

The Turk Travelogue: Kang Youwei's Journey to the Ottoman Empire

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Abstract

Kang Youwei is one of the most prominent intellectuals, reformers and politicians of 20th- century-China. After he was expatriated from China he traveled to numerous countries including the Ottoman Empire. Before he arrived in Istanbul, he was interested in the reform movements taking place in the Ottoman state and society. As a coincidence, he arrived at the capital right after the 1908 revolution and wrote a unique and detailed travelogue about his trip to the Ottoman Capital City. This article aims to examine Kang's perception of the empire and the events that took place.

Keywords

Kang Youwei, Ottoman Empire, China, Travelogue, Sino-Turkish Relations

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Introduction

Ottoman Empire and China are located on the two sides of the Asian Continent and the two were major power centers till the beginning of the 20th century. In many ways, these two historic powers shared many similarities and encountered the same challenges during and after the Western colonialism period. China, like the Ottoman Empire, since the first quarter of the 19th century, challenged the growing influence of Western Powers. Furthermore, just like in the Ottoman Empire, in China there were also emerging modernization movements. While these two empires attempted to withstand against the Western Powers, they were facing the indisputable supremacy of Western Powers in military and industrial fields, during which they moved into a new era of modernization of values in both material and spiritual terms (Wong 2008: 35-37).

Kang Youwei was an outstanding philosopher, politician and revolutionary of his time. He had also close ties with the Qing Emperor. After the military defeats and the increasing influence of the West, Kang was conscious of the urgency of modernization in Chinese state and society. Kang was closely scrutinizing modernization movements around the globe, examining them and writing reports about them to the Emperor. After the Coup D'état of Empress Ci Xi, he was expatriated and had to live abroad for sixteen years. (Zhang 2007:42). In his years abroad, he traveled to U.S., Canada and Europe, penned many travel notes about these countries. Perfectly in this period, he traveled to the Ottoman Capital Istanbul in 1908 (Kang 1995: 562).

Kang Youwei was one of the most distinguished Chinese philosophers, politicians and revolutionaries of his period. He had a close tie with the emperor Qing, and after the military defeat and the ousting of Empress Ci Xi, Kang traveled to the Canada, Europe, and the capital of the Ottoman Empire, Istanbul. He left us an account of his experiences in these foreign lands. His writing is a reflection of the political environment of the period. It was a time when the European imperial powers aimed to establish hegemony over China and the Ottoman Empire. Kang was well aware of the weakness and inferiority of China to stand the imperialistic project of expansion, and through his writing, he strove primarily to prescribe a cure for the ill of his native land. This paper aims to examine Kang's account of his observation

of Istanbul. The paper possibly for the first time presents his writing to an English audience, who lacks fluency in Chinese. By examining the writing of an Oriental observer, I seek to understand how Kang's religious and cultural outlook, and political thought contributed to his understanding of the Ottoman Empire in general and Istanbul in particular. This paper is going to analyze his perception and experience in the Ottoman capital during a time in which Western imperial powers aimed to establish hegemony over China and the Ottoman Empire.

Kang Youwei's Perception of Ottoman Empire:

Kang Youwei adopted an unusual name to describe the Ottoman Empire. Kang called the Ottoman Empire before 1923 "Tu Jue", which was the Chinese name for the Turks. (Dai 2000: 224). He furthermore named Istanbul as "Tu Jing", which means "Capital of Turks" (Kang 1995: 536).

"Tu Jue", which implies Turk or Göktürk, was first introduced in Tang Dynasty, according to the history record of that time, the Zhou Shu. The name "Tu Jue" Turk was also pronounced in Bei Shi, Sui Shu, Tong Dian, Jiu Tang Shu, Xin Tang Shu, Tai Ping Xiang Yu Ji, Wen Xian Tong Kao, Si Yi Kao, Tong Zhi I Bei Guo in addition to Tang Hui Yao (Xue 1992:1). As for the Ottoman name, it first appeared in the Song Dynasty era. In Song Dynasty Historical documents, the Ottoman Empire was called "Lu Mei", Yuan Dynasty was described as "Lu Mu" and the Ming Dynasty was named as "Lu Mi" or "Lu Mi Guo". These names all come from the Chinese pronunciations of the word "Rum" or "Roma", which leads to the Roman Empire. "Rum" or "Diyar-ı Rum" was also generally applied by Ottomans to determine their areas (Ma 2007:70).

