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ÂLI BEY

Synopsis

Âli Bey, a civil servant of the Ottoman Public Debt Administration, goes to Eastern and Southeastern Anatolia and then to Syria and Iraq to solve the problems related to the salt mines. His journey, which starts in 1885 with his first stop in Lesbos, ends in 1888 when he takes the ferry from Alexandria to Izmir and then to Istanbul. In this work, he talks about the events and places that he finds worth telling about during this long journey.

People

Arif Bey	Âli Bey's companion
Fettah Efendi	Mayor of Diyarbakir.
Hussein Cemil Pasha	Governor of Aleppo
Huseyin Riza Pasha	Governor of Izmir
Gazi Ahmet Muhtar Pasha	High Commissioner in Egypt
Ismail Hakki Pasha	Governor of Diyarbakir
Nasit Pasha	Governor of Izmir
Samih Pasha	Governor of Diyarbakir

Events

Lesbos and Ayvalik

Âli Bey leaves Istanbul for Lesbos on Thursday, January 15th, 1885, on a ferry named Vesta, which belongs to the company called Lloyd. There is a port on the island, but it is not suitable for large ships. Only small sailing ships can enter. The buildings are wooden and like those in Istanbul. The streets near the pier are very narrow.

Âli Bey stops by Ayvalik on a small ferry. However, he cannot find anything worth telling there. He is pleased to see that almost all people are engaged in commerce and live in prosperity. He spends a night there, and the next day, in bad weather, he returns to Lesbos on the same ferry.

He meets hardworking and wealthy people and visits an English woman named Princess Luzinyan together with the governor Agâh Efendi. The princess is a tall and attractive woman in her forties. According to the rumor, she had a clerk from the people of Lesbos when she lived in England. Her clerk praised his hometown so much that the princess came to Lesbos and decided to spend her life here.

Izmir and Mersin

After completing his work in Lesbos, he departs for Izmir on the evening of Thursday, February 5th, on the Bahire ferry of the company called Hidiviye. His aim is to get on one of the ferries going from Izmir to Iskenderun. However, when he learns that there is no ferry until Thursday, he settles in Mil Hotel near the port. He meets with the Governor Nasit Pasha and other officials. He attends a party every evening for the whole week. Finally, on February 13th, he departs from Izmir to Iskenderun with the ferry named Alfe of the Messeri Company. There is no one on the ship except a German merchant, Simon Henchel and one of the inspectors of Le Crédit Lyonnais Bank.

The next evening, they arrive in Rhodes. After leaving Rhodes, the weather deteriorates, and these bad weather conditions continue until February 16th. They arrive in Mersin that day. Since the ferry is waiting here for twenty-four hours, Âli Bey comes ashore to visit Mersin and sees that the railway construction between Adana and Mersin has just begun. The ferry departs from Mersin in the evening and arrives in Iskenderun in the morning.

Iskenderun

Since Simon Henchel is going to Aleppo, they search for a horse for half a day but cannot find it. Since there is not even a hotel, they immediately accept the lunch invitation of the German consul, Mr. Luzinger. After dinner, they go for a walk with the inspector. When he comes across a camel train by the sea, the inspector gets on a camel. He fails in the first, but succeeds in the second.

Although the port is an important part of the city, it is not developed because its center is a swamp. Since there is no place to visit, they return to the ferry and have dinner. Âli Bey spends the night in the office of the Public Debt Administration. On February 19th, together with Simon Henchel, they leave Iskenderun on horseback. They arrive in Kirikhan in the evening and stay in the shack of a road engineer named Markovic. Since the highway between Iskenderun and Aleppo has been completed up to this point, they can come here. However, after leaving here on February 20th, they barely cross the Amik Valley. At night, they become guests in a house in the village of Termanin. On February 21st, they set off again in the morning and arrive in Aleppo in six hours.

Aleppo

Âli Bey leaves Simon Henchel and settles in the house prepared for him. Then he goes to a hammam. When he sees that the hammam is underground, he wonders why and then learns that wood is precious because there is no forest around Aleppo, that the hammam are heated by burning rubbish, and that they are built underground to preserve the heat. The next day, he meets with Governor Cemil Pasha.

Aleppo is a big city with a population of 120,000. It resembles a big Arab fair, as the Arab tribes in the desert come here to meet their needs. Its streets are narrow, and Governor Cemil Pasha builds new sidewalks. Its people speak Turkish along with Arabic.

El- Bab

Âli Bey arrives in El-Bab on February 27th, after a six-hour journey in the desert together with Ismet Bey, the director of the Public Debt Administration in Aleppo. This is an Arab village, nothing remarkable except the women tattooed on their lips. They stay there for two nights, and after examining the salt mines, they return.

Âli Bey sets out on March 5, taking a servant and two policemen with him. Towards evening, they arrive at a village called Kelcibrin and spend the night in a tent. They arrive in Kilis at noon the next day.

Kilis

Most of Kilis's population of nearly twenty thousand is Muslims, and some are Greeks, Armenians, and Jews. Everyone speaks Turkish. The rooms of the inn they stay here are so dirty that they can settle in after cleaning for about two hours. Those who came and went wrote something on the dust on the windows. There is a couplet dated 1878 on one of them. Âli Bey wanders around but cannot find anything worth mentioning. He sets out in the morning and arrives in Gaziantep in twelve hours.

Gaziantep

The people of this place, like Kilis, consist of different communities and speak Turkish. Differently, there is a big American school. Âli Bey and his companions change the animals they rented in Aleppo because they are weak and set off again.

Birecik and Siverek

This is a place with a population of ten thousand established on the left bank of the Euphrates. Its soil is white. They leave here on the morning of March 10th and spend the evening in the village of Afshar, the next evening in the village of Tetriz, and the next evening in the village of Mismis. The fact that they see no forest all the way attracts Âli Bey's attention. When he sees the rope tied to the branches of a few trees they come across, he wonders why and learns that the Kurds value the graves and that they tie those ropes, thinking that a martyr is buried where the trees are. However, taking into account

that there is no forest in the area, he thinks that this is a method devised by shepherds to prevent the trees from being cut down.

All the villages he stays in until Siverek are Kurdish villages. In the coffeehouse of a village called Curnush, he sees the imam of the village reading the story of the Conquest of Khaybar aloud. He chats with the villagers who listen to the imam. He is surprised to learn that a ninety-year-old man has three wives but marries another eighteen-year-old girl.

They arrive in Siverek on March 13th. The people of Siverek are Kurds. Âli Bey's find their Turkish expressions strange. The next day they depart and spend the night in the house of a person named Karaca Agha in the village of Karabahce. Since it is cold here in winter, the house consists of underground, windowless, dark floor rooms. Karaca Agha cuts a lamb for them. When Âli Bey wants to tip Karaca Agha's servants the next day, the agha prevents him, saying that it is more appropriate to offer him a treat when he comes to Istanbul.

