult to understand. Sometimes, it becomes confused because of some foreign words. Infact, the title shows this situation quite clearly. *Eothen* is a Greek word. In Greek, it means Eastern or at dawn.

In my thesis, I wrote what kind of things interested Kinglake during his adventure, and his opinions about the Turks and the Ottomans. According to Kinglake, they were clever and honorable people, and it is no doubt he was affected by them in a good way.

GRAND TOUR OF ALEXANDER WILLIAM KINGLAKE AND THE ALLUREMENTS OF THE NEAR EAST:

Alexander William Kinglake was very pleased for catching an opportunity of travelling the East with his faithful comrades. During his adventure he sometimes spent some hard time, but it was also an enjoyable journey for him. For example, he sometimes could not find water to drink, and on the other hand, it was not always possible to find anything to eat; that's why it was getting very difficult to continue the journey. When Kinglake met with a difficulty, he was thinking the wonderful places he would enter, and trying to forget his hunger and lack of water. Among his partners there was a Tatar who helped Kinglake during the adventure through out the different countries. Mysseri who was the speaker of all languages except Arabic and Slavonic was a partner of Kinglake. However, Pollington who made Kinglake decide to make the tour of the East had been a partner for a short while. They all had a big influence on Kinglake, that whenever he met a difficulty they were always ready to help him, and they were trying to make him feel glad for their journey. Traveling usually with horses was of course difficult for all of them. Kinglake and his comrades were using English saddles and could not easily keep their beasts up to the amble, and they used to walk their horses till the party in front had got into the distance, and then retrieve the lost ground by a gallop. By the tour, Kinglake caught a big opportunity of getting lots of knowledge about different countries and people. Besides this he also found himself free from the civilization of Europe. It was strange for him to taste the cold breath of the

earliest morn, and to lead his bright cavalcade till sunset through forests and mountain passes, through valleys and desolate plains that became his mode of life.

Beginning the journey on the Ottoman lands Kinglake observed their mode of life. On the Ottoman lands some people came down to meet him, and his group with an invitation from Moostapha Pasha, and they wound their way up to the castle. At the gates of the castle, they met groups of soldiers, some lying flat like corpses upon the cool stones, and some smoking. The Pasha received them with a kind manner that belonged to Osmanlees. It was very strange for Kinglake to see the manner of Mustafa Pasha towards his attendants.

"The Pasha clapped his hands, and instantly the sound filled all the lower end of the room with slaves : a syllable dropped from his lips ; it bowed all heads , and conjured away the attendants like ghosts (their coming and their going was thus swift and quiet, because their feet were bare, and they passed through no door, but only by the yielding folds of a purder). Soon the coffee bearers appeared, every man carrying separately his tiny cup in a small metal stand; and presently to each of us there came a pipe bearer."

In Istanbul, Kinglake gained the opportunity to visit the interesting sites on his own.

"There are no pebbly shores, no sand bars, no slimy river beds, no black canals, no locks nor docks to divide the very heart of the place from the deep waters. If being in the noisiest mart of Stamboul, you would stroll to the quiet side of the way amidst those cypresses opposite, you will cross the fathomless Bosphorus ; if you would go from your hotel to the Bazaars, you must pass by the bright blue pathway of

the Golden Horn, that can carry a thousand sail of the line."

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Another point that attracted him in Istanbul was the bargaining. The merchants used the act of speech most effectively. According to Kinglake, bargaining was an outcome of the differences between the British and Ottoman trade systems.

" In Turkey, the importing merchant, the warehouseman, the wholesale dealer, the retail dealer, and shopman were all one person. In England, or in any other great mercantile country, the bulk of the things brought and sold goes through the hands of a wholesale dealer, and it is he who higgles and bargains with an entire nation of purchasers by entering into treaty with retail sellers."

Reaching the isle of Cyprus, Kinglake found it very beautiful. The air of the isle was beautiful for him.

"The air that came to my lips was warm and fragrant as the ambrosial breath of the goddess ,infecting me -not with a faith in the old religion of the isle, but with a sense and apprehension of it's mystic power."

However, the passage of Jordan (Ürdün) was unforgettable for Kinglake. When it was time to pass Jordan, the Arabs helped him constructing a little raft that was not more than about four or five feet square but constructed by skins. This little raft, with it's weighty cargo, was lifted into the water and floated well. Kinglake sat upon the top of the cargo, and the raft passed the river, but it could not be trusted for

another trip and his friends passed the river in a different way. Alexander Kinglake described the passage in this way:

"Inflated skins were fastened to their loins and thus supported, they were tugged across by Arabs swimming on either side of them. The horses and the mules were thrown into the water, and forced to swim over. The poor beasts had a hard struggle for their lives in that swift stream., and I thought that one of the horses would have been drowned for he was too weak to gain a floating on the western bank, and the stream bore him down. At last, however he swam back to the side from which he had come. Before night all had passed the river except this one horse and old Shereef."