Kang Youwei was one of the leading Chinese scholars who lived in the 19th century and settled Ottoman Empire as the "Tu Jue" "The Göktürk" or "Turk Empire". For this reason, in terms of defining and representing the Ottoman Empire, his views are unique. Ever since the beginning of the 19th century, the Ottoman Empire's name has been extensively accepted as "Tu Er Qi" in Chinese Language, which means "Turkey". Also at this moment the official name of Turkey in Chinese is yet the same. In a geography book published in 1848 named "Ying Huan Zhi Lue" there remained ten names used for the Ottoman Empire (Xu 1848: 447). Kang, applying the word

“Tu Jue”, which was accepted in Tang Dynasty period for Turks, was not a coincidence. Kang viewed the Ottoman Empire as the heir of the “Tu Jue” Göktürk Empire. In a report he wrote for the Emperor called “The Decline of Turks”, he made notable comments about the decline of the Ottoman Empire. Kang emphasized that the Turks and the Chinese had common ancestors according to Chinese ancient records. “Turks ancestors’ are from the Xiong Nu’s (Hun), Yin Dynasty and Chun Wei, we do have common roots” (Tang 1981: 298) Kang believed that the Turks and the Chinese come from related roots. After that Kang summarized the time from Göktürk Empire to the Ottoman Empire as follows:

Sui and Tang Dynasty era (Turks) controlled areas of thousands of Li (half a kilometer) in the north (North China), before the Mongolians conquered the Central Asia. After being defeated by Qi Dan’s they were called the West Göktürk (Xi Tu Jue), and after being defeated by the Mongolians’ Timur, they came to Turkey. They attacked the East Rome and they settled in their great capital Constantinople. At the time, they (Turks) became a vast Empire, to the north they reached Russia, to the east to Persia, South Africa, in the central Greece and Europe they captured Black Sea including Romania, and they were dominant in Indian Ocean, they controlled all borders of ancient Roman Empire and East Europe. Middle of the Ming Dynasty period Suleiman the Sultan with his cavalry conquered all Europe. They seized the gates of Vienne. Though due the heavy rain and the united armies of Europe, they could not be successful, otherwise they were about to swallow all of Europe. Turks ever frightened the following centuries Europeans. Nevertheless in three centuries Europeans succeeded to find new techniques, Columbus arrived the American Continent, they reached brand new knowledge, after the Renaissance of Italy, Protestantism arose, with the new materialist ideas of Descartes (in Chinese called Miao Ka Er) they created new arts and products. Turks - with the cannon and gunpowder they have taken from the Mongolians - had pummeled Europeans and caused the end of the feudalism in Europe existed for a long time, kings (of Europe) became more influential, revolutions taken place and each nation formulated its own constitution. (Tang 1981: 298)

The Turk Travelogue

On 27th July 1908 Kang arrived in the Ottoman capital Istanbul from Romania via the Black Sea. He described the Ottoman Capital Istanbul as the “Capital City of Turks” (Fidan 2013: 12). He compared Istanbul with Rome, Paris, London, Vienna and Berlin, and he described Istanbul as the most beautiful city in the globe. He praised the founder of the city, Constantine, who built such a place combining Asia and Europe, and it is him that designated the city as his capital. In his travelogue, Kang revealed his unique view of many aspects of the Ottoman Capital and the life in it. The sections regarding various issues below are obtained from the travelogue to portray a panorama of early 20th century Istanbul from the eyes of Kang Youwei.

