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PREFACE

The intention throughout this study is to give a sure understanding of the main details that Lady Mary Montagu thought about Turks when she lived in Turkey, in 1717.

"The Turkish Embassy Letters" is a wonderfully readable book. In the letters, Montagu treats the political, historical and social mores of the German, Austrian and Turkish courts, interweaving her narrative with observations on her reading of classical and contemporary writers.

However, in this study I have tried to reflect Lady Mary's views about only Turkish people, and to see what Lady Mary thought about as; was she objective or not, while writing about us? And I saw that she was really very objective. Contrary to the other voyage-writers, she wrote the real manners of the Turkish people. The falsehood of those writers was revealed by Lady Mary bravely.

As a result, I must thank Assoc. Prof. Dr. Gül Celkan for her encouraging me to write on the letters and I enjoyed studying it very much.

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INTRODUCTION

In 1717 Lady Mary Montagu visited Turkey. Where husband had been appointed Ambassador. After a long journey she reached the Turkish frontiers between Belgrade and Peterwardein. Her first facing with Turkish culture was in Belgrade where she learned Arabic poetry from Achmed Bey. In fact the dress and manners of the people brought to her mind classical poetry, because she was really interested in classical literature during her life time. When she went to the bagnio at Sofia, she was faced with the Turkish women; their civility and beauty affected her much. The gardens by the river in Adrionaple fascinated her deeply. She mostly praised the Turkish people and their way of life, though she made some negative remarkson them. Before she visited Turkey, she knew them as barbaric, but when she got into this new world, where everything she saw appeared to her a change of scene, and a new atmosphere that charmed her greatly, she understood that the Turkish people were not so barbaric as told by the other travel – writers. On the contrary, they were superior to the Europeans in many cases.

She liked being in Turkey very much, and even she preferred being “Effendi” with all his ignorance instead of being “sir Isaac Newton” with all his knowledge.

LADY MARY'S REFLECTIONS ON TURKS

The Turkish Embassy Letters; written by Lady Mary Montagu, tell of her observations on Turkish people referring to their lifestyles, religions, folk customs and traditions. She reflects Turkish people as truly as she can. She sometimes makes negative remarks but mostly favors them, and she doesn't forbear expressing her great admiration for Turkish culture openly. Turkey was her first experience of a non-European, non- christian civilization that provoked her most open and heartfelt admiration. She arrived at this different, but fascinating country she was charmed with the new landscape, and with beatiful views of the Golden Horn from her palace in Pera, but what interested here more than monuments or

history was the people and their way of life. As seen in letters, she can not forbear referring to aspects the Turkish people exceed the Europeans and the British. We can easily understand from reading her lines, in many cases the Turkish people are superior to the Europeans and the British. Above all her heartfelt praises about Turkish women; their solemn beauty, civility, morality or good conduct, and their confinements with the 'veil' that makes them the freest women in the world are the most honorable and considerable points in the book. She, then praises many aspects of the Turkish Law, love poems, slavery system, drees and furnishings, public buildings, mosques, hans orrins, and Turkish way of inoculation. The hospitality and warmth of the Turkish people made her so happy that she couldn't forbear saying the truths about Turks, which were perhaps not said by any christian before. Her remarks on Turkish people show that Turks are not as barbarous as told by other travel writers.

I- LADY MARY'S POSITIVE ATTITUDES TOWARD TURKISH PEOPLE AND THEIR CUSTOMS:

a) *Literature:*

Her first encounter with turkish culture was in Belgrade where she spent her time having conversation with her host Ahmet Bey who had read Arabic poetry to her, and she mentions from him with a great admiration in her book, because Ahmet Bey was a cultured and learned man, in other words, a scholar. He was also very polite, and his politeness and wit pleased her very much. To her Achmet Bey was so learned and polite that she couldn't forbear saying about him "He has wit, and is more polite than many christian men of guality" Letter XXIV. This shows that Turkish scholars are very polite and clever compared to christians. It seems that Lady Mary was so much impressed by Ahmet's politeness and wit that she praised him very much. Even she found a warmth with him that she couldn't find with any christian man of literature. It is

interesting that she praises Ahmet to Alexander Pope who was popular English poet of that time. I hope, Pope and the other poets write good things about Turks after reading these letters, because I believe Lady Mary revealed many unknown or wrong things about the Turkish people and their way of life. She often makes comparisons about these subjects as well.

