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THE DIFFERENCES AND SIMILARITIES BETWEEN TWO ENGLISH TRAVELLERS; FRED BURNABY AND SIR JOHN MANDEVILLE

ABSTRACT

This study consists of two parts. The first part is about Fred Burnaby who was a well-known English officer and traveller. He travelled to many countries as well as Anatolia. The main reason why he visited Anatolia was that he had heard some rumours claiming that Turks were impaling Christians in Anatolia and he wanted to do something about it. Therefore, he decided to travel to Anatolia to see whether those rumours were true. In the first part of the study, his opinions about Anatolia, Turks and Minorities as well as such motives as climate, accommodation, education and route are dealt with. Through the second part, another traveller, Sir John Mandeville takes place. Mandeville, like Fred Burnaby, was also a conservative Christian; he was an English Knight. He also travelled not only to Anatolia but to many other countries as well. His main aim was to follow a route through Anatolia to go to Jerusalem, the Christian Holy Land, and visit this city. He did so and while going to Jerusalem, he travelled through Asia Minor, and thus he wrote about Anatolia, Turks and Minorities.

Keywords: Traveller, Travel Records, Asia Minor, Anatolia, Anatolian People

İKİ İNGİLİZ SEYYAHI OLAN FRED BURNABY VE SIR JOHN MANDEVILLE ARASINDAKİ FARKLILIKLAR VE BENZERLİKLER

ÖZET

Bu çalışma iki bölümden oluşmaktadır. Birinci bölüm bir İngiliz subayı ve seyyahı olan Fred Burnaby ile ilgilidir. Burnaby, Anadolu'nun yanı sıra birçok farklı ülkeye seyahatlerde bulunmuştur. Anadolu havzasını ziyaret etmesindeki en önemli sebep ise, buradaki Hıristiyanların Türkler tarafından kaziğe geçirildiğini duymuş olmasıydı. Bu nedenle, bu söylentilerin gerçek olup olmadığını gözleri ile görmek için Anadolu'ya gitmek istemişti. Burnaby'nin Anadolu, Türkler ve Azınlıklar ile ilgili görüşlerine ve diğer motiflere (iklim, konaklama, eğitim ve rota) ilk bölümde değinilmiştir. İkinci kısımda ise diğer bir İngiliz seyyahı olan Sir John Mandeville ile ilgili bilgiler yer almaktadır. Mandeville de oldukça muhafazakâr bir Hıristiyan İngiliz Şövalyesiydi. O'da Anadolu'nun yanı sıra diğer ülkelere de çeşitli seyahatlerde bulunmuştu. Mandeville'nin amacı ise Hıristiyanların kutsal toprak olarak adlandırdıkları Kudüs'e gidip orayı ziyaret etmektir. Seyahati esnasında Asya bölgesinden geçmiş ve Anadolu, Türkler ve azınlıklar hakkında çeşitli görüşler belirtmiştir.

Anahtar Kelimeler: Seyyah, Seyahatname Kayıtları, Asya Havzası, Anadolu, Anadolu İnsanı



1. INTRODUCTION (GİRİŞ)

First of all, it is important to give the definition of travel records. What do they mean? Travel records may be considered as kinds of articles. Travel records have historical and sociological as well as literary value. Due to the fact that they reflect the physical, economical, educational and historical traditions of a region, they are known as reference works for the next generations. This study is also about travels and travellers' lives.

Some people adopted travelling as a type of living. Travels were made in various ways in the history of the world, for example; some travellers preferred to travel by sea and some did by land and some did by air (balloons). The travellers that are mentioned in this study, Mandeville and Burnaby, used both sea and land ways. Mandeville mostly used the sea route through his travels whereas Burnaby preferred the land route, especially through Anatolia. Taking into consideration travel routes followed by Burnaby and Mandeville, travelling by sea was faster and safer than travelling on horse back; however, the situation changed according to the climatic circumstances. If a traveller reported them, then he was accepted as a liar. Many people travelled and after their travels, they wrote travel books. Some of them caught the popularity and some of them not. Maybe this interest differs from period to period.