Diyarbakir

They come to Diyarbakir, whose other name is Amed. This is a large city with a population of more than twenty thousand, inside a castle, to the right of the Tigris. Most of its people are Muslim, some are Armenian and Chaldean. They speak Turkish, Kurdish, and Arabic. Âli Bey mentions that the people make mischief and adds that he does not like them. He also finds strange an expression he hears. The expression is: "Diyarbakir's houses, dogs, and people have black hearts." He says that all the dogs he sees are indeed black. He also indicates that the weight measurement units are different.

The province's first governor Ismail Hakkı Pasha, thinking that the city being inside the castle an obstacle to its growth, builds a government mansion and a garrison outside the castle. But when the people complain that it is difficult to go outside the castle, the government mansion is moved back.

The dignitaries and officials of Diyarbakir dress like Istanbulites. Traders, artisans, and most people wear underwear and robe. Christians wrap a black handkerchief while Muslims wrap a cloth on their heads. Âli Bey finds some young Christian people strange as they wear jackets instead of a robe.

During his ten days there, he meets Governor Samih Pasha, Mayor Fettah Efendi, and many other statesmen. At the end of ten days, when he is advised to go to Avte village, which is considered Siirt's pier, by boat via Tigris, he does what he is told.

Siirt

He and his companions are greeted by officers in the village of Avte, when they arrive on the morning of March 29th. He gets on the animals the officials brought and reaches Siirt at the end of four hours. There, they are welcomed by some officers. But this time, it is strange that blind beggars standing aside chant hymns.

They stay as guests in the house of the Semas brothers, one of the wealthy families of Siirt, for two days. Afterwards, Âli Bey rents a house for himself. Since Bitlis Governor Fikri Pasha is in Siirt, he tours the city with him. The entire city is Kurdish but also speaks Arabic. Most of them do not know Turkish.

After staying as a tenant for fifteen days, Âli Bey sets up a tent in a place with a beautiful view. There are deadly scorpions like in Diyarbakir, but they don't appear before June.

The most interesting thing he sees in Siirt is the minaret begging. A poor person who wants to beg for clothes, money, or cows climbs a minaret and prays, asking Allah for whatever he needs. In the end, the philanthropists give him what he wants.

Âli Bey wanders around various villages with trees and rivers throughout April and returns to Siirt on May 7th. He encounters many hospitable people in the places he visits. He sees Kurdish women working both at home and in the fields. He learns that women do not veil. However, honor is important. If a boy attacks a girl, they are both killed.

In the village of Zok in the Garzan region, he becomes a guest in the mansion of a man named Fettah Pasha, whom he had the opportunity to meet in Siirt before. Knowing that Fettah Pasha has been in

financial difficulties for a while, he wants to send his men and animals to another house, but Fettah Pasha does not accept this. Later, Âli Bey gets upset when he learns that Fettah Pasha had to buy barley and straw from his neighbor to feed his animals.

On June 7th, he leaves Siirt to go to Bitlis and spends the night at a place called Gateway. The next day, he meets his old friends Salih Pasha and Tahir Pasha in Deliklitas, an hour away from Bitlis. Later, he meets with the son of Fikri Pasha, the governor of the province, and the notables of the city, who come to meet him. After resting in tents near the city, he arrives in Bitlis.

Bitlis

Bitlis is a city with a population of about forty thousand people. As the winters are harsh, the roofs of the houses are covered with soil. Since the soil gets wet in winter and cracks in spring due to heat, it is leveled with a cylindrical stone. Next to the city is a mountain with no trees and an old castle inside. There is a cemetery on one side of the newly built highway, and it is understood from its stance that the graves of communities that lived at different times overlap.

Âli Bey visits a person named Sheikh Mehmet Efendi and sees the Kurds visiting him enter with their hands folded in front of them and looking at the ground and kiss the sheik's hands and feet.

As Justice Inspector Salih Efendi is appointed to Harput and Diyarbakir provinces, he is preparing to go there via Mus. Âli Bey takes his belongings from the tent where he is a guest and leaves them in a rented house and sets out with him and Tahir Bey, brother of governor of Mus, Salih Pasha. As the weather gets worse, they wait in the village of Kahiri, two hours away from Bitlis, and later come to a place called Bashan and set up a tent there.

Salih Efendi is slow because he travels with his family. Âli Bey bids him farewell and continues with Tahir Bey. After fourteen hours, they arrive at an Armenian village called Telekkovank, close to Mus. Since it is Ramadan, Âli Bey doesn't want to enter the village at an early hour. He sets up a tent there, but Tahir Bey does not stay. Âli Bey goes to the city the next day, eats at Salih Pasha's house and then sleeps at his tent.

Mus

Mus is a place with a population of twenty-five thousand people, houses overlooking the plain are similar to those in Istanbul. The Mus Plain is full of Kurdish and Armenian villages. The people of a few villages dress like Istanbulites.

Âli Bey and Tahir Bey set off from Telekkovank village to return to Bitlis. They pass through Armenian villages to see Lake Van and Mount Nemrut. As they see some light around Erun village, they head there. But they realize that this is not the village of Erun. The light comes from the tents of some nomads. However, they can't find anyone in the tents. The policeman with Âli Bey says that the nomads are hiding, mistaking them for tax collectors, and, thinking that women are there, he starts to search around. When the women hiding behind the tents appear, they ask them where the village of Erun is, but the women point to an uncertain direction. Then they tell women that their men need to show them the direction. But the women say their men are on the plateau with their animals. Thereupon, the policeman forces one of the women to lead them in front of their animals. At that time, other women shout, and suddenly a man shows up. With his guidance, they reach the village of Erun. After staying there for the night, they pass through the village of Buryan and climb Mount Nemrut.

Mount Nemrut and Lake Van

The crater at the summit of the mountain, which is known to be a volcano in the past, is in a thirty to forty-meter pit and is covered with water like a lake. It takes ten minutes to go around it. After seeing this place, they come down to an Armenian village called Tatvan on the edge of Lake Van, set up a tent by the lake, and spend the night there. When they ask the villagers for fish, the villagers say that they do not know how to fish and that there is no fish there.

The water of the lake is soupy. Its beaches are filled with pumice stones. To the left of the lake is the town of Ahlat. They learn that since the weather is nice, the notables of Bitlis are there for the summer.

Returning to Diyarbakir

When a storm breaks out in Tatvan at night, their tents are destroyed. They can't sleep until the morning. In the morning, they set out to return to Bitlis. On August 1st, they return to Siirt from Bitlis. Âli Bey becomes a guest at the house of Director of Public Debt Administration Ahmet Nedim Efendi, and sleeps on the roof like everyone else because of the heat. The next day, he finishes his work there and then sets out with his companions for Diyarbakir at night. As the temperature is very high during the day, they pass through the villages of Sartan, Hop, Belidar, Sinan, Bismil, and Holan at night and arrive in Diyarbakir on August 8th.

