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ORIENTALIST VIEW ON OTTOMAN IN THE NOVEL ROXOLANA (HÜRREM SULTAN)
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Abstract

This study aims to present the reception of a prominent figure in Ottoman history: Haseki Hürrem Sultan, the Ottoman Empire and its Muslim subjects by an Ukrainian nationalist, Pavlo Arhipoviç Zahrebelniy, within his novel, *The Roxolana*. It also aims to search out how Zahrebelniy establishes the relationship between westerner and Orient/easterner. Although *The Roxolana* gives a lot of materials for many orientalist readings, we have only tried to show the Orient as a socio-cultural place against which the westerner positioned himself at the opposite side and the easterner has been analyzed as a "raw material for a laboratory"¹ examination. Thus, we have also endeavored to search out how an Ukrainian writer sees Turkish people. Lastly, Zahrebelniy set Roxolana on a pedestal contrary to European orientalists, while he sees the Orient and the westerner like an ordinary orientalists.

Keywords: Ukrainian, Zahrebelniy, Author, Orientalism, Ottoman.

This study, which has been established on the novel *Hürrem Sultan*² (Zagrebelniy, 1980; Zahrebelniy, 2011) by Pavlo Arhipoviç Zahrebelniy (1924-2009) that is albeit appropriate to be named as "a work of image" as an author determines the feelings and opinions relating to the cultural life of a foreign country³, as the point of view of how the West sees the East; rightfully has become "a work of orientalism" and considering the orientalism adventure, he has made it mandatory to handle the issue in a more different format.

Orientalism, which corresponds to "istişrak" in Arabic, "doğubilimi" and "şarkiyatçılık" in Turkish⁴ (Yıldırım, 2012: 19; Yavuz, 1998: 70), with its most generalized meaning, is the "eastern (world) science" striving to examine the middle and far east (orient) language, literature, civilization and religions. (Zakzuk, 2006: 23-24) However, the word has been exposed to a reduction in time and as Edward Said states; since what is meant when saying "orient" has been Islam and its origin, Arabia (Said, 2003: 26), the focus regarding orientalism has been mostly on the Islamic world. In line with the quick victory of Islam, the first orientalist studies began due to the non-Muslim individuals in the Islamic world first, then in the West, mostly

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¹The saying that Asians being seen as raw material in laboratory by the Orientalist, belongs to the Iranian Jalal Al-Ahmed.

²The novel *Roxolana* was translated to Turkish in 2006, long after it had been published in 1980 in Ukraine. The page numbers in the text belong to the Turkish edition.

³For detailed information, see Serhat Ulağlı, *İngilizce Öteki'nin Bilimine Giriş*, Sinemis Yayınları, 2006.

⁴Despite the fact that Hilmi Yavuz claimed that "orientalism", which was exposed to a negative meaning expansion, could not correspond to "şarkiyatçılık", many including the dictionaries do not have the required awareness of this nuance or do not accept it.

monopolized by the churches.⁵(Zakzuk, 2006: 24-26) Although some take the date of the first orientalist studies that started informally to the 10th and 11th century (Zakzuk, 2006: 25), what is certain is that the official orientalism started with "*The decision of the church council which met in Vienna in 1312 for founding the Arabic, Greek, Hebrew and Syriac platforms in the universities in Paris, Oxford, Avignon and Salamanca*".⁶(Said, 2003: 59; Yavuz, 1998: 56-58)Due to the fact that the Westerners firstly encountered with Arabs -as in the examples of sailors, pilgrims, crusades (Said, 2003: 68) and Andalusia and Sicilia- while the Muslim Arabic image had been emphasized more in the first orientalist studies, the Muslim Turkish image became more apparent and central by the increase of Turks' influence in the Islamic words after the Abbasids, Seljukians' stopping the Crusades in Anatolia, Ottomans' consistent growth against West and with the attention raised by the conquest of Istanbul and there was an increase in the quantity of the orientalist studies. (Zakzuk, 2006: 32; Yıldırım, 2012: 24)The fact that the introduction of the Russians to the stage of history, their adaptation to the civilized world, was a force against the Turks and Muslims and their start to the race of colonialism had been unavoidably too late and the orientalist studies in the Slav geography started late as well⁷(Said, 2003: 27) and that they copied the examples in the West.⁸(Coşkun, 2014/72) In fact, although the Westernism of the Slavs was open to debate⁹ (Hayden, 1995: 918; Makdisi, 2007: 278-279), their attitude against the Islamic world, their positioning and their aforementioned counterfeiting made them have to think as Western -at least for orientalism-. Moreover, Zahrebelniy said in an interview that -also articulating the feelings of many Western Ukrainian- the literature of Ukraine belonged to the West in terms of history and geography. (Demir, 2008: 101)

One should also state that, no matter what their nation is, orientalists have been divided into two branches; one of them regarding Islam as the origins of nature, medicine and philosophy, being relatively more scientific and the other branch, seeing Islam from behind a thick layer of fog consisting of national legends and superstitions, being ultimately religious and subjective. (Zakzuk, 2006: 30) The former created the scientists and politicians and the latter created the Western artists, men of letters and craftsmen. Despite having difficult occupation fields and methods, there are no doubts in commonality of the starting points, feeding sources and ultimate goals of these groups.¹⁰ (Zakzuk, 2006: 66-67; Yıldırım, 2012: 50-65)Thus, although there were differences in the contents and processing of the orientalist studies according to the status of respondents and time, in the end the orientalist studies were based on despising and devaluing the East(ern) by the vast majority of the Westerners accepting their preliminary experience regarding the East(ern) as final without questioning their point of view and needing to have a critical approach to the culture and body of knowledge to which they belonged and thus, seeing and indicating the colonization of the East(ern) as normal. (Kula, 2011: XXXIX; Coşkun, 2014/71) However, it would be wrong to claim that all the orientalist points of view are disdainful, vindictive, dominant and pejorative.¹¹(Said, 2003: 272) Being less in numbers, sometimes the orientalist point of view can be manifested as seeing what the East cannot see

⁵The first person to study Islam is the Eastern Christian scholar Yuhanna Ed-Dimaşkı (John of Damascus) who served in the Emevi palace. The encounter of the West with the Muslims in Andalusia and Sicilia and with the Crusades, Europeans started the studies relating to the Islamic world.