The next morning old Shereef was brought across. it was strange for him to see this old Mussulman, with his shaven head and his sacred beard, sprawling and puffing upon the surface of the water.

On the other hand, Kinglake's journey upon the desert with camels and Arabs was also unforgettable. He was to reach Cairo within ten days from the commencement of the journey. He had four camels, one for his baggage, one for each of his servants, and one for himself. Four Arabs, the owners of the camels came with him on foot. Kinglake described the desert in this way:

"As long as you are journeying in the interior of the Desert you have no particular point to make for as your resting place. The endless sands yield nothing but small stunted shrubs; even these fail after the first two or three days, and from that time you pass over broad plains - you pass over newly peared hills - you pass through valleys dug out by the last week's storm, and the hills and the valleys are sand, sand, sand,


still sand, and only sand, sand, and sand, and sand again."

In the Desert, Kinglake's stores were a small soldier's tent, two bags of dried bread, and a couple of bottles of wine, two goatskins filled with water, tea, sugar, a cold tongue, and a jar of Irish butter. There was also a small jack of charcoal, for the greater part of the desert through which they were to pass is void of fuel. When it was time to rest for them they were pitching their tent and resting for a while. During their passing the Desert he described Arabs in this way:

"In passing the Desert you will find your Arabs wanting to start and to rest at all sorts of odd times; they like, for instance, to be off at one in the morning, and to rest during the whole of the afternoon."

On the evening of their second day in the Desert, four Arabs came to Dthemetri, and announced that they had not brought with them one atom of food, and they looked to Kinglake's supplies for their daily bread, but he had brought with him no more bread than might be required for himself and his attendants. Dthemetri wanted Kinglake not to share his bread with Arabs, because before, they made an agreement and according to it if Arabs were without food they would cook their own bread so, Kinglake decided that they should not touch any bread of him. At last, Arabs were forced to cook their own bread.

Passing the Desert, Kinglake and his attendants entered upon Egypt. During the whole time of Kinglake's stay in Cairo the plague was the master of the city. There, Kinglake always remained thoroughly impressed with a sense of his danger, but he succeeded to remain in Cairo without losing his cheerfulness and buoyancy of spirits. He was having bath not to catch the plague.



When Kinglake was about to enter a village in Cairo, there approached him with busy face and earnest gestures a French or French origin person in Turkish attire. His long beard gave him a majestic look. The aim of this man was to prevent Kinglake from entering the city. In hot countries it is very unusual really for a man to go out in the glare of the sun, and give free advice to a stranger, but this French man made him aware of the plague that's why, he thanked him most sincerely for his kind warning. He wanted to see Osman Efendi who was the owner of several houses, and would be able to provide him apartments to stay in Cairo for a while. Osman Efendi met him with a sorrowful appearance, for the fear of the plague sat heavily on his soul. Infact, he did not want to lend Kinglake a resting place because of the plague.

Kinglake described Osman Efendi's history in this way:

"Osman's history is a curious one. He was a Scotchman born, and when very young, being then a drummer - boy, he landed in Egypt with Fraser's force. He was taken prisoner, and according to Mahometan custom, the alternative of Death or the Koran was offered to him; he did not choose Death, therefore went through the ceremonies necessary for turning him into a good Mahometan. But what amused me most in his history was this - that very soon after having embraced Islam, he was obliged in practice to become curious and discriminating in his faith - to make war upon Mahometan dissenters, and follow the orthodox standart of the prophet in fierce campaigns against the wahabees, the Unitarians of the Mussulman world."

Osman Efendi had a couple of wives and he invited Kinglake to see his Hareem, but he made both his

wives bundle out before he was admitted. When he saw his hareem, it's rooms reminded him an English nursery rather than a Mahometan paradise.

When Kinglake arrived at Cairo, the deadly taint was beginning to creep through Osman's veins, and he became too ill and died. His death was a big shock for him.

During his stay in Cairo, the power of the plague was rapidly increasing. The funerals were conducted in a simple manner. Almost every day he saw many funerals, and he believed that about one half of the people lived in Cairo was carried off by this visitation.