Cole

On August 17th, Âli Bey and director in Diyarbakir, Mihran Efendi, set out for the desert via Mardin. Their aim is to secure the Bevare salt mine, which is in the hands of Arabs and some tribes. The next morning, they arrive at Hanik village, rest until the evening, and after four hours, they set up a tent by the Sheikhan Stream. After seeing these places, where even breathing becomes difficult due to heat, they arrive in Mardin.

Mardin

Mardin is a place seeing the desert and has a population of fifteen thousand people. Although people speak Arabic, most of them also speak Turkish. On the day they arrive, they rest for a while at the house of Suleyman Pasazade Davut Bey, one of the notables of Mardin, and then they get on their animals and set off for the desert in the evening. They stay overnight in a Kurdish village. After resting in a village called Kiki during the day, they reach the tents of Faris, the sheikh of the Shammar tribe.

The Shammar Tribe

This tribe is a nomadic tribe divided into three groups, with a population of about 30 thousand, living between two rivers. They are always prepared for the attacks of the Anaze tribe, which has its twice population on the other side of the Euphrates River. They sell butter, horses, and sheep because they have many animals. After shopping, they retreat to the desert again.

Faris is the head of a group of ten thousand people. His tent is about four thousand meters long, two thousand meters wide and can be adjusted according to the position of the sun. Inside the tent, Âli Bey and his companions find about fifty or sixty Arabs seated according to their rank. The slaves prepare coffee for them. Since Âli Bey doesn't know the culture, he finishes the cup that is served with a single drop of coffee and gives it back to the slave who is waiting in front of him. The slave again pours a drop and offers the cup again. Âli Bey finishes the cup with a drop of coffee served him ten times. On the last one, he does not return the cup.

While they are in Faris's tent, Âli Bey's guides set up their tent near Faris's tent. Âli Bey and his companions come to their tents to rest, but they cannot withstand the heat because their tent is made of ordinary cloth. When the thermometer shows 50 degrees, Âli Bey wets his handkerchief in a bucket of water and puts it on his head, but the handkerchief becomes dry in a few seconds. Later, as soon as Faris invites them to dinner, they run to his tent.

Since the Arabs don't show their respect by standing up, when they enter, they find the same Arabs smoking hookah and talking loudly as if they are fighting. Only Sheikh Faris greets them. A little later, the slaves bring a bowl containing rice and kebab of roe deer. Mihran Efendi and Âli Bey look at each other and suggest that they eat together, saying they can't finish the huge meal. Faris opposes, saying, "This is the way we are," but in the end, he can't stand their insistence and invites a few people to dinner. So everyone takes turns eating. With the sign of Faris, the remaining crumbs are literally plundered by slave children.

After the meal, Faris says that his intention was to slaughter a camel for the sake of them, but thinking that they might not like camel meat, he slaughtered roe deer and apologized for his mistake. Âli Bey and Mihran Efendi thank for everything, talk about salt mines, and then leave. On the way, Faris's son brings them a little horse as a gift. Âli Bey considers this a reward for the rifle he bought from Mardin for Faris as it is customary to bring gifts to Arab sheikhs.

Returning to Diyarbakir

They cross from Mardin into Diyarbakir on August 22nd. Since the weather is hot, they set up a tent in front of Hayali Efendi's mansion in a place called Kavs near the Tigris. Harput and Diyarbakir Courthouse Inspector Salih Efendi join them.

Âli Bey's bed is under the shade of a plane tree. One day, while he is taking a nap after lunch, he notices his pillow move. He lifts his head and sees a snake. He jumps up and throws himself out of the tent. Thereupon, they stay in Hayali Efendi's mansion.

Journey on the Tigris River

As Âli Bey is preparing to return to Istanbul, he is ordered to go to Baghdad. He presents the little horse as a gift to Governor of Diyarbakir Samih Pasha, who in return gives a three-room tent. Since he is recommended going over the Tigris, he gets himself a kelek, a kind of raft made by inflating goatskin casings and connecting them with wooden material. It is custom-made as passengers or goods depart. It moves with the flow of water, cannot return from its final destination, where its wooden parts are broken into pieces to be sold.

Since the journey takes more than twenty days, Âli Bey has a special room built on the kelek with three windows, a toilet and a cellar. He sends some of his companions to Hasankeyf by land to order keleks for themselves. For kelek takes six days to reach their destination. They think that a kelek can be made in this time. But after five minutes, their kelek stops due to the wind. Thus, they decide to wait two days in a place called Kirkklar Hill and have the kelek made here.

Kelek is ready on the evening of September 18, but the next day is Eid al-Adha. So, they stay for one more day and leave in the evening. They arrive at the village called Caruki, where Mihran Efendi says goodbye and returns to Diyarbakir. Then they depart and stay at the beach near a village called Hucceti in the evening. They spend the night here, and the next day they pass the villages of Hilvan, Bismil, and Tezekli, where they spend the night in a more suitable place.

They arrive in the village of Bucali on September 22th. Seven hours later, they reach Avte, which is considered the pier of Siirt. They stay overnight near a village called Zivi. Since the moonlight looks so beautiful, Âli Bey goes to the top of his room and has dinner watching the moonlight. When he leaves on September 23th, his waterman Mehmet informs him that they are about to pass through a gate. Gate is the name given to the hollow places where the water is insufficient. As they approach the gate, they hear the sound of a waterfall. Soon they hit a rock. They take a five-hour break to fix the kelek.

While examining the surrounding area, Âli Bey is surprised to see that the rocks thirty to forty meters above the ground are carved like a house, and that even a ladder is built to go from one floor to the other. The Kurds in the vicinity want to drive them away on the grounds that it would be more appropriate for them. Âli Bey thinks that the Kurds do this to protect their melons and watermelons from being stolen.

When the repair is finished, they set out, but an hour later, a storm begins. They have to stop near woodland. The sounds of trees and owls and the sight of dark clouds affect Âli Bey a lot. Even when awake, he feels like he is in a nightmare.

They continue their journey the next day. While passing in front of a village called Kureysa, they want to buy sheep because their meat is finished, but the villagers say that a medjidie is equal to ten coins for them and they don't sell the sheep for less than 120 coins. Âli Bey is surprised that these people living in such a desolate place are engaged in subtle, civilized frauds, and he concludes that they are intelligent people.

Later, they see a ruin on the hill. Waterman Mehmet tells that it is the mansion of a bandit called Elo Dino and tells his story with pleasure. This bandit forces people to pay money him by pulling a chain between his mansion and the other side of the Tigris. Finally, the officers place forty armed men dressed as women on a kelek. Elo Dino catches the kelek with his chain and demands money as always. When it is said that there is no booty other than captive concubines on the kelek, he is called to choose one of the concubines. At that moment, he is caught and then impaled in Diyarbakir.

Passing by a village called Mirdese, waterman Mehmet points to a two-story house with glass windows and says that it is the house of Abdi Agha, the village chief. Âli Bey, on the other hand,

judges that the agha doesn't live that well, since he can't see any trees in the village or around his house.

As they approach Hasankeyf, they see cultivated fields and trees on both sides of the river. While Âli Bey watches the moon appearing through the branches and listens to the bleating of the sheep returning from the field, the kelek suddenly turns upside down.