b) *Turkish Women:*

Her heartiest praise was expressed for Turkish women. She became a great admirer of them when she first saw their beauty, civility, morality, and their joyful lives. She first met the Turkish women on her first entering the 'bagnio', a Turkish bath where women gathered together, and had a good time talking with each other. Lady Mary was received with the most kind way that she couldn't see in any christian country, because none of the women was surprised to see Lady Mary there. On the contrary they showed great civility to her, and she found their behaviour within their own company relaxed and natural as the same as men together in a coffee house. She expresses these heartfelt praises about Turkish women in her Letter XXVII clearly saying: "Yet there was not one of them that showed the least surprise or impertinent curiosity, but received me with all the obliging civility possible. I know no European court where the ladies would have behaved themselves in so polite manner to a stranger." At this point we see the women are superior to all other christian women in any christian court. She also associates their beauty being naked with Milton's describing of Eve. She says: "They walked and moved with the same majestic grace which Milton describes of our general mother". She confesses her admiration for them with these words: "I perceived that the ladies with finest skins and most delicate shapes had the greatest share of my admiration, though their faces were sometimes less beautiful than those of their companions". She says so many beautiful phrases about our women that it is impossible for me to mention all of them in this paper. She openly confesses the truth that she was charmed with their beauty and civility which she never saw in any christian

court. She must have been so much impressed by their beauty and civility she saw in the bath, Lady Mary ends her letter with saying: "The ruins of Justinian's church, which did not afford me so agreeable a prospect as I had left, being little more than a heap of stones." She also expresses her very same feelings for the Kabya's Lady Fatima, she was so much charmed with her beauty that she couldn't even forbear claiming that she never saw anything so gloriously beautiful as Fatima. She also makes a claimant saying "To say all in a word, our most celebrated beauties would vanish near her", and "I took more pleasure in looking on the beautiful Fatima than the finest piece of sculpture". This shows clearly that what she was interested in so much was Turkish ladies and their solemn hospitality and of course solemn beauty. To Lady Mary, Turkish women playing music or embroidering in gardens of their beautifully furnished apartments seemed to lack nothing. She continues to praise Turkish women in her letter XXX as well, and there are so many praises said by her that I don't know exactly which ones the best are. In that letter, there are some examples I chose for you such as: "I never saw in my life so many fine heads of hair", "They have naturally the most beautiful complexions in the world and generally large black eyes", and "I can assure you with great truth that the court of England, though I believe it the fairest in christendom, cannot show so many beauties as are under or protection here". Even all these beauties were natural without any make-up on their faces. From all these quotations we can easily guess that Lady Mary sees Turkish women with their solemn beauty and civility as very superior to christian women.

As to their morality or good conduct, Lady Mary says "The Turkish ladies don't commit one sin the less for not being Christians". Here she means that morality is the same as in any christian country. However, she thinks that the confinements of women by the "veil" give them more freedom than any christian woman has, because she thinks that the veil disguises them so that it is impossible to distinguish one great lady from her slave, and even