It was very enjoyable for Kinglake to move from place to place in the city of Cairo upon donkeys. The usual mode of moving in Cairo was upon donkeys and Kinglake always found this way of moving pleasant, and never attempted any other. He visited lots of places in Cairo, but he was always unhappy because of the plague. One day, he had a sore throat and he thought it would be well to get it cured before he again started on his travel, that's why he inquired for a Frank doctor and was informed that the only one at Cairo was a Bolognese Refugee, a young practitioner, and so poor that he had not been able to take flight, as the other medical men had done. A person summoned would be sure to suppose that the patient was ill of the plague, and would decline to come. Therefore, Kinglake went to the young Doctor's residence. The doctor opened the door and admitted Kinglake. After accepting a chair Kinglake requested that his throat might be looked at. The young man examined his throat and wrote him a prescription. After that Kinglake left there immediately and a few days later he learned young man's death because of the plague. Many people during Kinglake's stay in Cairo were seized with plague. His banker, his doctor, his

landlord, and his magician, all died of the plague. He did not hear of any instance in which a plague stricken patient had recovered.

Kinglake was thinking that his illness might have been merely the effect of the hot weather, but later he reluctantly came to the conclusion that according to all probability the plague was upon him. It was said that there was an Englishman in the medical service of the Pasha who quietly remained at his post, but he never engaged in private practice. Alexander Kinglake decided to try to persuade him to attend Mysseri, and he wrote a not mentioning his own affair of the sore throat, and asking for the benefit of his medical advice and after a short while he soon cured Mysseri, as well as Kinglake.

After living nearly three weeks under peril of death he decided to see and explore the Pyramids. When he saw the pyramids, he did not see any change in them. They were just as he had always known them. The bigness of the distinct blocks of stone was the first sign by which he attained to feel the immensity of the whole pile. Kinglake described the pyramids of Egypt using this method:

"It was a big triangle, sufficiently concrete, easy to see, and rough to the touch. They are quite of this world that they were piled up into the air for the realization of some kingly crotchets about immortality, some priestly Kinging for burial fees; and that as for the building - they were built like coral rocks by swarms of insects, - by swarms of poor Egyptians, who were not only the abjecttools and slaves of power, but who also ate onions for the reward of their immortal labours! The Pyramids are quite of this world."

Alexander Kinglake visited the very ancient Pyramids of Aboucir and Sakkara. There were many

of these differing the one from the other in shape as well as size. One of the pyramids at Sakkara was almost a rival for the full - grown monster at Ghizeh; others were more than vast heaps of brick and stone.

On the other hand, Kinglake also caught the opportunity to see the Sphinx in Egypt. Near the Pyramids, more wondrous, and more awful than all else in the land of Egypt, there sits the lonely Sphinx. Upon seeing the thick lips of the Sphinx he could not help, but saying they were made to reflect the beauty of a lost race, and not just to make it easier for the sculptor.

During his stay in Cairo, Kinglake also found the opportunity to visit the slave market where he saw about fifty girls exposed for sale but all of them were black or invisible brown. Slave agent took him to some room in the upper story of the building, and also into several obscure houses in the neighborhood with a view to show him some white women. He only succeed to see one white slave who was for sale and he learned that she was Circassian. Kinglake described this girl in this way:

"Her large face was perfectly round, and perfectly white. Though very young, she was nevertheless extremely fat. She gave me the idea of having been got up for sale."

After Cairo, his aim was to ride on with Dthemetri to Suez. He set off with Dthemetri, and Mysseri would follow them quietly because he was feeling weak himself. on their way to Suez, Kinglake decided to press forward quickly and he left Dthemetri at his back. When he was alone, he spent hard times because he had no bread, and worst of all, no water. While he was trying to urge forward his beasts, an unlucky misfortune fell him. He described this comic event in this way:

"You ride the dromedary in the same fashion; you are perched, rather than seated, on a bunch of carpets or quilts upon the summit of the hump. It happened that my dromedary veered rather suddenly from her onward course. Meeting the movement, I mechanically turned my left wrist as though I were holding a bridle rein, for the complete darkness prevented my eyes from reminding me that I had nothing but a halter in my hand. The expected resistance failed, for the halter was hanging upon that side of the dromedary neck towards which I was slightly leaning; I toppled over, head foremost, and then went falling through air till my crown came whang against the ground."

After his falling head - foremost, his dromedary had vanished. While he was trying to find his dromedary, he soon found himself surrounded by a group of villanous, gloomy - looking fellows. They saddled a donkey for him and appointed one of their numbers to attend him on foot. First, he hoped that these fellows were Arabs but later he understood that they were not Arabs, but Algerine refugees. After a difficult journey at last he reached Suez. He stayed five days at Suez and it was a big pleasure for him that the divan in his department had been the bed of the great commander. Napoleon had been the guest of the consul's father during his stay of five days at Suez.