After the evening prayer, they arrive in Hasankeyf. They put their keleks aside and rest for the night. The next day, they ask for a bazaar to buy supplies but can't find even an onion. They find butter with the help of the local authority. Then they continue on their way. When they reach the village of Avte, Âli Bey finds Director Ahmet Nedim Efendi and Inspector Dimitriyadis Efendi waiting for him. So, they spend the night there.

They leave Avte on September 27th. They learn that Ali Agha, the chief of Celik village near Muhine village, wants to host Âli Bey. However, Âli Bey wants to host him on his kelek, and Ali Agha comes to the kelek. Ali Agha, who is among the Kurdish chiefs sent to Istanbul by the reform commissioners from the Kurdistan region, wants to offer treats to the passengers from Istanbul because he was treated very well in Istanbul. When Âli Bey is about to leave, Ali Agha gives him a big fish as a gift.

At some point, they pick up the intense smell of sulfur. Then they realize that it is a hot spring. Waterman Mehmet wants to take a bath. But as they can't stand the smell any longer, as soon as Mehmet gets out, they leave. Ten minutes later they stop. Here, one side of the river is rocky like a wall. When Âli Bey sees ruined dwellings in one corner, he asks what they are. Mehmet tells that a man built a mill there, that within six months, lightning struck the mill, and the man died, and that the water is meant to flow from there into the Tigris, and that the man was punished for breaking the will of Allah by building a mill there.

A little later, they pass by the mansion of Elo Dino, which they talked about before, whose roof has collapsed and only walls remain standing. The two sides of the river are filled with villages and then they arrive in Cizre.

Cizre is a place in a castle, the people of which are Arabs and Kurds, mostly Kurdish-speaking. They stay there on the 29th of September and have their kelek repaired, which hit the rocks. The next day, although it is rainy, they continue their journey because it is not windy. But suddenly, a storm breaks out and they have to wait. They set out before sunrise the next day. Although they are advised to visit a famous garden in the village of Reyhani on their way, they can't because the weather is still, and they continue on their way.

Three hours later, they coincide with the crossing of the Miran tribe, consists of eight to ten thousand people, from the plateau to the desert. The passage of this crowd from one side of the Tigris to the other attracts their attention. Their keleks pass by them. The next morning, while passing by an Arab village, a letter is brought to be delivered to an officer in Mosul. After this point, they see Arab and Yazidi villages everywhere. On October 3rd, they rest in front of a Turkmen village called Babiniyet. There, a man over eighty years old comes up to them. He tells that the building located on a high place on Mount Botma is the seat of Bilal the Abyssinian, that every fall season, the sound of a cannon firing is heard, smoke comes out with the sound, and this smoke brings bad luck to the direction it goes.

After saying goodbye to the man, they can continue for an hour due to the wind. They set off again at five and reach a place, which is called Old Mosul by eleven. This is a city called Hadise, which was built during the time of Caliph Omar. Around three o'clock, they see two cavalymen on one side of the river. The cavalymen say they have been waiting for them for two days, but Âli Bey asks them to return because there is no suitable place to stop.

On October 5th, they see two tents in a place called Residiye. Then, they are informed that the director of Public Debt Administration in Mosul is there to greet them. So, they land. They send the keleks to Mosul, ride the animals with the director and reach Mosul in two hours.

Mosul

Mosul, with a population of around fifty thousand, is inside a fortress. There is a wooden bridge stretching from one side of the Tigris to the other in front of the gate of the castle that opens to the

Tigris. The keleks coming to Mosul approach this bridge, and the passengers enter the city. When you enter the city, a crowded square appears. This is the bazaar, whose biggest stores are coffeehouses.

Âli Bey, looking at the loud speech and gestures of the men in the bazaar, informs the director of the Public Debt Administration, who is next to him, that he doesn't want to get into a fight. The manager smiles and says that none is fighting, just chatting and shopping.

The government house is a large wooden building outside the city. Âli Bey comes here to visit Governor Tahsin Pasha. After having lunch together, he meets with the town commander and sets up a tent in the area between the city and the mansion.

He orders new keleks to go to Baghdad. Since the room on the kelek is his own property, he keeps it to put on one of the new keleks. He goes to a hammam in Mosul. Inside is dark like a dungeon. As Arab bath attendants don't clean his back well, he pours a few bowls of water and then leaves. While drying himself off, he asks for hookah and coffee, but they aren't served in the hammam. Later, he learns that those who come out of the bath have coffee and hookah in coffeehouses.

He leaves the bath and wanders around the city. He notices that the wealthy of the city wraps a turban around their fez, wears a robe with a shalwar. The middle class wears silk cloth, while the lower class wraps blue and white or red and white handkerchiefs around their heads.

In the evening, he is invited to dinner at the governor's mansion. The next day, he visits Nineveh, the oldest and most-populous city of the ancient Assyrian Empire, and the tomb of Prophet Jonah. When they return to the city, they visit the graves of other prophets in the city too.

Âli Bey and his companions set off with new keleks from Mosul on October 8th. Both banks of the river are filled with Arab tents. When they pass by a hot spring called Hammam-ı Ali, they smell sulfur again. Every year in June, thousands of people come to this hot spring and stay in tents because there are no other buildings around. Âli Bey finds it strange that people think that the healing they expect from the hot spring is worth living with just bread under a tent.

In the evening, they arrive at a place called Nemrut Bridge. They stay there overnight. Âli Bey falls ill there that night. But they depart in the morning; arrive in Avine two hours later. Since it is difficult to pass through the waterfall, they take Âli Bey ashore. One of the watermen carries him on his back to the point where the kelek docks. A bottle of mineral water and a pot on the stove tumble into the water because the kelek moves too much.

They don't stop for dinner that evening. The kelek, which has the kitchen, delivers their dinner to their kelek and they have their dinner while traveling. At nine o'clock, they dock somewhere. The next day they pass by many Arab villages along the coast. A few hours away from the Iranian border, some Arabs shout that they have been robbed by the Shammar tribes and ask for help. Âli Bey advises them to apply to the government.

The next morning, at a place four hours away from Tikrit, they see a ferry that has run aground because the waters have receded. Âli Bey likes to see a ferry in such a place distant from civilization. When the ferry notices them, it pulls its flag, and it is understood that it is an English ship. When they get closer to it, the captain gets on a small boat to talk to them. Talking to the captain, who doesn't speak any language other than English and German, Âli Bey figures out that the ferry is a stationer belonging to the British Consul General in Baghdad, and that it is there for training the sailors. After the captain leaves, the clerk and maid from Diyarbakir, who has never seen a ferry before, ask Âli Bey how a ferry works, and Âli Bey answers their questions for about an hour.

Arab villages start to appear again on the banks of the river. Âli Bey is surprised to see that there is a gazebo in each field, and a person is standing on each gazebo to frighten the birds.