The City of Istanbul

Here controls the two seas, its geography is paramount and tremendous, in wintertimes and summertimes it has a moderate climate, certainly one can suppose it is in the preeminent place to be the capital city of this geography. When Constantin set up his capital city, he moved very intelligently. He reconstructed the place that dominates both Europe and Asia. Even Rome can not be compared with it here, and the present's Paris, London, Wien and Berlin can not even be compared to it here! (It is) Just like the Russians' Peter building the Saint Petersburg City nonetheless it can not compete with here (Istanbul). (The place) Where two seas join as a center also dominate the regions of two continents, it is a unique capital city. In China, India or Iran there is no such place as beautiful and unique as Istanbul. Such a beautiful place is in the hand of Turks! Napoleon, Bismarck, advanced north and defeated Russians, sent naval force to south and disturbed Italy, Austria and Spain, increased influence to Gibraltar, the shores of Egypt and (even) to east to Iran, is it such a hard duty to unite Europe? Sadly, Turks stayed in a comfortable quietness during these times (Kang 1995: 537).

Today's Berlin as the new capital covers twenty five kilometer square, competing with London, Paris positioned in the center of mountains, is vast, beautiful and fertile place (these cities) compared to Constantinopol; it dominates the sea and the mountains, has an amazing landscape, to compare here with those cities is like to compare heaven with earth (Kang 1995: 538).

Hagia Sophia is outside of this palace, which has a history of two thousand years, its beauty amazes people. From the earliest times to present this is the greatest and the most magnificent monument of the world. Though it is quite old and has undergone battles and damages, it (still) can be compared with Rome's Saint Peter and Sait Paul churches. These two three hundred years old temples which did not damage much (only) can be compared to it in terms of beauty and size. Hagia Sophia can be counted as the master of the Saint Peter Church, in my opinion, this monument (Hagia Sophia) is in the first place, in the entire globe. Anyhow we can not consider it as the third in the globe, there is no such monument including the Taj Mahal of India or any other monument in China or the rest of the world, there is not a single building that can surpass it. Sophia is one of the elders oldest of this religion's monuments. For today what is Peter and Paul for the believers of this religion, Sophia is the same for them (Kang 1995: 543).

Education

The last ten years, all schools, switched to French styled western education system. When kids start school, (family) pays four Piyashida (must be kurush) monthly, when a stranger dies they sell all his/her belongings and add it to education. There are classrooms, hanging various pictures on the walls, they write on the blackboard. I went to school, there were hundred sixty students, every year there are two summer holidays. They are short of students, apart from the compulsory subjects, only two hundred attend the classes. These classes are in four kinds including law, military, medicine, and engineering. There are no philosophy or theology classes. Engineering is two years and medicine is three years course. In the law school, there are philosophy, literature and foreign language courses. There is a faculty of military that only teaches courses for soldiers, in this situation it is obvious why this country is so weak. Turks do not understand why Europeans are stronger, they only formally imitate them. I have been to the commerce and industry school; there are about three hundred fifty students between the ages of ten to twenty. Students (in these schools) learn very little, classrooms are very simple. On the other hand, dormitories and dining halls are in good conditions; their annual tuition fee is forty five thousand. In the entire country, there are twenty five such schools. Schools are big enough, education materials from Europe are rare, there are no carpets on the ground, (because

of that), and this place is so ugly. The paintings on the ceiling are charming, but there is not a single carpet on the ground, it is very incompatible, for that reason these places should have been furnished more compatible. The guide the minister sent is a very polite person, he thinks that no Chinese before me visited here (he thinks I do not understand the real situation). Most of the Turks are like that. There are not so many students go to school, the peoples thoughts are backward, (despite the guide is so polite) how possibly could they be successful in such circumstances? The schools were reformed ten years ago, but in such conditions it does not matter how long time has been passed, it is probably because of the suppression of the last decade! (Kang 1995: 540)

Here Kang showed his contempt to the Turkish education. Firstly, in the term of material, he indicates that there is no enough “European material” for the Students. Second, he observes that the Turks only interested in imitating Europeans without understanding the recipe of Europe’s success. Thirdly, the Turks, according to Kang, could not possibly succeed for they are simply “backward”. Finally, the school is so ugly because it had no carpet. We can see from Kang’s remarks that the Turks similar to other Oriental people of the time sought that to catch up Europe, subjects of medicine and military nature must be a priority.