According to Alexander Kinglake, the governor of Suez attached importance to him because his dromedary which had bolted in the desert was brought into Suez on the day of his arrival, but the treasures attached to the saddle including his pelisse and his dearest pistols, had disappeared. These things were very important for him that, he moved the Governor of the town to make all possible exertions for their recovery. At first, the Governor did not give an

importance to this situation, but later when he saw the value he set upon the lost property he felt a personal interest in the matter. After making all possible exertions, the Governor found the men who had stolen the treasures attached to the saddle including Kinglake's pelisse and his dearest pistols. If the Governor wanted, he could send the men to Cairo, and have them hanged there. The Governor said to Kinglake that if he wished it he would willingly threaten them with death, but he also declared that if he threatened, he surely would make his words good. Kinglake never wanted the Governor to behave toward the prisoners in this way, and his decision was that he requested they might be set free. He wanted to see the prisoners and when he went to see them he realized that they were grateful, and fell down to the earth to kiss his boots. Giving them a present, Kinglake wanted to console them for their wounds. He made them feel satisfied so the matter ended in a satisfactory way.

When Kinglake reached Nablous he met with a beautiful city which was lying in a valley hemmed in with olive - groves, and its buildings were interspersed with frequent palm trees. As Kinglake walked through the streets and bazaars, a dead silence prevailed. Every man was looking at him strangely, because it was very interesting for them to see an European. He described their looking using this method:

"Every man suspended his employment and gazed on me with a fixed, glassy look, which seemed to say, ' God is good, but how marvellous and inscrutable are his ways that thus he permits this white - faced dog of a Christian to hunt through the paths of the faithful. "

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Reaching the isle of Cyprus, Kinglake found it very beautiful. The air of the isle was beautiful for him.

"The air that came to my lips was warm and fragrant as the ambrosial breath of the goddess ,infecting me -not with a faith in the old religion of the isle, but with a sense and apprehension of it's mystic power."

However, the passage of Jordan (Ürdün) was unforgettable for Kinglake. When it was time to pass Jordan, the Arabs helped him constructing a little raft that was not more than about four or five feet square but constructed by skins. This little raft, with it's weighty cargo, was lifted into the water and floated well. Kinglake sat upon the top of the cargo, and the raft passed the river, but it could not be trusted for

another trip and his friends passed the river in a different way. Alexander Kinglake described the passage in this way:

"Inflated skins were fastened to their loins and thus supported, they were tugged across by Arabs swimming on either side of them. The horses and the mules were thrown into the water, and forced to swim over. The poor beasts had a hard struggle for their lives in that swift stream., and I thought that one of the horses would have been drowned for he was too weak to gain a floating on the western bank, and the stream bore him down. At last, however he swam back to the side from which he had come. Before night all had passed the river except this one horse and old Shereef."

The next morning old Shereef was brought across. it was strange for him to see this old Mussulman, with his shaven head and his sacred beard, sprawling and puffing upon the surface of the water.

On the other hand, Kinglake's journey upon the desert with camels and Arabs was also unforgettable. He was to reach Cairo within ten days from the commencement of the journey. He had four camels, one for his baggage, one for each of his servants, and one for himself. Four Arabs, the owners of the camels came with him on foot. Kinglake described the desert in this way:

"As long as you are journeying in the interior of the Desert you have no particular point to make for as your resting place. The endless sands yield nothing but small stunted shrubs; even these fail after the first two or three days, and from that time you pass over broad plains - you pass over newly peared hills - you pass through valleys dug out by the last week's storm, and the hills and the valleys are sand, sand, sand,


still sand, and only sand, sand, and sand, and sand again."

In the Desert, Kinglake's stores were a small soldier's tent, two bags of dried bread, and a couple of bottles of wine, two goatskins filled with water, tea, sugar, a cold tongue, and a jar of Irish butter. There was also a small jack of charcoal, for the greater part of the desert through which they were to pass is void of fuel. When it was time to rest for them they were pitching their tent and resting for a while. During their passing the Desert he described Arabs in this way:

"In passing the Desert you will find your Arabs wanting to start and to rest at all sorts of odd times; they like, for instance, to be off at one in the morning, and to rest during the whole of the afternoon."

On the evening of their second day in the Desert, four Arabs came to Dthemetri, and announced that they had not brought with them one atom of food, and they looked to Kinglake's supplies for their daily bread, but he had brought with him no more bread than might be required for himself and his attendants. Dthemetri wanted Kinglake not to share his bread with Arabs, because before, they made an agreement and according to it if Arabs were without food they would cook their own bread so, Kinglake decided that they should not touch any bread of him. At last, Arabs were forced to cook their own bread.