A Cave

An hour before Tikrit, they see a cave. The policemen and waterman immediately take up their weapons. The policeman says that it is Sa'du's Cave, that Sa'du is an evil djinn and that he lives in that cave, and that if the passengers don't shoot at the cave they are in trouble. Âli Bey asks what people used to do before the invention of gunpowder and prevents them from using their weapons.

Half an hour later, a storm breaks out in the desert. A kelek carrying grain is smashed, and more than twenty sacks of wheat are poured into the river. Âli Bey's waterman pulls the kelek aside and lies on the ground to avoid the storm for twenty minutes. Afterward, they clean the kelek for an hour as the kelek is covered by sand.

When they set out again, the waterman and the policemen tell Âli Bey that it is all because they didn't shoot at the cave. In response, Âli Bey says that the kelek whose sacks tumbled into the river, fired a gun, but it did not work. But the policemen and waterman don't change their mind.

They arrive in Tikrit towards five o'clock. Since most of the people of Tikrit come from Kirkuk and Erbil, they speak Turkish. But they can't find anyone to meet except an officer from the Tobacco Company. One of the servants, Ohan from Diyarbakir, accidentally starts a fire while boiling tea. Âli Bey doesn't allow anyone to speak by yelling at everyone so that none can claim that it is because they did not shoot at the cave.

Samarra

The next day they depart from Tikrit. The ruins of Samarra, called Old Baghdad, built by the Abbasid caliphs, begin to appear. Âli Bey, looking at the ruins visible along the eight-ten-hour road, thinks that the report that a population of close to four million lived here at the time is correct. However, since he sees that architecture isn't well developed, he concludes that the Abbasid caliphs aren't as great as he thought.

Close to Samarra, the ruins of two structures called the Lover's Castle on one side and the Beloved's Pavilion on the other side become visible. According to the legend, a landlord who falls in love with the daughter of one of the emirs has a castle built in front of the mansion where the girl lives. According to another rumor, the young man who falls in love with one of the concubines of a wealthy man is placed in the castle built opposite the mansion.

When they arrive in Samarra, they see that this is a village of two hundred houses. Âli Bey visits the shrines, which Shiite people frequently visit, and tours the ruins of the mosque built by one of the Abbasid caliphs, Mu'tasim Billah.

In the evening, they set off again. Children who dive into the river from the Arab villages steal food from the keleks. The keleks can't go very far because of the wind. The next day, as the wind continues, Âli Bey decides to go by land with the policemen and a servant. They take two weak horses and two donkeys from Sindiye village and arrive in Cedide village in the evening.

Âzamiye

After leaving the village of Cedide, Âli Bey remembers the rumor that anyone who sees Baghdad for the first time causes boils in whatever part of their body they move at that moment. He moves his left arm, which he doesn't mind to have a boil. However, two months later, a boil appears on his right calf.

They arrive at the town, Âzamiye which is named after Imam Azam Abu Hanifa. Âli Bey wants to perform ablutions to visit his shrine, and thinking it is an inn, enters a building. He becomes embarrassed when he learns that it is the house of the tomb master Numan Efendi. However, Numan Efendi treats him well. Afterward, they visit the shrine with the community performing the Friday prayer.

Former Baghdad Governor Necip Pasha comes there to see Âli Bey and brings him together with Behcet Bey, the director of the Public Debt Administration in Baghdad. Âli Bey, thanking Numan Efendi, gets on a horse-drawn carriage with Necip Pasha and Behcet Bey and arrives in Baghdad in half an hour. He spends the night at Behcet Bey's house.

Baghdad

Most of the city of Baghdad, which has a population of around one hundred thousand, is on the bank of the river called Ressafa, and a small part is on the bank called Kerh. The two sides are connected by a wooden bridge. The castle in Ressafa is demolished thinking its an obstacle for the growth of the city. However, people are vulnerable to both tribal attacks and flood. The length of the river is about seven kilometers. The city is full of date palms and orange groves.

Âli Bey enters the city through the Imam Azam gate of the demolished castle, surrounded by date palms. He then comes across many coffeehouses and a few administrative buildings.

The majority of the population is Muslim. But there are about 6,000 Jews, along with some Chaldeans and Catholics. There are also Iranians who came to trade and decided to settle in the city. People dress in different styles and colors according to their class and sect. The notables of the city wear a robe and wrap a turban around their heads. Civil servants wear a jacket and trousers like the people of Istanbul. Ordinary people wear yellow silk robes. Workers wear robes and wrap white and blue or red cloths around their heads. Jews wear robe and wrap their heads around white cloth, while Christians wear fez. Jewish women wear dark blue and white chador with yellow shoes. Christian women, like Muslim women, wear a burqa with boots and sometimes leave their faces uncovered. Everyone speaks Arabic, but many foreign words are mixed into their Arabic. For example, even the English word glass is used. There are also many Turkish speakers.

The streets are covered with a black and oily soil. When it rains, there is mud everywhere. Since there is no sewer system, there are wells in houses and streets. They cover these wells with bricks, but the overflowing wells break these bricks. Therefore, it is dangerous for passengers on foot and horse. Apart from these, water sellers also disturb the streets. They put their leather bottles on their donkeys by the river, and their muddy and wet bottles touch people as they walk through the narrow streets. Also, the water leaking from their bottles makes people wet. It is difficult to drive a horse carriage because the streets are narrow. But there are no horses to rent either. All of the rented animals are white donkeys. There is a 6-kilometer tram from Kerh to Kazimiye, built twenty-five years ago. This line brings a lot of Iranian visitors.

Since the entrances of the old shops of the city are higher than the ground, each shop entrance has a chain hanging from the ceiling. Shopkeepers enter and exit by holding onto this chain. Groceries hire someone to read ghazals in their shops to sell their products. The units of measurement they use are also different. Moreover, they use different scales according to the goods they sell. One of Âli Bey's servants exploits this situation and receives four times the cost of the kitchen for two months.

At night, guards don't wander the streets like in Istanbul. The officials who clean the lanterns lit on the streets by the municipality at night also act as guards. Many dogs live on the streets. Many perish from heat and thirst.

After spending the first night at Behcet Bey's house, Âli Bey rents a mansion for himself. He meets with Governor Takiyuddin Pasha, Sixth Army Marshal Hidayet Pasha and Central Governor Nazim Bey. He wants to buy himself a horse to walk around the city, but cannot find a beautiful Arabian horse as he wishes. He has to buy a small one raised by the Aneze tribe. He learns that it is because of the ban on exporting animals to India. The Shammar tribe, which breeds horses, can't find a large market to sell their animals due to this ban. So, they kill male horses and don't bring horses to Baghdad.

Âli Bey concludes that this ban has three negative consequences. First, the Arabs aren't interested in horse breeding as they used to. Secondly, a group of people begins to experience difficulties in life because horses can't be traded. Third, the state is no longer able to follow a trade that it used to be able to tax, as some men come to the deserts and take the horses to India.

Visits

On October 19th, they go to the town of Kazimiye to see the Iranians' mourning in the courtyard of Imam Musa al-Kazim's tomb. They are surprised by the presence of Arabs and women from the Shiite sect.