⁶HilmiYavuz states that the real orientalism started since 1492, corresponding to the downfall of Emevis and discovery of America. Because Europeans put themselves to the center both by dismissing the "others" (Muslims and Jews) inside them and by discovering and assimilating the "others" outside (Indians) after this date.

⁷Said, who claims that no nations can beat English and French in terms of orientalism, states that Italians and Russians was too late to participate in the field.

⁸Renowned Orthodox Turcologist Nicolas İlminsky was the first who published Babürnâme, which has been claimed - as in many issues- that it has been discovered by British orientalists, in 1857 in Kazan. As Menderes Coşkun stated, Russian Turcologists desired to form a new Turkish character in "scientific" studies made since 19th century. The most obvious features of this character are arrogance, reveller, alcoholism and improbity.

⁹According to "multiplying orientalisms" theory by Milica Bakic-Hayden, there are different categories of "Orients" ranging from Eastern Europe to the Balkans and from there, to Asia.

¹⁰Though Edward Said descants on the aims of orientalists all about his book, M.H.Zakzuk and S.Yıldırım try to summarize in a few sentence.

¹¹Said stated that Islamic orientalists had acted with the claim of superiority and grudge against Islam.

due to the motives of familiarity and habitation, what they cannot be aware of and as understanding/telling of the East(ern) without there being any malicious intentions.

Since the aforementioned work is a cult novel (Dermenci, 22: 125) by a nationalist author¹² with high popularity and indoctrination whose works have been translated to 24 languages (Şevçenko, 22: 126) rather than a scientific production whose readers are interested in limited East(ern), it would not be appropriate to expect for the novel to be loyal to the historical realities other than the existence of the main incidents. (Demir, 2008: 103) The novel starts with the abduction of Roxolana by the Crimean Tatars from Rohatin and selling of her to the Turkish slave trader Sinam Ağa; converts to a historical-biographic novel by her being bought for 1000 gold by İbrahim of Parga and given to Sultana Hafsa, becoming the favorite of Suleiman the Magnificent at first then becoming his wife and the mother of his children and ends, containing her anguished life of challenges.

In this work, we will try to examine the orientalist point of view of the author in three main categories; being the East as a socio-cultural location and a Western and Eastern person.

1. Orient as a Socio-Cultural Location

In the novel, Crimean where Tatars live, Caucasia where the Cherkes live and the Ottoman geography as a whole, primarily Anatolia, Rumelia (Edirne - Bosnia) and Istanbul, are put forth as the "Orient".¹³ However, since the novel concentrates on "Hürrem - Harem - Suleiman" triangle, the Orient is narrowed within Istanbul. The orientalist point of view regarding the Orient is generally taken through the author and his representative, Hürrem. According to Hürrem, Slav plateaus are the place where clean waters flow; while in Anatolia this is where the slimes are. (Zahrebelniy, 2011: 130) While Istanbul is the most magnificent and prosperous city of the world according to Suleiman, according to Hürrem, it is the city of ruins and waste (Zahrebelniy, 2011: 432) since she always sets her eyes on her hometown Rohatin (Zahrebelniy, 2011: 116, 215, 238¹⁴, 434) or on the endless forests and mountains where she will feel her freedom. (Zahrebelniy, 2011: 399) She hates Istanbul and wants to run away from it since it is the place where she is imprisoned. (Zahrebelniy, 2011: 32, 399) He depicts Istanbul as the horrible back of a dragon with its long minarets of the mosques built by the sultans. (Zahrebelniy, 2011: 599) For her, the capital city of the biggest state of the world becomes the city of the messiest and meaningless crowds despite its magnificence and richness. (Zahrebelniy, 2011: 583) According to the Ukranian lady of Sultan, Istanbul is a monstrosity, a muddy and extremely loud place between a village and city whose soil creates rage and plague; where horses, camels and only men wander around; its neighborhoods with houses with bay windows, its squares with bazaars where black, white, young, strong, beautiful, skillful and well-behaved girl and boy slaves and all kinds of animals are put for sale; its covered bazaars with smells of kebab and perfumery blend into each other; a place full of people of every age and race. (Zahrebelniy, 2011: 26-28, 48, 347, 372, 393, 567)

"Covered bazaar is very loud, just like Istanbul. Before and after the conquest all the same... It was loud, this city. It has always been the capital. Thus, the Slav nationals living in the north calls it "Çargorod" , meaning the city of czars, instead of "Constantinople". This city is exceptional, eternal. Hundreds of narrow alleys, passages and wooden, cute, bay-windowed mansions at two sides of these streets, appearing as if they want to be closer to each other. Or flat, stone houses from old Byzantine times; smokes steaming from the flues, smells, joy. Wind never gets quit here; sometimes blowing like a wild animal. Groans, noises continue here as if they

¹²Pavlo Arhipoviç Zahrebelniy, born in the village of Soloshyne of Poltova oblast in August 25, 1924, joined voluntarily to the Red Army in World War II in 1941; participated in the defense of Kiev and the battles near Bryansk and was wounded heavily. He generally discussed social and historical matters in his short stories and novels. With the advantage of being a veteran who had participated in World War II, he put forth many fictional texts about war. It is observed in his works that Russian and Slav nationalism were strongly worked on.