it is impossible for the most jealous husband to know his wife when he meets her in the street, and no man disturbs such a woman when he sees her. She expresses this paradoxical freedom of women by saying "This very easy to see they have more liberty than we have", and "I look upon the Turkish women as the only free people in the empire". Ahmed Bey also assured her about this situation by saying "there is nothing different in it, only we have the advantage that when our wives cheat us nobody knows it". In other words, the women covered with the veil have their own secret that nobody knows it. The veil symbolizes both virtue and freedom for them. She herself wore the veil when she wanted to go sightseeing in the city of Constantinople and it helped her to slip undetected into the great mosque of St. Sophia. She was not in the least shocked by their custom of wearing the veil. On the contrary she felt it gave them greater freedom than women in Europe since the veil allowed them to walk out in the streets without fear of being recognized, and even it permitted them to carry out secret assignments. She seems to have accepted naturally and instinctively the relativity of cultural and moral values, and defends her views by saying: "I think it a virtue to admire without any mixture of envy or desire". She also accuses some other travel writers of writing wrong things about Turkish people in her letter XLVIII by saying: "Tis also very pleasant to observe how tenderly he and all his brethren voyage writers lament on the miserable confinement of the Turkish ladies, who are, perhaps, freer than any ladies in the universe, and are the only women in the world that lead a life uninterrupted pleasure, exempt from cares, their whole time being spent in visiting, bathing, or the agreeable amusement of spending money and inventing new fashions". Once more we see how tenderly she is making these praises for Turkish women, because she is just telling the truth, and while telling these she is very peaceful and realist. However, she hadn't been so till she came to Turkey, because she had known very wrong things about Turks and when she saw the truth, many of her negative feelings for them were lost. She expresses this very clearly

in her letter XLVII saying: "I have had the advantage of forming friendships with Turkish ladies and of their liking me, and I can boast of being the first foreigner ever to have had that pleasure". I don't think that there is any word that explains better than these words of Lady Mary.

c) The Status Of Turkish Women In The Society:

Apart from these qualites, Turkish women had money of their own, in some cases, much more than their husbands in the eyes of Lady Mary. To her their husbands were required to provide them with the richest garments and jevens. Even the very Divan, in other words, the council or ministry of Sultan paid great respect to them, and they were queen of their slaves, but these slaves were also as richly dressed as their queens. Simply she means that Turkish women had a great importance in the empire, and she seems to be particularly impressed by this stature accorded to women. She often described Turkish women's dresses praising their riches. When she went to visit the Sultana Hafise, she became admired of the Sultana's dress, and she expresses this in her letter XLI by saying: "her whole dress must be wotrth above 100.000 sterling", and "This I am very sure of, that no European queen has half the quantity and the Empiress's jevens". Here she, once more, shows us the truth that Turkish queens were richer than European queens at that time. All these words tell us that Turkish women were not inferior, what's more they were superior to European women in many cases.

d) Slavery System:

The Turkish slavery system was another interesting, but also superior thing for Lady Mary. I said the slaves were also richly dressed and very beautiful before. This is very true that she describes them in her letter XLI saying "These were the most beautiful girls I ever saw, all richly dressed". To her they were treated by their queens in the most kind way. Lady Mary cannot forbear praising our humanity for them. She seems to be impressed so deeply that she cannot forbear saying "I can not forbear applauding the humanity of the Turks to those creatures", and

"Their slavery is in my opinion no worse than servitude all over the world". It is true that they had no salary or wages, but in accordance with their services, they were given very valuable clothes in each year. She expresses this by saying: "they give them yearly clothes to a higher value than our salaries to any ordinary servant". I think it must be an honorable thing to hear these words from Lady Mary as a Christian Lady. She must have been so wrong informed by the other Christian writers that she says in her letter XLVI: "you will imagine me half a Turk when I don't speak of it with the same horror other Christians have done before me". However, as seen in her letters, she doesn't believe them, because she believes what she has seen in Turkey, not what she heard or read from other Christian writers, and by telling these truths, she shows them that the Turks are not barbarous, on the contrary they are humanitarian, and perhaps more humanitarian than Europeans.

e) Turkish Law:

The other interesting, but superior observation Lady Mary made was the Turkish Law with its severity. She mentioned from it in a very praiseworthy way, because the Turkish Law was really a praiseworthy law; it was very severe, and it reduced the number of criminals greatly. When a person told a lie, his forehead was burnt with a hot iron so that he couldn't tell any lie after that punishment, and the execution was so much loved by Lady Mary that the severity of the Turkish law did not distress her, even she remarked about the punishment for lying that, if it were practiced in England few men would be able to move about with brows uncovered. We understand from her words that there are many liars in England, in other words, she accuses the British people of being liars, and she cannot forbear saying: "I am also charmed with many points of the Turkish Law, to our shame be it spoken, better designed and better executed than ours". This was a very clear confession revealing the fact that the Turkish Law exceeded the British Law at that time. She also expresses our generosity in her letter XLVIII saying "tis very rare that any Turk will assert a solemn falsehood", and "false

witnesses are much cheaper than Christendom". From all these we understand that she praises the Turks of being very generous to tell the truth, and she is complaining herself of there being a great deal ignorance about Turks. She, then mentions about our custom of adoption in a very pleasant way.