Economic Situation

The taxation system of Turks is very heavy, the people are very poor, annually Turks pay four Piyashida and foreigners pay ten piyashida, road maintenance tax is three piyashida, annual tax for a little boat is twenty piyashida. Reforms not implemented in finance yet, from top to the bottom (the entire society) are very poor (Kang 1995: 560).

Turks are poor, there are only fourteen banks in the entire country and all belong to the Europeans, so the commerce is fully controlled by Europeans. The capital city is a big place but even the richest people have only two to three hundred thousand pounds. Just some of the Greeks have one million (pounds). Monthly, it is enough to have a hundred pounds. Rich ones spend one to two hundred Piyashida daily, while poor ones spend around three hundred Piyashida monthly, this is equal to a bit more than (our country’s) ten golden. Rental of a house is twenty five Piyashida monthly, but many

people can live in the same house, in which there are no beds and tables. Such houses are very similar to those in Japan, if two lives in such a place they may save money. The daily expenditure for food is two Pisyashida, it is equal to (our) seven or eight silver fen (unit of money). They save more than the Chinese. People's poverty surpasses China. For that reason, there are many beggars here. (Kang 1995: 560)

Food Culture

Turks use many spices in their food, the slice of the food very thin, in this regard Europeans countries, such as, France, Spain, Portugal can not reach the Turks, the Turks are better than them on food. (They) Slice the meat, first put the spices, it is very similar to China. When they cook, they put chicken, lamb or mutton together so that their food is better than the others. The Turks (originally) came from the north of China and (it seems) they have learned to cook delicious food. I ate in a restaurant (here) in Istanbul, rich Turks often eat here. Because their country is weak, so the Europeans look down on them. Foods have four-five flavors. The Turks do not drink (alcohol), their religion forbids drinking. Fruit juices and sherbets are delicious, they sell them in big glass bottles, then people passing by buy and drink. All Turks eat the pilaf, they cook it exactly the same way in China but they put salt and mince in it. Small restaurants have big stewpots and just beside it there is a big plate with meat stock and mince, and poor people eat here. They hang the fried mutton, lamb, chicken and duck in the restaurants, where it smells good as our restaurants. Cookies and bakery products are very delicious, these are all because their (food culture) is close to us, (for example), while Japanese food except for the fried fish has no common ground with our food. (Kang 1995: 560)

Westernization

I traveled around the city, everybody wears European clothes, short clothes, leather shoes, hair cut, the clothes have been changed, from the Sultan to the ordinary people everybody is the same. The only thing reminds them their religion (the only thing remains from the past) is their fez, apart from fez they have no difference with Europe. The poorest ones of Istanbul still wears old Turkish clothes, these are very old ones. There are red and yellow patches on these clothes, similar to Mongolian Lamas. There are no buttons on these long

clothes, look the same with Chinese, also similar to old Islamic clothes, Our Xin Jiang is the same, Arabs and Persians are also alike. Nobles and riches all use European items in their houses. In past Turks only have a cushion to sit on and a table beside it, their life was same with India and Iran. The change of clothes is just a matter of ten years. (Kang 1995: 540-541)

This is an interesting observation. It demonstrates that the Turks along with other Oriental people adopted western cloth, but not, Western methods of technology. The only items of clothing remained, is the Fez, a reminder of the past. One can question Kang's claim that the fez was an Islamic item of dress. It was introduced by Turks later in history.

Political Situation

Turkey is a despotic country. The Turks, declared the constitution again in July Twenty seventh 1908, and decided to reopen the parliament on fourteenth of October. I arrived in Constantinopol on the day they declared the constitution. I could hear the chanting coming from the ones in the carriages and the boats, after arriving the capital in fifteen days. Half moon flags hung, people drink, hit drums, sung songs together and danced. People were chanting long live, it did not stop day and night, streets, parks and everywhere were the same. The declaration of the constitution fulfilled in three days and the elections should have taken place in three months. In the entire world there is no such country that could implement a constitution that fast, it is astonishing. Constitutional administration first established right after the defeat of Turks in 1878 by "wise vizier" Midhat Pasha. However, the Sultan was not in favor of this and refused it. He exiled Midhat Pasha and abolished the constitution, suppressed people, exiled everyone who talks about reforms, forbidden the communication with Europeans, and opposed the constitution and the rights of the people. In this time, no one dared to stand up against him. For thirty years people waited for the reforms but the Sultan continued the old regime by opposing the reforms, there was no trace of hope on change. (At that time) To imagine the implementation of the Constitution was impossible, and to think of a parliamentary election was also unimaginable. (However now) After people chanted for three days, the new constitution got accepted, this is an astonishing event! I was told that a low ranking military official Niyazi Bey (An eight rank soldiers, equal to Japanese Zhong Jue) first with the soldiers gathered from ten different