¹³ Iran, where the armies march, is barely mentioned in the novel, no analysis and depictions are made.

¹⁴Hürrem depicts her hometown as: "Around my hometown, the mountains are of gold, the rivers are of honey and the grass is of silk. In our lands, willows give pears. The girls walk within gold." (Zahrebelniy, 2011: 238)

were in the shell of a giant oyster and can't find a hole to get out. Like in the Grand Bazaar, it continues without regarding day or night, without a certain day, month or year in summer, winter, and spring. Tanned leathers of sheep and goat soft as atlas; rugs smelling cotton and madder; smells of incense, pepper, clove, ginger, tar, sulfur, amber... It is possible to travel with horses, even with camels in the main gate going down to the sea... (Zahrebelniy, 2011: 26)

At the middle of the streets, friendly old men with long beard cooking steaming kebabs, selling pastries and cakes, children. Everybody is occupied in this massive crowd. Some of them eat, some buys swords, some read Quran; dealers yell, a tough bargain is made right there; a man who has purchased a Cherkes saddle for his horse goes back home at full speed; some of them sleep with their back to the wall, their feet below their bodies. This is how the Covered Bazaar is." (Zahrebelniy, 2011: 27)

Istanbul impressions of the Lithuanian prince that was bound to the Polish empire, whose origins went back to Volodimir, emperor of Kiev; Dimitri Vishnevetsky, who came to Istanbul to see the Sultan and talked to Hürrem while he waited for the Sultan to come back from march, emphasize on *"flea market, "fuss", "doner shop smell" and "smell of bazaar garbage"*, these things which Hürrem didn't have any problems with. Actually, these statements indicate the complicated impressions of an orientalist who could not go beyond the touristic places of Istanbul, let alone depicting the real Istanbul in history.

The worst place in the novel is Topkapı Palace and the Harem chambers. According to the author, Topkapı Palace, rather than being an ordinary place expressly for sultans, is a *"mysterious, complex, merciless and hard world"* with its robust walls, its gardens adorned with *"flowers and trees like those in heaven"*, its *"most artistically built kiosks"*, wonderful rooms, doors with heavy handiwork, *"close bars that do not show inside"*; its countless, complex and secret passages and wild animals such as lions, leopards, and panthers in the cages. (Zahrebelniy, 2011: 171, 223, 269, 290) Harem is a complete dungeon with its rooms resembling prison cells, its saloons with sharp spice smells, countless secret passages, doors with iron slides, textile curtains of heavy fabrics from the ground to the ceiling; with its world filled with Slav women and closed to the strangers. *"Women are imprisoned here just as the truth is hidden and imprisoned in the world. In this sense, the state is protected from her destructive, devastating effect..."* (Zahrebelniy, 2011: 83-84, 90, 92, 345, 445) The author, who uses allegories such as "dungeon" (Zahrebelniy, 2011: 171, 246, 407, 445), "grave" (Zahrebelniy, 2011: 293), "golden cage" (Zahrebelniy, 2011: 399, 408, 503, 519) and "trap" (Zahrebelniy, 2011: 244) frequently, presents Hürrem to his reader as "imprisoned", "living corpse", "bird" and "prey". Harem is also the place that does nothing but satisfy the desires of the sultan and the place of sex slaves who despise and fear the sultan. (Zahrebelniy, 2011: 136-137) Because east means sex. (Said, 2003: 200) The point which the author persistently emphasizes is that the harem is not auspicious and transparent. The fact that one can encounter a person whom one does not aspire to see in a very unexpected time in its corridors and rooms; that all the harem community is under constant control of inquisitive glances and curious ears which penetrate deep in the hearts; that one cannot anticipate who will be killed and that no one can be trusted is to indicate that this insecurity and environment of fear is so dark that it can turn dreams into nightmares. (Zahrebelniy, 2011: 139, 148, 150, 325, 345, 407) Hürrem does not give her baby to the wet nurse or to servants since she does not support the people in the palace. (Zahrebelniy, 2011: 175) Even while going to Edirne to see the Sultan -despite the wish of Sultana- she does not keep her children in the palace. (Zahrebelniy, 2011: 234-235) She even has her son Mehmet and her daughter Mihrimah sleep beside her in the same room contrary to the traditions, due to the fact that *"she does not trust anyone in that horrible scheme"*. (Zahrebelniy, 2011: 210-211) According to the author, the hammams are the only places where the people of Harem who live death in life among four walls can taste mental and physical freedom, free from all the records. (Zahrebelniy, 2011: 116) Because they can get tarty there and have fun. The last thing we can say about Harem is that, like all orientalists,

Zahrebelniy regarded Harem as a place whose nonsense is revealed as one examines it (Zahrebelniy, 2011: 341) and sought all the ways to prove this opinion.

One of the most solid places of oriental cruelty is the dungeons. We mostly encounter the usage of this motive by the orientalist artists in branches like cinema, opera, theater and novels. In the novel by Zahrebelniy, we encounter this motive as Seven Tower Dungeons. This is the place where many prisoners are locked in, primarily Bayda, the chief of Ukrainian Cossacks. Hürrem and his daughter Mihrimah go there to see Bayda and help him. (Zahrebelniy, 2011: 471-472) There is a huge, empty gap in the middle of this stone building. There are a lot of people trying to survive in a "wide well like a cistern" covered with a plate in the dark on "mossy stones" and among "decaying human remains" in this gap. The author depicts this horrific image with these statements: "The light of the torches scare the death itself; you cannot come back if you go, you cannot get out if you are taken there." (Zahrebelniy, 2011: 484)

In short; according to Zahrebelniy, the Ottoman Orient is a foreign and hostile country, a place of dirt, ruin, noise, mess, crowd, struggle, fear, captivity, death, sex and wild animals.