She praises this custom by saying "I own this custom pleases me much better than our absurd following our name", and "Me thinks tis much more reasonable to make happy and rich and infant whom I educate after my own manner, brought up, . . . than to give an estate to a creature without other merit or relation to me than by a few letter". As seen here, Lady Mary finds her own country's Law on this subject unreasonable. She prefers our custom of adoption to her own custom. This also shows how superior the Turks were, compared to the Europeans.

f) Medical Practices In Turkey:

Lady Mary reflects an important point during her sojourn in Turkey, which was an experimental and useful work by Turkish doctors on inoculation. We know that smallpox was a very dangerous disease at that time, and many people were dying because of this fatal disease, especially in Europe, what's more there was no certain cure for this fatal disease. However, there was Turkish way of inoculation for that illness, and Lady Mary took this method to England. Eventhough she faced many difficulties in using this inoculation there, she managed to be used it as well, because smallpox was her fate, even because of this plague she lost her beauty, but during her stay in Turkey, she had had her son cured by the Turkish way of inoculation. She says about this experimental work in her letter XXXII: "The smallpox, so fatal and so general amongst us, is here entirely harmless by the invention of engrafting, which is the term they give it", and "I am patriot enough to take pains to bring this useful invention into fashion in England". She also expresses that this operation was performed by ald women in Turkey. This way the most honourable thing for Turks, because many people, perhaps, got rid of this fatal disease when Lady Mary

brought the useful invention performed the old women to England. This was our doctor's great success in medicine, and shows the superiority to European doctors as well.

g) Turkish Attire:

Lady Mary become so accustomed to wearing Turkish dress she doesn't forbear praising Turkish habit. Even she prefers wearing a pair of drawers to their petticoats in England. She says: "The first piece of my dress is a pair of drawers, very full that reach to my shoes and conceal the legs more modestly than your petticoats". Letter XXX she also mentions from 'entari' saying "The entari is a waistcoat made close to the shape of write and gold damask with very long sleeves falling back and fringed with deep gold fringe, and should have diamond or pearl buttons". As to caftan, it is a robe exactly fitted to her shape and reaching to her feet, with very long- straight falling sleeves. The cüppe is a loose robe they throw off, or puton, according to the weather, being of a rich brocade either lined with ermine or sables. The sleeves reach very little below the shoulders. The headdress is composed of a cap, called Kalpak which is in winter of fine velvet embroidered with pearls or diamonds and in summer of a light shining silver stuff. This is fixed on one side of the head, hanging a little way down with a gold tassel, and bound on either with a circle of diamonds or a rich embroidered handkerchief. These were all Turkish clothes described by Lady Mary and she always liked to be in her Turkish habit. Yasmak was the name of the veil worn by Turkish women and also by Lady Mary herself during her visit Turkey.

h) Entertainment:

As to pleasures of Turks, they all entertain themselves every evening with sitting on a carpet under fruit trees and drinking coffee, not with walking. The princesses and great ladies spend their time at their looms embroidering veils and robes, surrounded by their numerous maids, and this manner is likened to the same manner which Andromache and Helen described in Greek mythology. Even the description of the belt of Menelaus exactly

resembled those that were worn by the great men in the seraglio. The snowy veil that Helen throws over her face was still fashionable among the Turkish women at that time, Lady Mary sees their manner of dancing as the same Diana was sung to had danced on the banks by Eurotas (now Iri in Laconia). Thus she makes a connection between Turkish customs and those in Greek mythology. She describes their manner of dancing in her letter XXXI : "The great Lady still leads the dance and is followed by a troop of young girls who imitate her steps and, if she sings, make up the chorus. The tunes are extreme gay and lively, yet with something in them wonderful soft. The steps are varied according to the pleasure of her that leads the dance, but always in exact time, an infinitely more agreeable than any of our dances, at least in my opinion". When she visited the beautiful Fatima, she was impressed by the dancing of Fatima's fair maids. This dance was very different from what she had seen before. These maids began to play and dance with a sign of their Lady, and Lady Mary admired of their dancing and natural voices. Before she came to Turkey, she knew that Turks had no music, but after she had seen their manner of dancing and playing. She didn't forbear saying "Nothing could be more artful or more proper to raise certain ideas; the tunes so soft, the motions so languishing". Letter XXXIV. She described our music as extremely pathetic as well.