In Medieval ages, the main ideas were lust and lore-pleasure and instruction or, in other words, they were the Medieval Picture of the world, as of literature, was polysemous, carrying many meanings (Moseley, 1983:14). Finally, it may be said that most of the travellers in the history helped people to become aware of differences such as those between western and eastern values. With their help, people may easily become aware of the world beyond theirs.

2. RESEARCH SIGNIFICANCE (ÇALIŞMANIN ÖNEMİ)

Travels which were made so far have provided a moral and political perspective for all people, besides Anatolian people. People's assumptions about politics, law, virtue and religion were changing either negatively or vice versa. Travels were made for various aims. For instance, both of the travellers in this study had different motives in conducting their travels such as education, religion, society and e.t.c. Therefore, they are important in people's lives deeply.

3. FRED BURNABY

Fred Burnaby was born in England in 1842. He attended Howard College which was one of the most famous colleges in England. When he was 16, he joined the army as a cavalryman. In 1881, he became the regiment commander (Mahiroğulları, 2001:101). During his annual leave (vacation), he went to the war regions as a journalist of various newspapers. In 1876, he visited the city of Khiva in Turkistan. He wrote his memories in "A Ride to Khiva". In 1885, he was killed with a spear in the Sudan (Mahiroğulları, 2001:102).

"On Horseback through Asia Minor" which was a work of him was written in London in 1877 and it contains an account of journey in Anatolia. It tackles with Anatolia and its structure. It was the autumn of 1876 when Burnaby had already begun thinking about the place where he would spend the annual leave. He wanted to visit new places, but he did not decide where to go. At that time, there was a great deal of excitement in England; the news of some terrible massacres in Bulgaria had thoroughly aroused the public (Hall, 1877: VIII). The indignation against the perpetrators of those awful crimes became



still more violent, when it was remembered that the Turkish Government repudiated its loans.

Two letters appeared in the columns of the leading journal signed by gentlemen belonging to the Church of England, saying that they had seen Christians impaled by the Turks. Pamphlets had been written and speeches had been made in which the subjects of the Sultan had been held up to universal execration (Hall, 1877:X). Several distinguished Russians, who happened at that time to be in England, had thrown oil on the flames which had been kindled.

Regimental duty had detained Burnaby in England during the summer. He decided to travel in winter and experienced the cold of the Kirghiz steppes in December and January, 1876, and had the opinion that the clothes which would keep a man alive in the deserts of Tartary, would more than protect him against the climate of Anatolia. For shooting purposes, he determined to take a little single Express rifle, made by Henry, and a no: twelve smoothbores. A small stock of medicines had been put in his saddle-bags in the event of any illness on the road. His arrangements were completed. He was ready to start (Hall, 1877:X-XI).

Burnaby met a lot of different races during his journey in Anatolia. Some of them were Turks, Armenians, Greeks, Turcoman, Caucasians, Kurds and Persians (Hall, 1877:VI). They all had different and colourful traditions. And also they all showed their great hospitality to Burnaby. They all had different thoughts about the events and topics of that time. Burnaby listened to them and analyzed their explanations. The impression formed in his own mind as to the probable result of the war between Russia and Turkey was decidedly unfavourable to the latter power. During that time, the soldiers of Islam had willingly withstood their enemies.

Burnaby and his servant Radford arrived at a khan or resting-place for travellers in Anatolia. On the first day, he found himself in a large, low room. Then as his eyes accustomed to the dense atmosphere, Burnaby discovered that almost all the available space was filled with soldiery. On one side of the room, there was a succession of broad wooden shelves, ascending towards the roof, those too was tenanted (Hall, 1877:61-62).

Next day, Burnaby stayed at a khan in Maltape. During this time, he learnt that the proprietor of the establishment was a Greek. He didn't like the man and also his behaviours. "He was a dirty-looking little fellow" he said (Hall, 1877:63). The Greek man was very unkind and did not show any hospitality. He asked something in Lingua Franca that undefined mixture of Italian, French, Greek, and Spanish, which was spoken throughout the Mediterranean (Hall, 1877:64).