2. Westerners Having all the Positive Qualities

As in the Orientalist knowledge, what is meant with "Westerner" is in the statement of Zahrebelniy is obvious to be the Christian and Jewish world positioned/equipped against the Islamic world. Considering the matter in the point of view of the aforementioned novel, it is observed that the Westerners are, primarily Hürrem Sultan, the Europeans with whom the Ottomans were fighting, Grand Duchies of Russia which were constant enemies of Tatars, Cossacks of Ukraine (Bayda) and the embassies of all foreign countries. The East is represented by all Muslim Ottomans, no matter what their ethnicities are.

Through the novel, Zahrebelniy tries to create the relations of Ottoman and Ukraine through allegoric pairs such as "black eagles and white storks" (Zahrebelniy, 2011: 124-129, 175, 577); "killers" and "victims" (Zahrebelniy, 2011: 324), "nomads" and "civilized nations".(Zahrebelniy, 2011: 526¹⁵; Mutman, 1996: 26) In fact, what lies beneath these pairs and historical antagonism created by the orientalist point of view is the superiority complex of Alfred Adler. This complex is developed through concepts such as race-nation, religion-culture, mind and morals in the work of Zahrebelniy.

As Edward Said with its innovative work, most of the orientalists primarily see the Westerners (Aryan race) above from the Easterners (Sami race). The "dependent-independent race" speculations of orientalists such as Renan and Cromer that equalize humans with animals based upon the inequality of the races reaches such a point when 19th century breaks that they cannot even stand that a Westerner can be viewed with their aged and corrupt physiognomy from an Orientalist's point of view. Thus an example of this is when, England sent their governors to retire in India and other colonies as soon as they hit fifty years old.¹⁶(Said, 2003: 46-49, 51, 141-144, 216; Zakzuk, 2006: 39) We can easily state that this PR is more consciously carried out in artistic works such as paintings, novels, theaters and movies and that this matter is not exclusive to only English or Western orientalists. Zahrebelniy, who is orientalist artist with Slav origins, forms this thesis upon the principle that the Westerners/Slavs are more beautiful than and superior to the Easterners as races. For instance; no matter how the sources state that she was not really beautiful, according to Zahrebelniy, his kin Hürrem was innately beautiful despite the fact that she had a small body (Zahrebelniy, 2011: 242); she did not need to be adorned with gold and diamonds like the ugly and fat women/concubines of the Orient. (Zahrebelniy, 2011: 478) However, when Mahidevran "walks with her clothes adorned with gold and other jewelry from head to toe, she makes noises like a caravan descending from a mountain

¹⁵MahmutMutman also states that the historical antagonism between the West and Islam consists of pairs such as mind-dogma, democracy-despotism and civilization-middle age mentality.

¹⁶ In 19th century, some theories like Aryan and Sami races appeared. The orientalists following Renan label the former as civilization creators and the latter as those lagging behind in meditation and philosophy.

road"¹⁷. (Zahrebelniy, 2011: 80) While the author depicts Blaj, who has Slav origins and Morgay, who has Kipczak origins; he tries to reinforce the same opinion by depicting the former as beautiful and the latter as ugly.

"Blaj was tall with blond hair and blue eyes, with a young, flexible body like a branch and young looks; with red lips and pale face. She was standing straight in front of her... (While) Morgay was short with black hair; was just standing like Kipczaks, bent towards the ground. Her feet, accustomed to kicking croups, were awry. She looked like the cavalymen of the Sultan. She was hard as Yuruks." (Zahrebelniy, 2011: 110)

Although no Westerners are depicted as old, ugly or diseased in his novel, many Easterners are depicted with these qualities. For instance, slave trader Sinam Ağa is old, tired, sick; a "disgusting" type with lost teeth and "dirty and ragged" clothes. (Zahrebelniy, 2011: 13-17, 291-292) The face of Rüstem Pasha is pale and cold like a corpse. His occasional blood spitting and the paleness of his faces are the precursors of an incurable disease. (Zahrebelniy, 2011: 490)

Another side of the matter is that, through the novel, it is never accepted that Hürrem belongs to the community and culture, her adaptation of this culture; at least her finding it sympathetic.¹⁸ The clearest evidence to this is the author's general usage of the name "Anastasia" as in her hometown or "Roxolana" as put by LuiciGriti instead of Hürrem. (Zahrebelniy, 2011: 54, 116, 405, 409) Considering the fact that the name is also the symbol of the identity and belongingness, it means that Hürrem's belongingness to the Ottoman community - at least from a point- is not accepted. This is because the orientalist point of view is a stereotype and static and closed to innovation and changes. (Yıldırım, 2012: 44) The author already states that she descends from Amazons and Scythians and that her soul cannot be conquered even if her body is. (Zahrebelniy, 2011: 166, 390, 457) According to this, Hürrem needs to be in a constant hate psychology against the East and Eastern who do not hold water (!), let alone the feeling of belongingness to them. The top representative of the East in the novel is Suleiman the Magnificent. For him, the person whom Hürrem has hated in his young and old ages must be Suleiman. However, there are inscribed love letters and poems, which were written to Suleiman by Hürrem, that have now been found. Zahrebelniy also finds an easy way to make accusations of the love which Hürrem indicated with letters (Uluçay, 2001: 36-66; Uluçay, 1956: 80-84), poems or verbally being forced and with ignorance, even - if we have to state in religious terms- with factiousness and hypocrisy. (Zahrebelniy, 2011: 151, 170, 206, 212, 282, 296-297, 420, 424, 482, 527, 584) According to the author, Hürrem is not attached to Suleiman with sensational or humanistic bonds but one-sided "lust" and "the chains to continue her bloodline". According to the orientalist statement, no Westerners can have any positive and humanistic exchange with Easterners and cannot have any emotional or cultural sharing or interaction. Thus, Hürrem wants to marry her daughter Mihrimah with Ukrainian Bayda instead of Bosnian Rüstem Pasha, intending to remove this legitimate bond and run away from it. (Zahrebelniy, 2011: 489-