Passing the Desert, Kinglake and his attendants entered upon Egypt. During the whole time of Kinglake's stay in Cairo the plague was the master of the city. There, Kinglake always remained thoroughly impressed with a sense of his danger, but he succeeded to remain in Cairo without losing his cheerfulness and buoyancy of spirits. He was having bath not to catch the plague.



When Kinglake was about to enter a village in Cairo, there approached him with busy face and earnest gestures a French or French origin person in Turkish attire. His long beard gave him a majestic look. The aim of this man was to prevent Kinglake from entering the city. In hot countries it is very unusual really for a man to go out in the glare of the sun, and give free advice to a stranger, but this French man made him aware of the plague that's why, he thanked him most sincerely for his kind warning. He wanted to see Osman Efendi who was the owner of several houses, and would be able to provide him apartments to stay in Cairo for a while. Osman Efendi met him with a sorrowful appearance, for the fear of the plague sat heavily on his soul. Infact, he did not want to lend Kinglake a resting place because of the plague.

Kinglake described Osman Efendi's history in this way:

"Osman's history is a curious one. He was a Scotchman born, and when very young, being then a drummer - boy, he landed in Egypt with Fraser's force. He was taken prisoner, and according to Mahometan custom, the alternative of Death or the Koran was offered to him; he did not choose Death, therefore went through the ceremonies necessary for turning him into a good Mahometan. But what amused me most in his history was this - that very soon after having embraced Islam, he was obliged in practice to become curious and discriminating in his faith - to make war upon Mahometan dissenters, and follow the orthodox standart of the prophet in fierce campaigns against the wahabees, the Unitarians of the Mussulman world."

Osman Efendi had a couple of wives and he invited Kinglake to see his Hareem, but he made both his

wives bundle out before he was admitted. When he saw his hareem, it's rooms reminded him an English nursery rather than a Mahometan paradise.

When Kinglake arrived at Cairo, the deadly taint was beginning to creep through Osman's veins, and he became too ill and died. His death was a big shock for him.

During his stay in Cairo, the power of the plague was rapidly increasing. The funerals were conducted in a simple manner. Almost every day he saw many funerals, and he believed that about one half of the people lived in Cairo was carried off by this visitation.

It was very enjoyable for Kinglake to move from place to place in the city of Cairo upon donkeys. The usual mode of moving in Cairo was upon donkeys and Kinglake always found this way of moving pleasant, and never attempted any other. He visited lots of places in Cairo, but he was always unhappy because of the plague. One day, he had a sore throat and he thought it would be well to get it cured before he again started on his travel, that's why he inquired for a Frank doctor and was informed that the only one at Cairo was a Bolognese Refugee, a young practitioner, and so poor that he had not been able to take flight, as the other medical men had done. A person summoned would be sure to suppose that the patient was ill of the plague, and would decline to come. Therefore, Kinglake went to the young Doctor's residence. The doctor opened the door and admitted Kinglake. After accepting a chair Kinglake requested that his throat might be looked at. The young man examined his throat and wrote him a prescription. After that Kinglake left there immediately and a few days later he learned young man's death because of the plague. Many people during Kinglake's stay in Cairo were seized with plague. His banker, his doctor, his

landlord, and his magician, all died of the plague. He did not hear of any instance in which a plague stricken patient had recovered.

Kinglake was thinking that his illness might have been merely the effect of the hot weather, but later he reluctantly came to the conclusion that according to all probability the plague was upon him. It was said that there was an Englishman in the medical service of the Pasha who quietly remained at his post, but he never engaged in private practice. Alexander Kinglake decided to try to persuade him to attend Mysseri, and he wrote a not mentioning his own affair of the sore throat, and asking for the benefit of his medical advice and after a short while he soon cured Mysseri, as well as Kinglake.

After living nearly three weeks under peril of death he decided to see and explore the Pyramids. When he saw the pyramids, he did not see any change in them. They were just as he had always known them. The bigness of the distinct blocks of stone was the first sign by which he attained to feel the immensity of the whole pile. Kinglake described the pyramids of Egypt using this method:

"It was a big triangle, sufficiently concrete, easy to see, and rough to the touch. They are quite of this world that they were piled up into the air for the realization of some kingly crotchets about immortality, some priestly Kinging for burial fees; and that as for the building - they were built like coral rocks by swarms of insects, - by swarms of poor Egyptians, who were not only the abjecttools and slaves of power, but who also ate onions for the reward of their immortal labours! The Pyramids are quite of this world."

Alexander Kinglake visited the very ancient Pyramids of Aboucir and Sakkara. There were many

of these differing the one from the other in shape as well as size. One of the pyramids at Sakkara was almost a rival for the full - grown monster at Ghizeh; others were more than vast heaps of brick and stone.