The next day, they came near Izmit, the Nicomedia of ancient history. Burnaby was met at the entrance of the town by a zaptieh, or gendarme. Going before them, the officer led the way to a house kept by a Greek. There, he found two clean rooms furnished in the European fashion. They stayed there for the night (Hall, 1877:92-93). While they were nearing Izmit, the Nicomedia of ancient history, they rode in the direction of Sapanca for two hours. The track was much worse than the previous ones. In many places, there was quite four feet of mud. It reached their horses' girths. The roads were so muddy. It was too difficult to go on (Hall, 1877:70). The scenery improved as they were approaching Sapanca. The flat country that previously traversed was giving way to rising mountains. They bounded their view towards the west. There was a wide lake. It was lying like a mirror almost at their feet. Many coloured grasses and shrubs was clothing the slopes which lead down to the limpid water.



In one evening, Burnaby was called upon by an Armenian Bishop. He was living in a quaint, old fashioned house in the Christian quarter of the town. Turks and Armenians inhabited in different districts in Izmit, as in many other Turkish cities. Some of the Armenians said that the Turkish Government was not so bad. They liked the police department, especially the chief of them in Izmit. The Christians, dwelling there said that the chief of the police was a capital fellow (Hall, 1877:75-76).

The following day, they came to the village of Sekili which was made up with twenty mud hovels. Their accommodation for the night had not been of a luxurious kind. But after a long and tiring march, a man speedily was reconciling himself to circumstances. Then they came to Yozgat. "At Yozgat, an Armenian asked me to take up my quarters in his house. I had been lodged beneath a Turkish roof at Ankara, and was curious to see the difference between the Christian and Muslim mode of living." (Hall, 1877:181).

Later on in another day in Yozgat, Burnaby mounted his horse, and accompanied the engineer (Vankovitch) and his wife to the outskirts of the town. There on the hill, there was a vast natural basin formed by a circular chain of steep heights. Yozgat, which was built on the side of a hill and with its houses towering above the plain, was looking down upon the enormous arena. An immense crowd was assembled. They were going to play djerrid (Hall, 1877:213).

There was one peculiarity about the Armenians and Greeks in Yozgat which attracted the attention of travellers, and it was that many of them could not write their own language, although they employed its characters (Hall, 1877:212). Their conversation was almost invariably in Turkish. Both Armenians and Greeks would write in Turkish, but with the Armenian or Greek letters. The schools, which were encouraged by the Mohammedans authorities, were improving the Christians in that respect. The present generation of children could, most of them, speak, as well as write, in the language of their ancestors. Actually, Burnaby got shocked when he saw that the Christians there could not speak their mother tongue, but only Turkish. And he also observed that Muslims did not hinder them, but on the contrary, they encouraged them to speak and write their own languages (Hall, 1877:213). In one of them they had found two hundred girls who, for Turkey, had been receiving a fair education. Most of them could read and write. A class for learning embroidery was well attended; some of the elder girls' work being very neatly finished. There had been two Mohammedans' children in a sewing class. He had been informed that many of the Mohammedans had expressed a wish to send their children to the school (Hall, 1877:208).

Next morning, they began to ride on and at last arrived in Tokat. A Circassian man, called Osman Bey invited him to his house and Burnaby accepted that offer. He proposed that he should accompany him to his house, drink tea there, and be introduced to his relatives (Hall, 1877:246). Then they arrived at a white-washed house. A solid wooden door, absolutely possessing a knocker - an article of luxury not known in Tokat, save to the richer inhabitants, given admission to a small courtyard. That, in its turn, led to the apartments reserved for Osman Bey and the members of his family (Hall, 1877:247).

They left Tokat and took their way to Sivas. They rode through an undulating country, in the direction of Sivas. The track was firm and good; there was an abundant supply of water throughout the district, numerous flocks and herds was grazing by the side of the path. Then the country became more mountainous (Hall, 1877:225). It reminded him a good deal of the Saxon Switzerland, the scenery being very picturesque as their path wound round some wooded slopes. They



were in a country abounding with pine forests. The telegraph-wire to Sivas was stretched not far from their track. Many saw-mills, turned by the mountain streams, showed where the telegraph-posts were made; they were then dragged by oxen to their destination (Hall, 1877:226).