After visiting other tombs in Baghdad, Âli Bey meets with an Indian prince living in Baghdad in his mansion. The prince is over seventy, a sociable and playful person. However, he doesn't allow his concubines living in his mansion to meet with anyone and has never done any charity work in Baghdad despite having chests of jewels and cash in his cellar. He dies while Âli Bey is in Baghdad. As he is a British citizen, his wealth is confiscated by the British Consulate.

To Karbala

Âli Bey departs from Baghdad to go to Karbala on November 29th. In a place called Har on the side of Kerh, there is a bridge because water comes out in times of flood. The person, who buys the

government's earnings from the bridge in advance from the government operates the bridge himself. He receives a fee from the passengers. However, Âli Bey and his companions don't use the bridge because there is no flood. Despite this, the exploiter's men demand a fee.

They spend the night at the Alexandria Inn, six hours away from the city. Âli Bey finds the way the pilgrims pray strange. While performing the evening prayer in the inn's courtyard, they wave their hands, look around, and show the water sellers where they should put their bottles. At first, Âli Bey thinks that they are yet to start praying, but as they suddenly prostrate themselves, he realizes that they are praying.

The next day, they leave the inn and continue their journey. After resting for a while, they have breakfast at an inn three hours away and travel for another two hours to reach Karbala. Most of the people of Karbala are of the Shiite sect, and the majority is Iranian. The city has been expanded by adding new neighborhoods. The streets in the old quarters are very narrow, and the houses here don't have windows facing the street. Water is carried to the city from the Euphrates through a canal called Huseyniye. Sometimes boats run in this canal. Lands are cultivated in this side of Karbala.

The next day, they visit the tombs of Imam Hussein and Imam Abbas. There are tombs of Indian and Iranian princes around their shrine. Shiites also bring their funerals here. The corpses are circulated around the shrine and then are put in the caves under the courtyard. Since the number of funerals brought every year increases, the bones removed from the caves are bought by the hammams to be burned instead of wood.

Âli Bey wakes up hearing a noise in the street. Since the house he stays in doesn't have a window facing the street, he tries to see the surroundings through a door that opens to a place similar to a balcony. He sees about forty and fifty Arabs following a sheik with a spear, saying something, and jumping. He asks the host what this means and learns that the community is making such a show to praise their sheik.

That day, he sets out with other officials and comes to an Arab village where the Aneze tribe lives, three and a half hours away. Here he talks to the representative of the sheik of the tribe about the salt mines in the desert. The representative says that he doesn't even know that the tribe has a salt mine in the desert and that they don't engage in illegitimate business. He doesn't put salt in the food eaten by Âli Bey and his companions to increase the credibility of what he says. But the next day, when Âli Bey and his companions are on their way to see the salt mine, the man guides them.

Before leaving Karbala to return to Baghdad on December 4th, Âli Bey wants to see the treasury room in Imam Hussein's tomb because he is curious. Tomb master Sayyid Cevat Efendi first shows him the room where the prayer rugs are kept and then two wooden chests in a dark room. Âli Bey, who is there with a pen and notebook in his hand to see the jewels sent from India and Iran and write down the interesting things, is disappointed that Seyyid Efendi treats him as if he wants to check the presence of the chests.

Taq Kasra

Taq Kasra, the center of Sassanid kings, famous for the tomb of Salman the Pure, the first Companion of Iranian origin to accept Islam, is on the banks of the Tigris River, six hours away from Baghdad. To see this place, Âli Bey sets off from Baghdad with his two friends on a ferry to Basra. But since the water is receded, the ferry can't continue. Âli Bey is glad that he can get some sleep, but he can't rest because of the sound of the crew trying to save the ferry.

Finally, they reach Taq Kasra. Although this place consists of an empty desert, there is an administrator. After staying at the administrator's house until sunrise, they visit the shrine. They hire animals to return by land. After having their meal, they set off and then arrive in Baghdad at sunset.

Leaving Baghdad

Âli Bey visits Kazim Pasha, whom he met in Baghdad, in his mansion in Fehame, two hours from Baghdad. He stays for two days and comes back. He leaves Baghdad on March 13th. He stays at the Alexandria Inn in the evening. Since bats have invaded the room where he sleeps at night, he plugs the holes they go in and out with newspaper and rags. He gets rid of the bats, but this time, various insects wander on the walls. He can't sleep because of them.

After driving for three hours in the morning, they have breakfast in a tent on the way. They travel another two hours and rest at Mahavil Inn. While going from there to Hilla, Âli Bey wants to see the Babylonian ruins on their way, but he can't pass the system that irrigates the cultivated lands. He arrives in Hilla in the evening.

Hilla, Kifl, Kufa, and Najaf

Hilla is a city divided into two beaches on the banks of the Euphrates. However, the water of the Euphrates changes direction. Most of the date palms dry up, and people get ready to migrate. To solve this problem, the state starts building a barrier.

The day after Âli Bey arrives in Hilla, he visits the Babylonian ruins with the accountant of the sanjak. Houses in the surrounding villages and towns are built with bricks extracted from these ruins.

Later, they rest and have their meals at the house of Ali Celebi, one of the notables of Hilla, in a village on the banks of the Euphrates, and after an hour and a half drive, they return to Hilla. Along the way, they pass many large villages along the Euphrates.

They leave Hilla on March 16 and arrive at the village of Kifl at the end of a five-hour journey. They rest for an hour in the house of Salih Danyal Efendi, one of the leading figures of the Baghdad Jewish community, and then visit the tomb of the prophet Zulkifl. After the visit, they set off for Kufa via the Euphrates River.

As the river changes direction, they see large branches and islands forming between Kifl and Kufa. With the strength of the current, they reach Kufa in an hour and a half. Since Najaf has a pier, visitors can easily find animals here. After visiting the ruins of Imam Ali's house, the bakery where his daughter Fatima baked, and the schools of Imam Hasan and Imam Hussein, Âli Bey arrives in Najaf in an hour and a half.

This is a large city surrounded by walls, where the tomb of Imam Ali is located. It is close to Kufa. But throughout the way there are towers built for security reasons. Since the ground is high, the city cannot benefit from the water of the Euphrates. As it is inside a castle, there are only houses and other buildings, no vineyards or gardens.

Âli Bey stays at the house of Abbas Efendi, an officer of the Public Debt Administration. The next day he visits Imam Ali's tomb. Like Karbala, funerals are brought here from many places. After the visit, Âli Bey wanders around the bazaar, eats lunch and goes to Kufa. He returns to Kifl with the boat that sent for him by Salih Danyal Efendi. He becomes the guest of Salih Danyal Efendi. The next day he goes to Hilla to rest for a while. He spends the evening at Mahavil Inn and then returns to Baghdad.

About Iraq

The land here is divided into small sections whose annual income is purchased by paying cash to the state, and each section has a canal that irrigates it. Fellahs work as farmers on these lands for wages. Since they struggle to make ends meet, they live in tents set up where they work and often migrate. Therefore, population growth in Iraq is not possible.