¹⁷With these statements, the author refers to the "horse" and "camel" symbols, which he used to symbolize the East. It is observed that he frequently uses the "horse" and "camel" allegories about the East(erners) in his novel. For detailed information see. (Zahrebelniy, 2011: 26-27, 417, 528, 536, 548) He sometimes compares the women in the Harem with herds of sheep. (Zahrebelniy, 2011: 50, 116)

¹⁸In fact, this discriminative attitude governs all the characters in the novel. Zahrebelniy, within his concept -of a person knowing the world similar to himself-, extends this point of view to all of his characters in the novel. For instance, İbrahim is always "Rum Georgis". No matter how seemingly Ottoman he is, he is actually the child of Chios due to his inner world and mentality. (Zahrebelniy, 2011: 158, 166, 193) "Your relatives are in hell, at the very deep of it," says Küçük, the cook of the palace to him. (Zahrebelniy, 2011: 535) On their first encounter, Hürrem says "Are you really Turkish?" to him. (Zahrebelniy, 2011: 55) According to Hürrem, Mahidevran is "an arrogant Cherkas girl" (Zahrebelniy, 2011: 81), Prince Mustafa is "a Cherkas son". (Zahrebelniy, 2011: 504) Suleiman bears the blood of "nomad shepherds" and Seljukians. (Zahrebelniy, 2011: 430) According to Ottomans, Hürrem is "infidel girl/infidel serpent/Slav witch" and Slav women are the most tyrants in the world. (Zahrebelniy, 2011: 225, 242, 246, 247, 342, 465) She is a concubine with ambiguous origins. (Zahrebelniy, 2011: 203) According to Ferhat Pasha, Hürrem is an "infidel girl" as well. (Zahrebelniy, 2011: 233) According to old vizier Piri Mehmet Pasha, Albanian devshirmeh Ahmed Pasha is the son of a Christian. (Zahrebelniy, 2011: 189) According to Sigismund Herberstein, who came to İstanbul as the ambassador of Ferdinand, king of Austria, Rüstem Pasha is the black sheep of Slavs. (Zahrebelniy, 2011: 508)

490, 600) Actions of Hürrem such as raising her children with the lullabies she heard from her mother (Zahrebelniy, 2011: 175), teaching them Ukrainian secretly (Zahrebelniy, 2011: 237), removing the Turkish servant from the schooling of their children and assigning it to Hasan Ağa (Vasil, with his old name) with Ukrainian origins, resisting against Ottoman Special School education (Zahrebelniy, 2011: 418-419, 447), being an intercessor to the captive Cossacks who attacked Sinop and Istanbul (Zahrebelniy, 2011: 479), gathering loyal men for herself via Hasan Ağa (Zahrebelniy, 2011: 264-265), hiding her grudge inside with "valenrodism"¹⁹ feelings (Zahrebelniy, 2011: 145, 291-292²⁰, 485-486), trying to liberate Ukraine by putting Crimean Khanate with the men he sent from Istanbul when she found the opportunity; indicating that she acted with Ukrainian nationalism. Even the fact that Hürrem praised herself with the Russians plundering Kazan (Zahrebelniy, 2011: 242-243) and she felt weak at the knees when she heard about the knell of the Russian ambassador (Moscow Prince Vasily Ivanovich) indicates that the author acts on references not only to the Ukrainian nationalism but also Pan-Slavist opinions. (Zahrebelniy, 2011: 382-383) This can be interpreted that the author opposes the solid Ottomanism/Islamic world with solid Slavism. Regarding the charities which Hürrem Sultan had ordered (Baltacı, 1998: 500) such as mosques, madrasahs, poorhouses, lodges and hammams, the author accuses her of insincerity and hypocrisy by saying "*She was tired of playing the benefactor*". (Zahrebelniy, 2011: 589) This shows us how orientalist resort to interpretation and manipulation when they encounter undeniable, concrete evidence.