cities of Manastır province revolted and swore an oath to declare the Constitution. The Sultan got very angry and sent eight thousand soldiers against them, but these soldiers also joined the rebels and sent a cable to Sultan writing that Niyazi Bey is not a traitor who only demands the declaration of constitution and the opening of parliament. (In the cable) they told the Sultan that they also have the same ideas and there would be no way to attack them and demanded Sultan to declare the constitution and open the parliament. The Sultan sent twenty thousand soldiers against them, but they also joined the rebels. The Sultan was in shock. At that time, eighty thousand soldiers sent a cable to Sultan and demanded the declaration of constitution. (Then) Sultan sent an army of best soldiers of the army the Arab and Macedonian forces against the rebels. However, they also joined the rebels and demanded the declaration of constitution and the opening of the parliament. At this point, Sultan of Turks was helpless. He called the generals and asked them the reasons of the developments. They all bent down respectively and told the Sultan: "Every country has a constitution, only Turkey first declared and then abolished it, so people are not satisfied. The ideas of soldiers have changed; we as your servants are helpless as well, please think of the disastrous ends of the France's Louis the sixteenth and England's Charles the First and make a decision." Sultan could not say anything and asked the same question to high officials, they also bent down and told the same thing as the generals, Sultan could not say anything and called the head of eunuchs and asked them, in the end he trembled with fear when they all talked like the previous ones. Sultan could not say anything, he went back to his palace and called out his wives and concubines, who kneeled down, cried and repeated the same answers. They begged him to decide as soon as possible and cried "otherwise we all will be killed here, show mercy to us." Sultan could not say anything anymore, but tears came down from his eyes. He took a pen and started to write. Having decided to open the parliament before dawn, he gathered the officials and said: "I decided to declare the constitution and open the parliament, spread the news, appease my people" All officials bent down and cried "Long Live." He also pardoned Niyazi Bey. (Kang 1995: 562-563)

A man called San Yi Pasha, his name is Wu, son of a diplomat, his aunt is a concubine, he took the honorary title pasha from his father and his surname is San Yi. (Hüseysin Hilmi Pasha) He is one of the riches of the New Party,

because he knows me and is fond of me; he invited me to his home for a meal. The garden of his house is big, there are trees and villas, European style buildings. He knows Niyazi Bey, I asked him to introduce me and he replied: "It is not a task Niyazi Bey did himself. This was achieved because of me and Young Turk Party. After Mithat Pasha was exiled many people were forced to go abroad, so we all went to Europe and started publishing books and newspapers. We tried to warn the people of our country and our people started to understand the development in the world and started to join our party. Many generals and high ranking officials were tired of the oppression of Sultan and joined our party. Sultan's power was limitless, we only could save our country by declaring the constitution and opening the parliament, but we did not have any military force. We encouraged our party members to unite with soldiers and to get to know them was not the real obstacle, without money we could do nothing. We sold every item in our houses and gathered 400.000 pounds. We secretly met with soldiers, eunuchs, officials, concubines and generals. In fact, I am the one who secretly directed it. Because I could not do it openly so I put forward Niyazi Bey – who i trusted - and then sent a cable to the entire country to revolt, Sultan got terrified and suddenly declared constitution again. This is what our party members worked for 30 years and fulfilled step by step, we even gave up our families for this cause. Niyazi Bey is just a pioneer. Members of our party are noble, rich and powerful individuals; this is not something he could achieve only by himself." I understood. I admired their courage and patience, it's more than that, they have already succeeded, but they do not often talk about that. (Kang 1995: 563-564)