The land is very fertile, but there is no export. What they understand by trade is to sell the harvest several times its value to people who live in famine. Although Basra is famous for its dates, the people don't know how to sell their product on their own. For Americans and Europeans come and buy them. All crops are occasionally attacked by locusts. However, even the remaining crop is enough to feed people.

Since the number of canals fed from the Tigris and Euphrates is not enough, floods occur. These floods hurt Baghdad the most. Apart from material damage, this situation threatens public health. After the flood, the dead fish and frogs left in the area where the water recedes stink and cause contagious diseases. But the mud that raids leave on the fields feeds the crops.

Most of the artisans in Baghdad are engaged in weaving. But they bring silk and cotton from India, and there are not enough yarn factories. Âli Bey explains that although Iraq's climate is suitable for growing silk and cotton, no one has made such an investment because it is a society that is closed to innovation.

He finds the weddings in Baghdad strange. One day before the wedding, the bride's dowry is carried to the groom's house. While being transported, a jug made of tinned copper is carried in front of the goods. The next day, the women take the bride in their midst and walk to the groom's house. Just then, two women take the bride's arms and a little girl walks backwards in front of the bride holding a mirror. The bride looks at this mirror while walking. The two women walking in the front carry a small drawer on their heads, each tied to their scarfs. These drawers are filled with jewelry. But when the daughters of wealthy families get married, they don't act like this. However, the grooms are paraded through the streets in a procession at night. In Christian weddings, the groom's relatives gather at the bride's house, and the two parties negotiate by talking in an operatic style, and then the groom's parents take the bride away.

Funerals are buried at night due to the heat. A ceremony is held for a week in the funeral homes. In these ceremonies, women who cry for a fee sing praises and wail after the deceased. When these women are silent, sherbet and hookah are offered to the guests, and time is spent laughing and having fun. This ceremony is held every year on the first night of Ramadan in all houses that have a funeral that year.

The last Wednesday of the month of Safar is holiday for the people of Baghdad. On that day, none is found even in government offices. Muslim and Christian, everyone goes out of town and meet in the gardens to eat and drink.

Returning to Istanbul

After completing his duties, Âli Bey stays in Baghdad and starts to work in temporary positions given by the governor. But after a while, he is summoned to Istanbul by the government. It is recommended going by sea, not by land, as it is a season of heavy rains.

Âli Bey sells his belongings at auction, and on October 19th, 1888, he takes a ferry from Baghdad and departs for Basra. Since the water of the Tigris is scarce in that season, the ferry has to stop in many places. And it arrives in Basra on October 24th.

Basra

From Kurna, where the Euphrates and Tigris meet, the river grows to the Persian Gulf, and it is known as the Shatt al-Arab. Since this place is tidal, ferries depart from Basra every fortnight. Along the coast are customs and maritime offices, as well as shops, agencies, and consulates.

Since the only regular operating steamer is the British one that goes to India, Âli Bey has to go to Suez with one of the ferries that go to India first and then to the Mediterranean. Thanks to the captain of the ferry with which he came to Basra, he reserves a first cabin ticket on the ferry that plans to depart three days later.

Until the day he leaves, he resides in the mansion of Governor of Basra Saban Pasha. During this time, he tours the city. Basra is a small place with a population of ten thousand, hot and humid, and its streets and buildings are chaotic. Since it has many dates, its trade depends on them.

The Persian Gulf

He leaves Basra early in the morning on October 27th. As it is customary to notify people when the mail ferries are approaching, two cannons are fired from the beach two hours away from where the Karun River joins the Shatt al-Arab. Here, the ferry takes about three hours. After five hours, they pass by the place called Fav and reach the sea. Since the Fav is located at the beginning of the Shatt al-Arab, dominating the entrance of the river, fortifications and a telegraph office are built here. After Fav, there is the Port of Kuwait and then the Gulf of Bahrain.

Bushehr

On October 28th, the mountains of the Iranian coast appear, and they arrive in Bushehr. Since Âli Bey is traveling with Arif Bey, who is returning to Istanbul from Baghdad, like himself, they get off the ferry to visit the city together. When they can't find anything worth seeing in the narrow and crooked streets, they want to return to the ferry, but a pier officer asks them for a fee because they are foreigners. Even though they show their passports, the man insists on asking for a fee, saying they need a permit.

Thereupon, they find another officer and explain their situation. The officer offers them tea and hookah. He gives them a letter in case another officer asks them to pay a fee. The ferry departs from there in the evening after taking the load until the next day. An hour later, he takes a British navy commander in Iranian waters and continues on his way.

Lince

They arrive in the city of Lince, which looks like a big place from afar. When Âli Bey goes ashore, he realizes that this is an ordinary ruined city. However, when he sees that the women here wear a chador and a black velvet mask on their faces as in masquerade balls, he wonders whether this mask came here from Europe or vice versa.

Bandar Abbas

After Lince, they arrive at Bandar Abbas. This is a place like any other, but many merchants from India trade in a bazaar of their own. Âli Bey, while returning to the ferry after touring the city, encounters an officer who again asks for a permit. He shows the letter he received from the other officer and leaves without difficulty. Although a passport is asked when entering a country, he finds it strange to be asked here while returning to the ferry.

They pass the island of Hormuz, which was once the commercial center of the Portuguese. This is also the strait of the Persian Gulf. After that, they go to the Arabian Sea. There is no settlement here. When they reach the Arabian Sea, the coast on the left disappears, and the coast of Arabia appears on the right.

Muscat

They arrive in Muscat on the 2nd of November. Although this place is by the sea, it is surrounded by rocks. Fortifications from the days of the Portuguese occupation are visible on the rocks. Since this city is the market place of the Arabs living in the desert, many Arabs come here for shopping. All of them travel with weapons, swords, rifles, and daggers. Trade is in the hands of the Indians. The streets are narrow and crooked. The most important product is dates, which can go to America without spoiling, but since halva is famous, they also export halva. Âli Bey, curious about the taste of it, tastes halva, but he doesn't like it as much as he likes dates.

Upon the request of the commander of the British navy, he and Arif Bey tour the British corvette there to protect the Indians dealing with trade against Arab attacks. In the evening, they watch the theater organized by the officers on the corvette and listen to the concert they give. Then they eat together. Âli Bey, fascinated by the beauty of the table and the music, forgets that they are in Muscat.

The next day, while walking around the city, he sees that the door of the Emir's house is open, and when a man at the door asks if he wants to see the wild animals in the courtyard, he enters. After he enters, the man suddenly closes the door. Âli Bey sees an unchained lion in front of him and immediately wants to run away. The man at the door asks for a tip with one hand and keeps the door closed with the other. Âli Bey throws some money in the man's face and runs out. By looking at the smiles of those who see him, he concludes that he isn't the first victim of the man.

When he returns to the ferry, he has lunch with the British officers and says goodbye. Towards evening, the ferry departs for Karachi, the most important city of the Sindh region of India. After two days and two nights, it arrives in Karachi on November 6th.