Throughout the novel, Zahrebelniy acts with the preliminary acceptance of the superiority of Christianity against Islam through the cliché, orientalist templates within "jihad-women-slave" triangle/metaphor without delving into philosophic and faith-related discussions.²¹(Said, 2003: 272-273) Thus, he never accepts that Hürrem could have sincerely converted in terms of culture and religion. Because being a Muslim means being Turkish. According to the orientalist viewpoint, it is not possible for humans to convert, besides being Muslim; as it is not possible for humans to change their races. (Zahrebelniy, 2011: 119) She was born as the daughter of Gavriilo Lisovskiy, Anastasia Lisowska and she shall not die otherwise. (Zahrebelniy, 2011: 314) According to the novel, Hürrem converting to Islam is only formal. She converts to Islam since Christianity left her due to the fact that she thought she sinned by being with Suleiman (Zahrebelniy, 2011: 146); not because she accepted by learning and being persuaded. Her declaring being a Muslim with the conversion ceremony in Hagia Sophia after being a mother was only to not be separated from their children. (Zahrebelniy, 2011: 177) In fact, here lies the thought of seeing the religion as a social and regional matter rather than a personal and philosophical one. Likewise, like all orientalists, Zahrebelniy does not see religion, especially Islam, as something that is reasonable and acceptable by thinking. For them, those claiming being a Muslim are either "*sword Muslims*" or they are not sincere. Thus, Hürrem stubbornly continues to carry her cross despite being Muslim (Zahrebelniy, 2011: 119, 153); even yearns the growls of pigs that have been child nostalgia, the knowledge of half bishop-half teacher Yeronim Skarbskiy and "*drunken nonsense*" of Bishop Lisovskiy like heaven. (Zahrebelniy, 2011: 435) She goes to Hagia Sophia, an old Byzantine church, in her spare time in order to get mental strength. (Zahrebelniy, 2011: 555-556, 583) Hence the author implies at the end of the novel that, in exchange for the sultan going to the mosque, Hürrem only prays in the style he learned from his bishop father, accordingly, she never changed. (Zahrebelniy, 2011: 599) In exchange for the fact that the mosques and foundations with their names which Hürrem

¹⁹Valenrodism is a concept, which has been used only by Omer Dermenci, meaning "*protecting the individuality in an enemy country for a long time and consciously choosing the option of disaster when the most critical moment for the country one lives in arrives*". (Zahrebelniy, 2011: 9) Omer Dermenci states in an interview he conducted with Tudora Arnaut that he did not believe that Hürrem Sultan had destructive actions with the quality of Valenrodism but that the Ukrainian authors apply to this motive a lot. <http://www.acikgazete.com/yazarlar/tudora-arnaut/2006/11/03/ukrayna-dan-Hürrem-sultan-imajindaki-ukrayna.htm?print> (Access Date: April 7, 2014)

²⁰Hürrem's finding Sinan Ağa who sold her years later via Hasan Ağa and questioning him indicates that she acted with grudge.

²¹Edward Said states that the Islam orientalists act with the claim of superiority and grudge against Islam and thus they drove a wedge between Islam and West.

did with her efforts as a Muslim, the author gives an idea how Hürrem is intended to be introduced by mentioning her monetary aid to the Polish ambassador for the repair of churches and her modesty to show it as realistic.

"After the ambassador left the capital, Roxolana sent Hasan after him and dispatched money to the Polish ambassador with Hasan in order for the repair of the churches in Rohatin. And she advised that they should be built more robust than the past, fill them with icons and books; its walls should be eligible for defense, its towers should be high to watch better and floor detail should be exclusively emphasized. It does not matter if the church is named after her. It is not necessary to remind that. One should give away and forget the rest." (Zahrebelniy, 2011: 290)

This clearly indicates how the orientalist strive to create apocryphal texts in order to fill the blanks.

According to orientalist, the Westerners are superior to the Easterners in terms of aspect of mind. (Said, 2003: 49) According to Zahrebelniy, it is due to their minds that the storks from Ukraine win against the eagles from the Anatolia. (Zahrebelniy, 2011: 125) Hürrem, being a little Ukrainian stork (Zahrebelniy, 2011: 129), saves herself from vanishing within the diverse plots of East with her mind and rises to being the wife of sultan. Mahidevran, however, is punished because of her imprudence.

One of the aspects of superiority for the Westerners is knowledge. The main reason for this is that they are not religious, particularly Muslim. Primarily atheist and orientalist Renan (Said, 2003: 145-152), Zahrebelniy cannot comprehend the fact that religion, especially Islam, can match with science, just as many Western intellectuals who witness that the Bibles are annihilated against science. Thus, he mitigates all the Ottoman ulama, starting from the sheikh al-Islam. (Zahrebelniy, 2011: 328) He is also surprised by the literacy of Gülfem, one of the concubines of the Sultan. When Gülfem says she is exchanging letters with sultan, Hürrem says: "Did you write it? For God's sake, can you even read? You cannot do anything!" (Zahrebelniy, 2011: 173) While the author states that Hürrem could speak Slavic, Latin, Karaim language, Hebrew, Armenian and Italian and learned Arabic for understanding Quran, Farsi for being able to read literature works and Turkish²² (Uluçay, 2001: 24) to understand the society she was living in (Zahrebelniy, 2011: 43, 88, 122, 372), he never mentions the fact that the individuals representing the East can speak several languages. Hürrem learns to read from Bishop Ivan Terebushka and Slavic and Latin from the church servant Yeronim Skarbskiy (Zahrebelniy, 2011: 43), both of whom were reverends. When she enters the mansion of Ibrahim, her first action is to read and when asked what she wants, "knowledge, science," she responds. (Zahrebelniy, 2011: 55-56) She is scolded by the Sultana when she gets busy with knowledge instead of giving children to the sultan in Harem. (Zahrebelniy, 2011: 122) Knowledge of Hürrem is so vast that it scares the Sultana. (Zahrebelniy, 2011: 242) Including nights, she spends most of her time with reading books in her chambers or in the library of the palace until she gets tired. (Zahrebelniy, 2011: 240, 354, 476, 557) She is busy with knowledge and books to the degree that it wears her out in during her pregnancy; she also summons scholars and listens to their conversations. (Zahrebelniy, 2011: 172, 217-218) She even deems Şemsi Efendi who was assigned as the instructor to Prince Mehmet²³ immensely incapable and illiterate and does not deem this person that regards nothing but Quran for knowledge worthy of instructing. (Zahrebelniy, 2011: 204-207) She even deems it useful to speak to the Sultan about this with the implication of "It is difficult to speak with the illiterate for the literate". She teaches the Sultan about everything within their conversations. (Zahrebelniy, 2011: 348) According to the author, it is not possible for the Easterners to understand deeply of the thinking of Sinan the Architect due to the fact that they

²²"Along with the fact that Hürrem did not write the letters 1 and 2 she sent to Suleiman during the Battle of Mohács and had them written to someone else indicates that she does not know Turkish well and that Suleiman saying in a letter "I would write more if you knew Turkish better" personally confirms that she does not know Turkish well.