i) Turkish Cuisine:

During her stay in Turkey. Lady Mary also liked our cookery very much. She says that sauces are strongly flavoured and Turks use a great deal of rich spice. She praises our cookery saying: "I am very much inclined to believe an Indian that had never tasted of either, would prefer their cookery to ours". Letter XXXIV.

j) Religion And Drinking:

Ahmed Bey gave her some information about our religion (Mohammedism) and morals as well. She sees Islam like christianity divided into many setc such as Zeidi, Kudi, Jabari, etc. The most interesting thing, Lady Mary reflected in her letters was

Achmed Bey's drinking wine, because this was a great sin according to Islam, but Ahmed Bey explained it to her saying that all the creatures of god were good and designed for the use of man, in other words, he means that when a person wants to drink wine, he must know how to use it with moderation, if not, he must not drink, because he many cause many disoiders in society. However, Ahmed Bey never drank it in public, because of scandal.

k) Religion And Women:

Lady Mary mentions about Mohammed saying "He was too much a gentleman and loved the fair sex too well to use them so barbarously. On the contrary he promises a very fine paradise to Turkish women. He says indeed that this paradise will be a separate place from that of their husband. "Letter XL. However, Mohammed requires of women some virtues. These are not to live in such a manner as to become useless to the world, but to employ themselves as much as possible in making little musulmans, in other words, women should produce children as much as possible. The virgins who die as virgins and the windows who marry not again, dying in mortal sin, are excluded out of paradise. There were some other notions about our religion which Lady Mary observed. One of them was that god has not ordered them to govern or reform the world but he has entrusted them with an office which is not less honourable, even that of multiplying the human race. Of course this notion is not accepted by many Turkish women today, because I think it's a very odd idea that a women can't govern or reform the world. However, the Turkish women were respected to the number of children they produced. They had a notion that whenever a woman leaves off bringing children, this is because she is too old for that business. To be married and not friutful was a great shame of women at that time. Lady Mary expresses this belief in her letter XXXIX ironically saying: "it is more despicable to be married and not friutful than it is with us to be friutful before marriage". She also makes a comparison between our religion and her own religion saying: "What will become your saint Catherines, your saint Theresas, your

saint claras and the whole bead roll of your holly virgins and windows, who, if they are able to judged by this system of virtue will be found to have been infamous creatures that passed their whole lives in a most abonimable libertinesm.' Letter XL . from all these obseruation we can easily understand that religion had great effect on the Turkish people and their way of life. Now I'll mention two other particularities of our religion that Lady Mary pointed out. The first one was that when a man has divorced his wife in the most solemn manner he cantake her again upon no other terms than pertnitting another man to pass a night with her, and the other point was that any woman that dies unmarried was looked upon to die in a state of reprobation and the reason for this belief was that the and of the creation of women is to increase and multiply, that is, to produce children as much as possible. All these seem to me so add that I cannot believe it is our religion. I find all these virtues very superstitious and extraordinary, because I believe that God does not mak a seperation between women and men, so women can also gevern and reform the world. Lady Mary sees the religion of the Arnounts as the most particular, because these people were living between both Christians and Mohammedans, in other words, they were going to the mosque on Fridays and to the church on Sundays. They were wnable to judge which religion is best, but of course they were doing the best, in my opinion.