And finally, they arrived in Sivas which was the key to the Peninsula on the Asiatic side. Burnaby met İzzet Pasha, the governor of Sivas, and he said that Burnaby would pass by Erzincan where he had some property, and the Pasha offered him to stay in his house. And he continued, "No, thanks. It will be doing me an honour, and I have written for rooms to be prepared. I shall send some zaptiehs with you, too." (Hall, 1877:299). After the Ottoman-Russian War, too many people migrated from Kars to inner parts of Anatolia. The Turkish government established immigrant commissions in towns and cities to make them settle. One of these towns was Zara, a county of Sivas. (Mahiroğulları, Adnan, 1996:40). There was a lot of Armenians in that city. Because of the justice system in Sivas, it was clear that the Armenians did not love their Pasha.

Burnaby met people of many different races: Turks, Armenians, Greeks, Turkomans, Circassians, Kurds, and Persians. They almost invariably received him very hospitably. The remarks which were made by the Mohammedans about the Christians, and by the Armenians about the Turks and Russians, sometimes interested him. From Sivas, he travelled to the other cities such as Erzincan, Erzurum, Kars, Ardahan and Batum and lastly from there he got on a ship and took the way to England. (İstanbul, İzmit, Ankara, Yozgat, Tokat, Sivas, Erzincan, Erzurum, Kars, Ardahan, Batum)



The route of BURNABY (Burnaby'nin Rotası)
(Taşkent, 1999)

4. SIR JOHN MANDEVILLE

There is no conclusive evidence to prove any theory of who Mandeville was; he is said to be an English knight who travelled from 1322 to 1356 (1332 to 1366 in some versions) during which time he served with the Sultan of Egypt and the Great Khan (Moseley, 1983:10). He was born in England in the town of ST Albans. He may indeed have been one of the knights of Black Notley in Essex, but the evidence is again inconclusive. How far he travelled (if at all) is a similar question. The Post-Renaissance view of Mandeville is to see him as the archetypal 'lying traveller' (Moseley, 1983:11). Mandeville used elements of both the language and form (Moseley, 1983:14).



The Travels first began to circulate in Europe between 1356 and 1366. Everyone knows that Mandeville's Travels is a pastiche of fact (Donald, 1971:1-17). It was originally written in French (quite possibly in the Anglo - Norman still current in English court circles), by 1400 some version of the book was available in every major European language; by 1500, the number of MS (Mandeville's Stories) was vast - including versions in Czech, Danish, Dutch and Irish and some three hundred have survived (Moseley, 1983:9).

The history is extremely complicated; briefly, the travels are divided into two broad groups, a Continental and an insular version. The latter - circulating, so far as one can see, mainly in England and mainly preserved in British libraries (Bennett, 1954). When Leonardo da Vinci moved from Milan in 1499, the inventory of his books included a number on natural history, the sphere, and the heavens-indicators of some of that unparalleled mind (Moseley, 1983:10). But of the multitude of travel accounts that Leonardo could have had, in or from the new printing press, there is only the one: Mandeville's Travels. At about the same time, Columbus was perusing Mandeville for information on China preparatory to his voyage (Moseley, 1983:10).

Clearly, for Mandeville the journey itself was almost as important as the destination (Atiya, 1965). Mandeville was embarking on a devotional guide, a manual of the pilgrim voyage to the Holy Land, like many other people did before. Mandeville was dealing with the Holy Land or the Saints of the Church and their miracles (Moseley, 1983:22). He was a very religious man who wanted to compare the East and the West. In fact, his main aim was to go and see the Holy Land Jerusalem, in other words, make a kind of pilgrimage since he was so much interested in the Holy Land. According to Mandeville, the Holy Land was the most worthy land and mistress over all others. The Holy Land was blessed and hallowed and consecrated by the precious blood of their Lord, Jesus Christ. Because of this, he said that the Holy Land was the place that was promised to them as heritage. He wanted to prepare a guidebook for those who desired and intended to visit the holy city of Jerusalem and the holy places around it. Mandeville's **Travels** was internationally popular in the fourteenth and fifteenth centuries: it influenced contemporary writers like Chaucer and the *Gawain*-poet, and Columbus, among other explorers, turned to it for advice before making his ocean voyages (Zacher, 1976).