Military

When Turks open their mouth, they start to praise their army. They have taken the education system of military from the Germans. In peace times they have 400 thousand, in war times they have 1.2 million soldiers in their army, professional soldier number is 800 thousand. The soldiers from Macedonia Province are 150 thousand; the Arabs (in the army) are very tough. Today those who demand the declaration of the constitution are mostly these soldiers. Turkish land forces are very famous, as I see, they are not well disciplined, (but) the commanders are indeed tough. (Kang 1995: 539)

Foreign Influence

There are huge buildings, these are the embassies of six great powers, Turks are weak for a long time, for that reason English, Russian, French, Austrian and Italians disturb them. These six ambassadors have great influence in Turkey and they are highly respected. They can arrange gatherings whenever they want, while the Sultan hesitated; the citizens of these countries do whatever they want, Turks could do nothing them. Turks have debts to these countries, they pay it back every day, daily debt to Russia is one thousand pounds, to England six hundred pounds, to France four hundred pound, to Italy three hundred pound, to Austria hundred and fifty pounds, to Germany a hundred pounds. When I look at their embassy buildings I look back to our capital city, our sickness is the same (with Turks) and we look at each other feeling pity for each other! (Kang 1995: 549-550)

I went to Asia (the Asian part of Istanbul) there are many parks and forests there. There is a palace; this is where German Emperor Wilhelm once stayed. Wilhelm builds another palace here, which is a huge and magnificent palace. The garden behind the palace converges with the hill behind; the walls are so high that one can not see the hill. Wilhelm stayed here for three months; he came together with Turkish government officials and common people, it is impossible to estimate his plans. (Kang 1995: 557)

Religion

Turks are (devout) Muslims. There are many sects in this religion. I saw the dervishes. They whirl and read Quran, and they have temples made up of wood in Ming Tang Style. Religious Elders sit on the upper section, some playing reed flute (ney) and playing drums. Then the ones on the upper section come down. There is a square shaped shrine in the middle covered with woods. There are people outside watching while the ones inside pray. There is an eighty year old elder religious person. This man (while praying) sometimes stand, sometimes bends down, closes his eyes and puts his hands together. He prays silently while he moves his lips, the others do the same with him. Just like this they whirl three times, the others follow him, standing, bending down, sitting and whirling while they pray and in the end they all stop (suddenly). After whirling stops the elder one stands in the middle, a younger one amongst them bends down in front of him

and smells elder one's cloth. Then they get back to the original place and continue to whirl, it repeats all like this. Whirling Dervishes, when they pray, close their eyes and raise their hands to the sky, their clothes are white and long, praying continues for one to two hours. The elder one gets tired. Even the strong ones can be exhausted (after praying), I saw ten dervishes, among which young ones were not tired at all. They rest for three times and continue to whirl; it repeats all like that, there is no difference. (This kind of praying) means to raise slowly to heavens and fall into beautiful thoughts, but it is taking too long and very tiring. The eldest one is the head of the sect. (Kang 1995: 567)

Conclusion

Today's China has succeeded to open up, and to perform countless reforms since the latter decades of the passing century within the last three decades since the 1980's. The Modernization Kang Youwei had imagined for China has become a reality particularly after several main reforms such as Deng Xiao Ping's "Gai Ge Kai Fang", "Reform and Opening Up". Especially after 2000 China also experienced a new wave of Confucius Thought and reforms. Traditional Chinese Thought can be solidly noticed in the "Harmonious Society" and "Harmonious World" ideas. China is endeavoring to look behind at her origins and to challenge to use this rich heritage in her new economic development, international relations and social order. By the beginning of the 20th century, many scholars like Kang Youwei supported a need of reform in China. The establisher of the People's Republic of China Mao Ze Dong also observes Kang and other reformist scholars as his forefathers (Boorman 1966: 103-104) (Xu 2000: 82-83).