²³This person might be Ahmed Şemsetdin Efendi, also known as İbn Kemal in the Turkish literature.

do not possess a high level of pleasure and understanding of art. Hürrem monopolizes to understand him as required as a Westerner. (Zahrebelniy, 2011: 516) Considering these examples, we can see how Zahrebelniy regards the Ottoman knowledge, science, culture and art life.

Another aspect of superiority is social ethics. The author also denies all the evil and murders which history²⁴ has related to Hürrem. For instance, Hürrem is not a schemer. Instead of laying a snare under İbrahim of Parga, who has long rap sheet so to speak (Zahrebelniy, 2011: 395), she refers to him as God's punishment. (Zahrebelniy, 2011: 387-388) All in all, she is not the one who got him killed; it's Suleiman. (Zahrebelniy, 2011: 397) All words but these are slanders. (Zahrebelniy, 2011: 409) She does not become allies with the Chief Vizier Rüstem Pasha and calls for the death of Prince Mustafa in favor of her own sons; she rather trembles when she hears of the news of death; the claim of being "bloodthirsty" and "vile-soul" that the Western ambassador stated about her²⁵ (Kula, 2011: 56, 136, 139, 242-250) are utter lies. (Zahrebelniy, 2011: 527, 540, 576) She hates wars, blood and imposing punishment; she tries to withhold Suleiman from going on marches. (Zahrebelniy, 2011: 404, 430-431) Although the people think of her as cruel (Zahrebelniy, 2011: 236), Hürrem is genuine and softhearted. (Zahrebelniy, 2011: 553) Thus, she wants the Sultan to forgive the children and young women taken captive in the Second March to Vienna. (Zahrebelniy, 2011: 382) She sets free a Bulgarian girl herself. (Zahrebelniy, 2011: 447) Hürrem is an intelligent, kind, understanding, openhearted, candied, talented, generous, emotional and grateful woman who cares about the soul rather than the body; who is not carried away with ordinary glimmers such as money, prone to science and art; in short, a perfect woman. (Zahrebelniy, 2011: 151, 212, 333, 464, 491, 526)

Finally, one should state that, in exchange of the latter, marauder and burglar janissaries and Eastern leaders; the virtues of the Cossacks and their chief Bayda in the novel such as the bravery, boldness (Zahrebelniy, 2011: 443, 479-481, 485), putting national interests above their own happiness and being freedom fighters are idealized. All in all, according to the author, the slavery is for Easterners - even if they are Sultans - not for Westerners. (Zahrebelniy, 2011: 601)

3. Easterners Having all the Negative Qualities

According to Zahrebelniy, all the Muslims having Turkish, Tatar²⁶, Cherkes, Bosnian, Albanian, even Greek ethnicities are Easterners. However, "Easterner" means to depict Ottomans in the novel. In order to analyze the author's viewpoint of the Ottomans, one should see how he regards the Ottoman Empire. Like many Westerners, for Zahrebelniy; this state is an Islamic Empire for which nothing is impossible and having a "mysterious giant wealth" and "a dark, horrible power". (Zahrebelniy, 2011: 61, 62, 430) The author tells about how especially Westerners are in a state of a psychological trauma against this great power with a little anecdote: "When Sultan arranged hunting in the provinces of Edirne, the inhabitants of the forests were not the ones he scared. He also scared Emperor Karl, Pope and the entire world, all the continents. Up to then, not this sort of fear ever threatened all the world inhabitants at the same time. Even Islamic world did not feel safe." (Zahrebelniy, 2011: 298-299) These statements remind us of the claims that the modern orientalism in the West fed from the fear of Islam and a paranoid psychology. (Said, 2003: 82-85, 265)

²⁴Just like Harem, we do not encounter many mentions of Hürrem in Ottoman chronicles. Until Ahmet Refik, the historian of *Reign of Women*, Hürrem Sultan is depicted with a quite decent wording, as interfered in the state affairs with a few words. In exchange for that, many theaters, operas and bales are written and performed in the West against Hürrem Sultan with indecent statements, depictions and fictions.

²⁵The author probably means the people such as Nicolaus Moffan, Austrian Ambassador Busbecq, German Ida von Hahn-Hahn and Lessing who mentions of the trickery and scheming of Hürrem.

²⁶According to the author, Tatars are the people who invaded Ukraine and Moscow. (Zahrebelniy, 2011: 288, 294, 442) Tatars are depicted from Hürrem's viewpoint as follows: "Those standing by the jades, riding them were neither Turks nor Bulgarians. Roxolana recognized them at first sight. Tatars; with short but flexible bodies, long bows on their backs, the nooses they wrap around the back of their saddles and with their koumiss flasks!" (Zahrebelniy, 2011: 239)