1) Language:

Lady Mary claimed that the 'sublime' style Arabs employed for poetry was the language of scripture. She describes our phrases saying: "a style proper for poetry, and which is exact scripture style". Letter XXXI. She likened the copy of the verses that Ibrahim pasha had made for the young princess, his contracted wife, the eldest daughter of Sultan Achmed III, to the song of solomon (Book of the old Testament) which was also addressed to a royal bride. She found our poerty so exquisite that she copied out verses to send Pope. She was interested in learning Turkish language very much, and says ironically "I am in great danger of

losing my English". Then from reading some of her letter I have come to the conclusion that she was impressed by our great passion expressed in our poems as well, because she often describes our love expressions saying they are very passionately and lively. In her letter XXXI. She says "neither do I think our English proper to such violence of passion, which is very seldom felt amongst us". Here is an example of love poem translated into English by Lady Mary. Stanza IV (Turkish verses addressed to the Sultana) The heavens relenting hear my piercing cries, I loathe the light and sleep forsakes my eyes; Turn thee, Sultana, are thy lover dies. Sinking to earth, I sigh the last adieu. Call me, my goddess, and my life renew. My queen I my angell my fond heart's desire, I rave, my bosom burns with heav'nly fire, Pity that passion which thy charms inspire. Lady Mary wrote it with she style of English poetry. As seen in this stanza, there is a great passion for love expressions, but it is understood that the Europeans lacks of that passion while the Turkish people having it violently in the depths of their heart. We can also understand that the Turks were firmly related to each other words, they love each other deeply, and our family ties were very strong. For that reason, many of our songs are painful, and we reflect this great passion in our poems or songs violently. Lady Mary seems to be so pleased with these love poems that she translated them into English and sent them to her friends in Europe where this great passion was rarely felt amongst the citizens.

m) Buildings: Monuments, House, Mosques

Lady Mary reflected the charming scenes of places which she visited, and monuments. There was certainly the charm of the new landscape, the splendid views of the Golden Horn from her palace in Pera, the gardens by the river in Adriannople (Edirne) that she likened to scenes from Horace and Theoritus, and the noble architecture of Constantineple (İstanbul). She describes the houses where people lived at that time. Turkish houses were generally built of wood which was the cause of many inconveniences, and they were known the most miserable pieces of building in the world, but

she didn't believe it was true, on the contrary she mostly praises the furnishings of those houses. In her letter XXXIII she expresses her views on the Turkish cushions by saying: "These seats are so convenient and easy that I believe I shall never endure chairs as long as I live". Every house was at the Grand signor's disposal and there was the oppression of the government on people. For that reason they built a house just in order to live in it, in other words, they couldn't make a great expense on their houses. Lady Marie described them in detail. Every house was divided into two distinct parts joined together by a narrow passage. The rooms were all covered with Persian carpet and the ceiling was built of wood as well. She praised commodities in the rooms saying: "Nothing can look more gay and splendid." What pleased her best was the fashion of having marble fountains in the lower part of the room. These fountains were very magnificent. Each house had a bagnio paved with marble basins and cocks of water. The women's apartments were always forbidden ground, because they were always built backward and had no other prospect than the gardens enclosed with very high walls. They had a pleasing view with high trees and the ladies spent most of their time listening the music and embroidering. In the public gardens there were public kiosks where people go and drink their coffee, sherbet, etc. The public hans or inns where poor artificers were lodged gratis were extremely magnificent. Lady Mary praised these foundations saying: "I own I think these foundations a more reasonable piece of charity than the founding of convents". Letter XXXIII. She also says about the public buildings: "The exchanges are all noble buildings", and "The markets are most of them handsome squares, and admirably well provided, perhaps better than in any other part of the world". She was really impressed with the noble architecture of these buildings. As to mosques, Lady Mary visited some mosques in Turkey and described them in detail. She says about the mosque of Sultan SelimI: "I thought it the noblest building I ever saw". Letter XXXV. She found more to please her in St. Sophia than in St. Paul's. She

mentions St. Sophia as the most remarkable structure. Then she says about the mosque of Valide: "I think, the most beautiful structure I ever saw". There was five or six thousand mosques in İstanbul, and Lady Mary admired the noble architecture of them very much. İstanbul had the most beautiful prospects of the world in it. Lady Mary visited the Belgrade Village and likened it to the Elgsian fields in Greek Mythology. To her Constantinople was the ancient Byzantium so it was a noble place, that is, it was capital of christian civilization as well. The architecture of İstanbul was very noble with its mosaics. She says about the Seraglio: "I believe there is no christian king's palace half so large". She means that it looked very magnificent and large. Anyway she seems to be so much pleased to see İstanbul and its solemn landscape which was very fascinating.