Kang stayed in the Ottoman capital in 1908 and only after 1913 he issued his travelogue on the "Bu Ren" journal. From the time he wrote the "Decline of Turks" in 1898, he was taking the "Young Turk" movement as a potential model for reform in China. However, after he traveled to the Ottoman Capital there are certain things that changed his ideas such as the way of reform and the questionable success of the constitutional movement led by "Young Turks" (Altan 2013: 102-103).

Kang is the only traveler and intellectual from China and in a general sense possibly the only travelogue author who came to the Ottoman Capital

during the 1908 revolution from the Far East. He holds a unique view of the Empire. His uniqueness also comes from the concepts that stemmed originally from the Chinese state and society. On the other hand, in his travelogue, he states that he is – at the last point – a foreigner and his views may have included some misunderstandings (Kang 1995: 567). Regardless of the shortcomings he may have had, his view and his travelogue give us a new way of looking at the late Ottoman Empire and may even give us a chance to compare today with yesterday. Indeed, his views are unique in the sense that they are the representation of a foreigner, a Chinese intellectual, who believed in reforming his native society through a model similar to that of the Young Turks, a unique introduction to the views of a Chinese Intellectual on the Ottoman Empire.

Kang's observation of the Ottoman Empire through his visit to Istanbul is unique indeed. It is unique for it provides us with a different perspective of the Ottomans that is neither European nor Islamic, but rather a Chinese view motivated by the political environment of the period. His contempt for Imperial Europe is very clear through his criticism of the Ottomans, who permitted and allowed European banks to dominate the Ottoman financial system. Such domination, to Kang's mind, resulted in the weakness of the Turks and provided the European powers with an opportunity to mingle in the Ottoman affairs. The remedies to cure the ills of Ottoman society were not sufficient to Kang's intellectual thought, for such remedies were aimed only at imitating Europe without embarking on realistic and scientific projects that may salvage the Empire. Despite his pessimism concerning the Ottomans, Kang appreciated the beauty of the Ottoman capital and praised the superiority of Turkish food over the tasteless European one. But food and architecture are not what make countries great. The greatness of a country lies in economic, religious, and law reforms and that is exactly what Kang wished for his native country to be a reforming country. His inspiration for reform may include the Ottoman Empire, for strong Ottomans might help in halting the incursion of Europe into China, and serve the latter as a model to be imitated.

Notes

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Türk Seyahatnamesi: Kang Youwei'in Osmanlı İmparatorluğu'na Yolculuğu

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Öz

Kang Youwei 20. Yüzyılda Çin'in yetiştirdiği en önemli entellektüel, reformcu ve politikacılarından biridir. Çin'den ayrılmak zorunda kalmasının ardından aralarında Osmanlı İmparatorluğu'nun da bulunduğu birçok ülkeye seyahat etmiştir. İstanbul'a gelmeden önce de Osmanlı devlet ve sosyal yapısında hayata geçirilen reformlara ilgi duymaktadır. İlginç bir tesadüf olarak, İstanbul'a İkinci Meşrutiyet'in ilanının hemen sonrasında varmış ve Osmanlı başkenti ile ilgili detaylı bilgiler içeren bir seyahatname kaleme almıştır. Bu makalede Kang'ın Osmanlı imparatorluğu'nu algılayışı ve meydana gelen olaylara bakış açısı değerlendirilmeye çalışılacaktır.

Anahtar Kelimeler

Kang Youwei, Osmanlı İmparatorluğu, Çin, seyahatname, Çin – Türk İlişkileri

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Турецкое путешествие: путь Кан Ювэя в Османскую империю

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Аннотация

Кан Ювэй является одним из наиболее важных политиков-реформаторов и представителей китайской интеллигенции 20-го века. После вынужденной эмиграции из Китая он посетил много стран, в том числе и Османскую империю. До прибытия в Стамбул его интересовали реформы государственной и социальной структуры Османской империи. Интересное совпадение, он посетил Стамбул сразу после провозглашения эпохи Второй Конституции и оставил записки о путешествии, содержащие подробную информацию об османской столице. В данной статье рассмотрено восприятие Каном Османской империи и сделана попытка анализа его взглядов на происходящие события.

Ключевые слова

Кан Ювэй, Османская империя, Китай, записки о путешествии, китайско-турецкие отношения

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