Karachi

Karachi is a city with a large port but located far from the pier. Âli Bey likes the wide streets he passes through on his way to the city. When he arrives in the city, he sees the houses, most of which look like summer houses, with gardens and far from each other and thinks that the city with a population of two hundred thousand looks more crowded.

He tours the city with Arif Bey and then meets with Hasan Ali Bahadir, one of the notables of Karachi, the honorary consulate of the Ottoman Empire. Hasan Ali Bey takes them to a big madrasah and shows them around. After serving dinner at his house, he gives them a ride to the pier. Âli Bey is

fascinated by the city illuminated by gas lamps. They hire a boat to come to their ferry and spend the night in the port.

After saying goodbye to Hasan Ali Bey, who comes to the ferry to say goodbye to them on November 7th, they set off for Bombay at noon. However, the forty-eight-hour journey is extended to sixty hours due to the storm. So much so that when they arrive in Mumbai, they hear that a ferry carrying eight people has sunk due to the storm.

About People Living in Bombay

Muslims, Parsis, Banyans, Hindus, and Portuguese live in Mumbai. Muslims wear white and live in narrow streets in adjacent houses. It happens that several families live in one house. They are engaged in trade.

Parsis are firefighters who migrated here from Iran. Every evening, at sunset, they prostrate themselves to the sun and wash their faces with sea water. They leave their dead inside the circular towers in the garden of their temple for the eagles to eat. The remaining bones are collected by gravediggers and burned or thrown into the sea. Parsis are the wealthiest in the city. Their neighborhood is in European style. As they educate their children in London, they work in government offices.

Banyans are pagans who worship various idols. They have many temples. They draw on their foreheads red, yellow, and white markings. At night they light up temples, play the piano and sing as groups of men and women. Because they believe in reincarnation and that holy persons are reincarnated in cows' bodies, they don't go to work in the morning without washing their faces with a cow's urine. For this reason, cows are walked around their neighborhoods in the mornings. Banyans are engaged in trade. Before they go abroad for business, they inform the Brahmans about how much money they want to earn and don't return unless they earn that amount. On their return, if they find that their wives have given birth to several children, they claim the children. They have no cemeteries. They gather and burn all their dead at night. Âli Bey watches the funeral burning one night. He sees after pouring oil on the dead, the gravediggers play music with drums and cymbals until the fire goes out. He can't sleep that night because this scene gets on his nerves. Although the British prohibits the banyan custom of cremating dead men with their alive wives, women are cremated together with their dead husbands in regions without British officials.

Hindus worship idols like Banyans and cremate their dead. The men tie a thread around their waists, and the women wear a short red dress and a vest that covers their breasts. They are mostly farmers and workers.

The Portuguese people dress like Europeans. They work in hotels and steamboats as maids and barbers.

Returning

Âli Bey leaves Bombay on the 16th of November with a ferry owned by an English company. Except for Âli Bey and Arif Bey among the more than four hundred passengers, and a Portuguese, everyone is English. Since none speaks French except one Englishman, Âli Bey and Arif Bey spend most of their time on the deck watching the passengers playing sports and the piano. When one of the British passengers dies on the second day of the journey, a ceremony is held in the temple on the ferry, and the body is left in the sea.

They arrive in Aden on November 21th. The city is an hour away from the sea. Since it doesn't rain much, there is a shortage of water. Most of the boatmen are Arab and Somalian. The boatman hired by Âli Bey to return to the ferry from the city, stops in the middle of the sea and asks for double the fee, and doesn't move until he gets what he wants. In addition, naked children in boats beg for money from the passengers. They dive into the water to collect the money the passengers throw into the sea.

They reach Suez on the 25th of November. After having breakfast in the city, Âli Bey and Arif Bey go for a walk. They take the train at noon and depart for Egypt. As Âli Bey can't find the opportunity to change his summer dress, he feels cold along the way. It is surprising for him that a country like Egypt can be so cold. At first, he can't understand why some women approaching the carriage in Egypt

shout "Yusuf Efendi" and then realizes that they sell tangerines and tangerines are called Yusuf Efendi in Egypt.

Arriving in Cairo in the evening, he settles into the hotel. He can't go out of the hotel because it rains. The next day, he visits Egyptian Commissioner Gazi Ahmet Muhtar Pasha. After having lunch with him, Iranian Consul Haji Mirza Necef Ali hosts him and Arif Bey in his house. They tour the city together. Egypt's new neighborhoods feature European-style streets and tall buildings. The old quarters are full of narrow and muddy roads.

In the morning of November 29th, they take the train from Cairo to Alexandria. After visiting one of the Egyptian administrators, Âli Bey becomes Vasif Azmi Pasha's guest. The next day he sets out on a Russian ship. The ferry stops at Chios at noon on December 2nd and arrives in Izmir in the evening. They stay on the ferry that night. Âli Bey goes to visit Governor Huseyin Riza Pasha in the morning. While Arif Bey sets off for Istanbul on the same ferry, Governor Huseyin Riza Pasha has Ali Bey's belongings taken from the ferry and hosts him in his house for a few days.

Âli Bey departs from Izmir to go to Istanbul on the 8th of December and reunites with his mother two days later, on December 10th, after four years.

Themes

Transportation and Communication During his four-year journey, Âli Bey uses many ways to reach the places he wants to go. He gets on a ferry or a train. However, he can't always find them when necessary. He has to wait for them because they operate at certain time intervals. But usually, he shapes his journey according to the conditions of the region. For example, in Aleppo, he rents animals. When he goes to Siirt from Diyarbakir, he decides to use the Tigris River and has a kelek made for himself. While passing by an Arab village during his journey with a kelek, he is entrusted with a letter to be delivered to an officer in Mosul. Similarly, when his ferry approaches the point where the Karun River joins the Shatt al-Arab, two cannons are fired from the coast to inform that a mail ferry is approaching. All these exemplify the means of transportation and communication in the Ottoman Empire in the last quarter of the 19th century.

Observation Although Âli Bey goes on a journey on a state assignment, he is a curious person who is open to innovation. He observes as many things as possible, intending to convey them to others. For example, he watches how the dead are cremated in India, although it is against Islam. He tries to overcome the limitations of transportation and communication by recording everything he observes and transferring them to others, and this book is the work of such a desire.

Superstitions Âli Bey encounters various superstitions throughout his journey. Each time, he shows that he distances himself from these beliefs. One of the best examples of this is his effort to silence his companions, who believe that disasters wait for them just because they didn't shoot the demon in the cave while passing in front of it.

Westernization Âli Bey positions himself as someone close to Western life practices at every opportunity. For example, while traveling with a kelek on the Tikrit River, he is pleased to see a ferry. He scientifically explains how a ferry works to his employees, who see a ferry for the first time in their lives. Later, he enjoys watching the theater with the officers in the British corvette in Muscat, listening to Western music, and having dinner at a table prepared with Western tastes.

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