He travelled from 1322 to 1356 (1332 to 1366 in some other versions) during which time he served with the Sultan and the Great Khan. "I, Sir John Mandeville, passed the sea, the year of our Lord Jesus Christ in 1332, on Michaelmas Day and since have been a long time overseas, and have seen and gone through many kingdoms, lands, provinces and isles" (Moseley, 1983:10). He said that although he was unworthy, he had been on many honourable journeys, and many honourable deeds of arms with worthy men. He also said that he had compiled Travels and written it in the year of their Lord Jesus Christ in 1366. At last, he went to Rome to show his book to their Holy Father, the Pope (Moseley, 1983:12).

He said that he and his companions had lived with the Great Khan for sixteen months as soldiers against the King of Marzi, for they were at war when they were there (Moseley, 1983:144). When they finished eating, they wiped their hands on the skirts of their robe. They only ate once a day. This type of behaviour took the notice of him and his companions.

Sir John Mandeville said that he had seen and gone through many kingdoms, lands, provinces and isles such as; Turkye (Turkey), Ermony (Armenia), the Lesser and the Greater Tartary, Perse (Persia), Sirie (Syria), Araby (Arabia), Egipte (Egypt) the Upper and the Lower Liby



(Libya), Caldee (Chaldea), and a great part of Ethiopie (Ethiopia), Amazon, a great part of Inde (India) and through many other isles that were about India (Moseley, 1983:44).

He visited the city of Constantinople which was once called Bethsamoron (Byzantium) where the Emperor of Greece usually dwelt. There was the best and most beautiful church in the world, of Saint Sophia (Haghia Sophia Mosque now). In front of that church, there was a statue of Justinian the Emperor, well gilded over; it was made sitting, crowned, on a horse. That statue used to hold in its hand a round apple of gold; but it was long since fallen out of the hand (Moseley, 1974:46). And it was said there that the fall of the apple was a token that the Emperor had lost a great part of his lordship. For he used to be Emperor of Romany (Romania), of Greece, of Asia Minor, of Surry (Syria), of the land of Judee (Judea), in which was Jerusalem, of the land of Egypt, of Persia and Arabia; but he had lost all, except Greece, and that land only he held. Men wanted many a time to put the apple back in the statue's hand, but it would not remain there. That apple was signifying the lordship that he had over the entire world. The other hand it held lifted up against the west, as a sign of menace to evildoers. That statue was standing on a pillar of marble (Moseley, 1983:46).

Mandeville treated the Greeks, the Muslims, the Jacobites and the Bragmans as interesting and honourable and worthy of sympathetic respect, not merely as sticks to beat European complacency with. He described their rites neutrally, supported their doctrine of confession with a goodly array of biblical texts (Moseley, 1983:70-77-111-112).

Mandeville saw a variety of religions and introduced along discussion of the philosophical and cult difference between an image (simularce) and an idol. It was conducted resourcefully and intelligently, and that allowed him to place the worship of the ox, and human sacrifice. His implication was that intention to worship was more important than any failing in cultus. The crucial idea that men behaved rationally according to their lights was the key to understanding how Mandeville treated all other strange societies (Moseley, 1983:70-77-111-112).

Mandeville described the route by land as that anyone who wanted to go to Jerusalem first should cross the sea to Greece; from there to Constantinople by land. Then, they should go by land to Ruffynell where there was a good strong castle; then to Pulueral (Bafra) and the castle of Sinople (Sinop), and then to Capodoce (Cappadocia) which was a great county, with many high mountains (Moseley, 1983:45-46).

Then to Turkey to the part of Chiutok and to the city of Nicaea. Then men would pass through the hills of Nairmount, the vales of Nailbrins, the town of Duman, and Stancan (Konya) and so to Antioch (Antakya) the lesser which was on the River Heracklea. Alternatively, there was another different way that would go through the plains of Romany bordering the Roman Sea. There was a fine city in the mountains called Toursout (Tarsus) and also the cities of Longemaath Assere (Adana) and Marmistre (Mersin) (Moseley, 1983:45-46). After these cities, Marioch (Marash) was appearing and then Artoise (Artak). Men should walk near a lot of rivers, mountains and valleys. Then they should arrive in the city of Perice (Philomelium), where there were hot springs and baths. From there, they should go to Ferne (Ilgun). At last, they should reach Antioch the Greater. From Antioch, there was a city called Lacuth (Latakia), then to Gebel (Gebal) and Tortouse (Tortosa). From there, they should go to Tripoli by sea or else by land through the mountain passes. From Tripoli, men would go to Acre, from there, there were two ways to Jerusalem, one to the left and the



other to the right (Moseley, 1983:45-46). The left hand route would take them by Damascus and the River Jordan. The right hand route would take them by Maryn (the sea shore) and through the land of Flagramy, and close to the mountains to the city of Haifa which some men called the castle of Pilgrims. Then to Jerusalem was a three days' journey, during which men went through Caesarea Philippi, then to Jafta, Ramleh, the castle of Emmans and so to Jerusalem (Moseley, 1983:45-46-47).