On the other hand, Kinglake also caught the opportunity to see the Sphinx in Egypt. Near the Pyramids, more wondrous, and more awful than all else in the land of Egypt, there sits the lonely Sphinx. Upon seeing the thick lips of the Sphinx he could not help, but saying they were made to reflect the beauty of a lost race, and not just to make it easier for the sculptor.

During his stay in Cairo, Kinglake also found the opportunity to visit the slave market where he saw about fifty girls exposed for sale but all of them were black or invisible brown. Slave agent took him to some room in the upper story of the building, and also into several obscure houses in the neighborhood with a view to show him some white women. He only succeed to see one white slave who was for sale and he learned that she was Circassian. Kinglake described this girl in this way:

"Her large face was perfectly round, and perfectly white. Though very young, she was nevertheless extremely fat. She gave me the idea of having been got up for sale."

After Cairo, his aim was to ride on with Dthemetri to Suez. He set off with Dthemetri, and Mysseri would follow them quietly because he was feeling weak himself. on their way to Suez, Kinglake decided to press forward quickly and he left Dthemetri at his back. When he was alone, he spent hard times because he had no bread, and worst of all, no water. While he was trying to urge forward his beasts, an unlucky misfortune fell him. He described this comic event in this way:

"You ride the dromedary in the same fashion; you are perched, rather than seated, on a bunch of carpets or quilts upon the summit of the hump. It happened that my dromedary veered rather suddenly from her onward course. Meeting the movement, I mechanically turned my left wrist as though I were holding a bridle rein, for the complete darkness prevented my eyes from reminding me that I had nothing but a halter in my hand. The expected resistance failed, for the halter was hanging upon that side of the dromedary neck towards which I was slightly leaning; I toppled over, head foremost, and then went falling through air till my crown came whang against the ground."

After his falling head - foremost, his dromedary had vanished. While he was trying to find his dromedary, he soon found himself surrounded by a group of villanous, gloomy - looking fellows. They saddled a donkey for him and appointed one of their numbers to attend him on foot. First, he hoped that these fellows were Arabs but later he understood that they were not Arabs, but Algerine refugees. After a difficult journey at last he reached Suez. He stayed five days at Suez and it was a big pleasure for him that the divan in his department had been the bed of the great commander. Napoleon had been the guest of the consul's father during his stay of five days at Suez.

According to Alexander Kinglake, the governor of Suez attached importance to him because his dromedary which had bolted in the desert was brought into Suez on the day of his arrival, but the treasures attached to the saddle including his pelisse and his dearest pistols, had disappeared. These things were very important for him that, he moved the Governor of the town to make all possible exertions for their recovery. At first, the Governor did not give an

importance to this situation, but later when he saw the value he set upon the lost property he felt a personal interest in the matter. After making all possible exertions, the Governor found the men who had stolen the treasures attached to the saddle including Kinglake's pelisse and his dearest pistols. If the Governor wanted, he could send the men to Cairo, and have them hanged there. The Governor said to Kinglake that if he wished it he would willingly threaten them with death, but he also declared that if he threatened, he surely would make his words good. Kinglake never wanted the Governor to behave toward the prisoners in this way, and his decision was that he requested they might be set free. He wanted to see the prisoners and when he went to see them he realized that they were grateful, and fell down to the earth to kiss his boots. Giving them a present, Kinglake wanted to console them for their wounds. He made them feel satisfied so the matter ended in a satisfactory way.

When Kinglake reached Nablous he met with a beautiful city which was lying in a valley hemmed in with olive - groves, and its buildings were interspersed with frequent palm trees. As Kinglake walked through the streets and bazaars, a dead silence prevailed. Every man was looking at him strangely, because it was very interesting for them to see an European. He described their looking using this method:

"Every man suspended his employment and gazed on me with a fixed, glassy look, which seemed to say, ' God is good, but how marvellous and inscrutable are his ways that thus he permits this white - faced dog of a Christian to hunt through the paths of the faithful. "

some common and useful vegetable. There was usually a lane opened through the thicket so broad in some places, that you could pass along side by side.

While Kinglake was remaining upon the coast of Syria, he had the good fortune to become acquainted with the Russian Sataliefsky, a General Officer. The General, as well as Kinglake was bound for Smyrna. After nine days of sailing or trying to sail, they found themselves still hanging by the mainland of the north of the Isle of Cyprus, and they decided to disembark at Satalieh, and their anchor went down in the bay of Satalieh within two or three hundred yards of the shore.

"The town of Satalieh is the chief place of the Pashalik in which it is situate, and it's citadel is the residence of the Pasha."