II- NEGATIVE REMARKS:

a) *Turkish Army System:*

Lady Mary made some negative remarks on Turks though she mostly praised them. She calls the janissaries as the inscilent soldiers, because they forced the peasant to leave their houses and villages. The peasant wore a prey to the janissaries, and these insolent soldiers had the unlimited power the Empire. Lady Mary says about them: "I would have paid them(peasants) the money out of my own pocket, with all my heart, but it would have been giving so much to the ago who would have taken it from them without remorse". Letter XXVI. This quotation shows clearly that the janissaries were very civel and remorseless. Lady Mary pointed out that the government was entirely in the hands of the army(the janissaries). The Grand Signor with all his absolute power as much a slave as any of his subjects trembled at a janissary's frown. When a minister displeased the people in three hours time he was dragged even from his master's arms, they cut off his hands, head and feet, and threw them before the palace gate with all the respect in the world, while the Sultan sat trembling in his apartment, dare neither defend nor revenge his favourite. This event is a good example of their unlimited power in the Empire. Lady Mary related the reason

for their cruelty to the natural corruption of a military government, because she knew that our religion would not allow them to do so bad things. She says ironically: "in Asia any man that is rich is forced to enroll himself a janissary to secure his estate". Letter XXIX.

b) Murder:

Murder was never pursued by the King's officers as in England, and very little enquiry was made about murderers. It was the business of next relations to revenge dead people. Lady Mary disliked this tradition, When she saw a women murdered by someone in the street, and she was shocked by this scene which was kept as a secret.

c) Living Conditions:

The other negative remark was that most families had their houses burnt down once or twice. This was because of extraordinary way of warming themselves using a certain machine called a 'tandır' which was made only of wood. After putting into it hot ashes, they slept and kicked down the tandır and then the hot ashes commonly set the house on fire. Thus people lost their houses. This shows that the Turkish people lived in a dangerous situation not taking care of the fire such things still happen today. As in traffic accidents, many people die because of their extraordinary way of warming themselves. Lady Mary says: "There was five hundred houses burnt in this manner about a fortnight ago". Letter XXXIX. This is a very bad habit of Turkish people and we should give up such dangerous habits immediately.

CONCLUSION:

As a result, Lady Mary lived about a full year in Turkey and she liked living there very much. Even she compared her life in Turkey with that in England saying: "I live in a more agreeable variety than you do, that Monday setting of partridges, Tuesday reading English, Wednesday studying the Turkish language, Thursday classical authors, Friday spent in writing, Saturday at my needle and Sunday admitting of visits and hearing music, is a better

way of disposing the week than Monday at Drawing Room, Tuesday Lady Mohun's Wednesday the opera, Thursday the play, Friday Mrs. Chetwynd's, etc.". Letter XXXVII. As you see she prefer spending a week in Turkey to that in England. I must thank Lady Mary for her heartfelt and peaceful praises about Turks, because she revealed the real faces of the Turkish people referring to the aspects which were known wrongly. Even she didn't forbear pointing out the aspects the Turkish people exceed the Europeans and the British. She ends her visit Turkey sayings: "but I allow you to laugh at me for the sensual declaration that I had rather be a rich effendi with all his ignorance than Sir Isaac Newton with all his knowledge".

There can't be any other words that express her real feelings better than these. What interested her best was the present pleasure she took in Turkey, not just knowledge or wordly achievement, because she liked Turkey's pursuit of present pleasure above that of knowledge or wordly achievement. Once more it is understood from her lines that the Turkish people with their customs, traditions, hospitality, warmth and morals etc. made her a great admirer of them. The new landscape and monuments of Turkey charmed her deeply as well. It must be the most honourable thing to hear from her, in many cases, the Turkish people were superior to the Europeans and the British though she was an English Lady.

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