He talked about many ways, both by sea and by land depending on different countries. He described the routes which led to Jerusalem, especially. He also described the way from Constantinople to the Holy Land by sea. First they should go to the city which was called Nyke (Nicaea) and so through the Gate of Chivotat (Cibotus, Gemlik) and the mountain of Chivotot, which was very high; it was (one and a half leagues) from the city of Nicaea (Moseley, 1983:52-53). Then they should go by the arm of Saint George, and sailed in the Greek Sea. They should come to an island, called Silo (Chios). Then they would pass by the isle of Patmos. From Patmos, they would come to Ephesus, a fair city near the sea which is still occupied by Turks. From Ephesus, they would pass Patera and then Marc (Myra). They would pass to the isles of Grece (Crete). The next isle was Cophos (cos) and near it was Lango. From that island, they should travell to the isle of Rhodes which was once called Colos. After they stayed there, they should go across to the isle of Cyprus (Moseley, 1974:52-53).

On the way to Cyprus, men should pass by a place that was called the Gulf of Cathaly (Adalia). From Rhodes to Cyprus was nearly five hundred miles. The principal city of Cyprus was Famagost (Famagusta). It had the world's best harbour. And in Cyprus, there was another harbour at the city of Lymettes (Limassol). From Cyprus, they should come to the harbour of Tyre (Moseley, 1983:52-53-57). And eight miles from Tyre, the city of Saphon or Sarepte (Sürafend) was located. From there, they should pass to Sidon, a city of Beruch (Beint). And after three days' of journey from Beruch, there was the city of Sardyne (Saidenaya) and then the city of Damas (Damascus). And then they would pass Jopp (Joppa), Acon (Acre), they should come to the city of Palestine (Philistia), some people called that place; Gaza. From Gaza, they should go to the city of Gerare (Caesarea) and so to the Castle of Pilgrims, and then to Jaffa, and at last to Jerusalem (Moseley, 1983:52, 53). At last, Mandeville succeeded in what he really desired in his mind.

5. CONCLUSION (SONUÇ)

Travels have been serious attractions in the lives of people for ages. People have always desired to go and see new places and when they go there, they try to learn so many new things such as; culture, traditions and other features of people and region and other points of interest there. These interests may differ from person to person. Different aims appear during these travels. Some people travel just to see new places and people, and some for business and some of them to visit their relatives or friends.

The Travels is a witty and skilful creation which had a considerable influence on the concepts of the world in the late Middle Ages and Renaissance period, and was known to the great navigators and discoverers. It is also a clever and serious critical look at the European society of its own day. Europe was about to extend those times. The Travels was anthologised because it was authoritative; it was given new authority by being anthologised, and so it gets into the hands of men who over two centuries were responsible for the European discovery of the East and of America. The Travels was used as a source



in the outstanding Catalan Atlas of 1375 (Moseley, 1983:31). Abraham Cresques made this atlas for Peter III of Aragon, who was very interested indeed in reports of the East and Prester John. It incorporates the very latest geographical knowledge. The Travels again seems to have been used in the Andrea Bianco map of 1434. And the so-called Behaim globe made in Nuremberg in 1492-the earliest to have survived- quotes Mandeville wholesale, with great respect. Now this is crucial; these maps represent the picture of the world the explorers took with them and the basis on which their backers financed them (Moseley, 1983:31).

In short, we can say that everybody travels with different purposes. Mandeville travelled almost all over the world, and his main aim was to go and see the Holy Land and at last he did. Fred Burnaby also travelled so much. He came to Anatolia because of bad rumours but he saw that all of them were lies. He observed that none of the Christians were impaled by Turks; on the contrary, Christians and Mohammedans were getting on very well with each other.

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