Kinglake and the General sent a message to the Pasha in order to go ashore, but a boat came and the officers declared that the orders received from Constantinople were imperative and unexceptional, and their answer made the sea seem to him like a prison. After a discussion, they decided to land. Kinglake believed that the course they chose to adopt on the occasion could not be perfectly justified. They ordered the boat to be ready, and the officers on the shore seeing their preparations, gathered together a number of guards. The General and Kinglake got into the boat, and slowly rowed towards the shore. When the officers saw them, they looked as if the pack were being shuffled, none of them ran away, or even shrank back. Kinglake and the General advanced towards the castle. Kinglake supposed the Pasha hoped that he would confound them by his greatness. It was very strange for Kinglake to see the castle. When they entered the castle the hall was nothing more than a large white - washed room. It was also filled with his

officers. They were all handsome, plainly dressed in the military frockcoats of Europe. They opened a narrow lane for them when they entered the hall. At the end of the hall, upon the divan and the right hand corner of the room they saw the Pasha. They spent nearly an hour in friendly conversation. After that the Pasha decided to give them a feast. As well as the feast, he also promised to supply them horses and their promised horses were brought without much delay and after the feast they were happily set off for the rest of their journey.

According to Kinglake, the Pasha was as guilty as himself because it was in the Pasha's power to have Kinglake and his friend killed as soon as they set foot on land despite all the warnings not to. Kinglake described the Pasha's looking in this way:

"His cheeks were deadly pale, and his leaps perhaps turned white for without moving a muscle the man impressed me with an immense idea of the wrath within him. He kept his eyes inexorably fixed as if upon vacancy, and with the look of a man accustomed to refuse the prayers of those who sue for life."

KINGLAKE'S OPINIONS ABOUT THE TURKS AND OTTOMANS :

As a traveler, Kinglake had always good opinions about the Ottomans and the Turks, and he expressed his feelings very clearly in his book *Eothen* in other words in *Traces of Travel Brought Home From The East*. Even at an early age, Kinglake was interested in Turks that's why, in *Eothen* he often praises them. It is no doubt he wrote as he felt, because in his life he never lost his interest for the Ottomans and Turks.

Kinglake started his journey on the Ottoman lands, because of his interest for Ottomans. His friend Pollington and Mysseri who spoke almost all languages also accompanied him but Pollington could not be a partner of Kinglake until the end of the travel because of an illness and he returned back home.

During the tour of the East, Kinglake had an opportunity to observe Turkish people and their regaining confidence in themselves. In *Eothen*, he says;

" Turkey believes that he is no longer a sickman, and is turning all his doctors out of the house, to the immense astonishment of the English doctor, so conscious of his own rectitude that he can not understand being sent off with the quacks. You know in our beautiful Liturgy. We have a prayer for the Turks; it looks as though our supplications had become successful."

Alexander Kinglake always described Turks as clever and serious human beings.

" The Turks and the Muslims left the impression as being serious people."

His opinions show the fact that he was really affected by a lot of aspects of Turks and Ottomans including their clothes, language and behaviors. For

instance, when he reached Istanbul Turkish ladies attracted him with their clothes.

" You may meet those coffin - shaped bundles of white linen that implies an Ottoman lady. Painfully struggling against the obstacles to progression interposed by the many folds of her clumsy drapery, by her big - mud - boots, and especially by her two pairs of slippers, she works her way on full awkwardly enough, but yet there is something of womanly consciousness in the very labor and effort with which she tugs and lifts the burden of her charms; she is closely followed by her women slaves. Of her very self, you see nothing, except the dark luminous eyes stare against your face, and the tips of the painted fingers depending like rosebuds from out of the black bastions of the fortress."

The clothes of Osmanlees and Turks were reflecting their own characters for Kinglake. For example, as he reached Turkish places and realized the arms of men full of silver he thought that it was the sign of their being honourable people.

In Constantinople, again and again Kinglake and his comrades met turbans and faces of men. Infact, it was so strange for Kinglake to see such different looking people wearing yashmaks that concealed all features except the eyes. Turkish ladies seemed preety to Kinglake. He also realized how they were smiling and with sudden movement they were laying their blushing fingers upon the arms of people carrying out "yumourdjak."

However, arriving at Nablous Kinglake found himself in a different environment because of the new year's day of the Mussulmans. All people were so handsome looking while they were amusing themselves. Especially the women were very good

looking for him that they could not keep up their yashmaks.

Besides the clothes, the language of the Turks and Ottomans also shows an effect on him. It was very interesting for him to hear Turkish language. In Istanbul, he did not spend all his free time wondering about the streets. He also tried to learn Turkish and at first he gained some knowledge of it's structure.

In *Eothen*, he compared Turkish to Latin from the view point of syntax.

"The structure of the language, especially in it's more lengthy sentences is very like to the Latin, the subject matters are slowly and patiently enumerated without disclosing the purpose of the speaker until he reaches the end of his sentence, and then at last there comes the clanching word which gives a meaning and connection to all that has gone before."

On the other hand, almost all behaviors of Ottomans and Turks were positive for Kinglake. As he reached Ottoman lands, lots of Turkish men including Mustafa Pasha met him with a kind manner that belonged to the Osmanlees. The Pasha received them with the smooth, kind, gentle manner. It was also so strange for him to see the room of the Pasha full of attendants. The Pasha clapped his hands, and instantly the sound filled all the lower end of the room with slaves. Their coming and going was so quiet because there was nothing on their feet, they were bare. However, the coffee bearers appeared. Every man was carrying separately his tiny cup in a metal stand. When he met with such well - behaved people, he believed that Osmanlees were really faithful, truthful people. He described Mustafa Pasha, the mailman who accompanied him in all his travels as an interpreter needs special attention.

" The man.... was a glorious looking fellow with that regular and handsome cast of countenance which is now characteristic of the Ottoman race. His features displaced a good deal of serene pride, self-respect, fortitude a kind of ingenious sensuality, and something of instinctive wisdom, without any sharpness of intellect..."

The weight bundle of weapons carried upon the chest throws back the body so as to give it a wonderful portliness and moreover, the immense masses of clothes that swathe his limbs force the wearer in walking to swing himself heavily round from left to right, and from right to left. In truth, this great edifice of woolen, and cotton and silky and brass, and steel, is not at all fitted for moving on foot it can not even walk without frightfully discomposing it's fair proportions..."

Kinglake also believed that the Turks are fondly attached not only to the institutions, but also to the jokes of their ancestors. He sometimes finds excuses for Pasha's bad behaviors. For example, when he disregarded all the quarantine measurements landing in Antalya from sea the Pasha did not act as he should have. If he wanted, he could make Kinglake and his friends be killed as soon as they landed despite all the warnings. Infact, the Pasha was guilty, he was not carrying out his duties properly. Although he behaved in this way Kinglake praised him in order to insult him.

According to him, the Osmanlees and the English were brothers in a way.

" The Osmanlees believed in only one God, and cleave to the Koran, and destroy idols; so the English worship one God, and abominate graven images, and tell the truth, and believe in a book, and though they drink the juice of the grape, yet to say that they

worship their prophet as God, or to say that they are eaters of pork, these are lies - lies born of Greeks, and nursed by Jews!"

The famous successful traveller Alexander Kinglake also believed that Turks always behaved seriously. He described them as busy faced and earnest looking people. When he reached Cairo he met with a busy - faced and earnest looking person and he made an attempt to talk to him, but later he understood that infact he was not Turkish, but a French man. He likened him to Turks because of his look.

" When coming from the desert I rode through a village lying near to the city on the eastern side, there approached me with busy face and earnest gestures a personage in the Turkish dress, his long flowing beard gave him rather a majestic look, but his briskness of manner and his visible anxiety to accost me seemed strange in an Oriental. "

During the adventure finding the opportunity to examine lots of behaviors of the Turks and Ottomans, at every opportunity Kinglake showed them as being tolerant, strange and good human beings.



CONCLUSION:

Alexander William Kinglake toured the East and wrote about his impressions of his travels. It is clear that especially the Ottomans and the Turks affected him in a good way that he always praises them as being honorable and well - behaved people. As well as the Ottomans and the Turks lots of other things had a big influence on Kinglake. During the adventure almost his all days were unforgettable for him. His days usually passed happily, but of course sometimes he was worried because of some reasons. What worried him was the fact that, he was face to face with hardships. Especially on his way to the Desert, his days passed in a very difficult way, because sometimes he was without food and worst of all without water. It is no doubt Kinglake reflected the truth and wrote as he felt.

Kinglake described the daily events in a satirical way. He himself was full of life that's why, he often reflected this aspect of him. He was courageous and never ran away from danger that's why he entered Cairo despite the warnings of a man about the plague, but he succeeded to return to England without being infected by the plague. What made him travel to lots of places was the "Splendor of The East." He always saw the places he visited through the eyes of a foreigner. He succeeded to return home as a brave, honorable man with lots of information. During the tour, he passed through the most famous places and he did not chose to describe them in detail. For instance, in Istanbul he just mentioned the Golden Horn. However, instead of describing the desert he wrote only on how he felt during his journey across the Desert.

Kinglake wanted to use the method of implying rather than describing and that is one of the most

important reasons that makes Kinglake different compared to the other travelers.

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