One of the dominant factors of the orientalist statement is that the Westerner does not see the Easterner as a whole human. (Said, 2003: 118) In fact, the grounds of this insights go back to texts formed regarding to Mohammad the Prophet being "the devil", "the antichrist", "possessed-lunatic", "epileptic", someone darker than a normal person and all the Muslims were extended to the East from this point. No matter how this opinion is amended under scientific and civil cover when the 20th century comes, still an average Westerner did not have in their conscious that himself and the Easterner -with the definition of Tevfik Fikret- had been created from the *"same mud"*. (Fikret, 1328: 2) It is obvious that the simile of the Ottomans to inhuman elements in Zahrebelniy's novel feed from the same narcissist and discriminative unconscious knowledge. We see many times in the novel that Cafer Bey is resembled to a "wolf"²⁷ (Zahrebelniy, 2011: 18-22), Ibrahim of Parga is resembled to a "fox"²⁸ (Said, 2003: 48, 112) (Zahrebelniy, 2011: 156), Rüstem Paşa to a *"dog with a bell around his neck"* and "dog" (Zahrebelniy, 2011: 582, 600), Sokollu Mehmet Pasha to *"a wild animal"* (Zahrebelniy, 2011: 513-514), Ayas Pasha to an unnamed creature *"with great muscular power"* (Zahrebelniy, 2011: 426), Hafsa Sultana to *"a wild animal"* (Zahrebelniy, 2011: 78), women of Harem to a *"herd of sheep"* (Zahrebelniy, 2011: 50, 116), Mahidevran and his son Mustafa to *"camels"* (Zahrebelniy, 2011: 528), janissaries to *"wild beasts"* and *"hungry wolves"* (Zahrebelniy, 2011: 227,258), people of Istanbul to *"mice"* (Zahrebelniy, 2011: 582), all the Turks to *"horses who do not leave the grass before feeding themselves full"* (Zahrebelniy, 2011: 376) and to wild animals such as *"lion, tiger, cheetah, panther, leopard, elephant, bear, hawk, eagle"* (Zahrebelniy, 2011: 124-129, 133, 175, 361, 554, 577); even to the *"devil"* (Zahrebelniy, 2011: 432-433) or something darker than it (Zahrebelniy, 2011: 502) with their destructive nature.

As can be understood from the aforementioned wild animal allegories, the most important characteristic of an Easterner in the novel is their combativeness and cruelty. In order to explain that it is something related to the temperament²⁹ and not exclusive to persons, the author takes the combativeness and cruelty of Turks back to Oğuz Khan. (Zahrebelniy, 2011: 476) Then, with the generalizations loved a lot by the orientalists, states that the combativeness is a racial matter of all the men in the East, starting from the sultans.³⁰ (Zahrebelniy, 2011: 172) There are three outstanding characters about this issue in the novel: Selim the Stern, Suleiman and Prince Mustafa. Like he is to the Western orientalists, Yavuz is "weird" person to understand with the *"lowest layer of the mind"* as defined by Gazzali, for Zahrebelniy. He is conditionally - like in the instance of having Vizier Yunus Pasha choked - a very cruel sultan who thinks of war, marching, pillaging, exploitation and his janissaries; eats and sleeps with his own soldiers; does not like brilliance and hates the rich tables; whose life is spent by chanting heroic songs in the meaningless battles. (Zahrebelniy, 2011: 19, 64, 72, 77) Due to being one of the main characters of the novel, Suleiman emerges as a more visible and alive character. Being the descendant of the *"generation who is born to conquer"* (Kemal, 1999: 42), Suleiman is a warrior Sultan who grew up with the ideals of world conquest. (Zahrebelniy, 2011: 107, 165, 302) His life is spent in the marches to West or East and Hürrem mourns for not being able to stop him. According to Hürrem, Suleiman is a remorseless person who does not heaven caress his children; does not go to his mother's funeral let alone crying for him and who choked his own son, Prince Mustafa. Hürrem cannot believe herself to have loved such a man. (Zahrebelniy, 2011: 389-390, 433) The third negative person whom Zahrebelniy emphasized on with

²⁷CaferBey abducts Georgis (Ibrahim) to the Chios and sells him to the Ferruh Hatun of Manisa for fifteen duke golds. The author describes this abduction with the allegory of the wolf-sheep and says: *"The wolf does not take the one taken from the forest back to forest again"*.

²⁸One of the cliché words of the orientalists along with "harassment of the East", "lust of the East" is the "cunning of the east".

²⁹As it is known, the word "temperament" is used to define the innate and unchanging qualities; while "character" is used to define qualities gained via the external factors such as education and environment and that can change. For instance, being brave or a coward is a quality of temperament while being rude or kind is of the character. One should hereby state that orientalist claim that the qualities of the Easterners are innate; on the other hand they pose the transsexuals and devshirmehs with the same qualities, thus falling into a huge contradiction there.

³⁰According to the author, *"Ottoman sultans prefer the sword as a weapon and name the bow as the weapon of cowards."* (Zahrebelniy, 2011: 58)

nationalist reflexes is Prince Mustafa. Mustafa *"bears the Ottoman's ruling blood and the blood of Cherkeses with a harsh nature"*. (Zahrebelniy, 2011: 200) He spends his early childhood in the supervision of the janissary aga named Kerim whom has been assigned by this grandmother, Hafsa Sultan; he grows up learning to find among these janissaries who know nothing of family, children and love and becomes a cruel warrior like them. (Zahrebelniy, 2011: 528) The combativeness and cruelty of the viziers are neither different nor less than sultans. The words by Vizier Kara Ahmed Pasha, *"If a man's sword is not wet, not with sweat but blood, how can this mean still bear the mark of the state?"* this aims to indicate to the reader the mental state (!) of the Ottoman viziers. (Zahrebelniy, 2011: 189) For instance, Rüstem Pasha is a person *"who knows nothing of goodness and mercy and who does not love the beautiful"*. (Zahrebelniy, 2011: 499) Sokollu Mehmet Pasha is also merciless and cruel. (Zahrebelniy, 2011: 513-514) Ibrahim of Parga is a warrior, cruel, pillager and burglar. (Zahrebelniy, 2011: 351, 379) Arbanas Ayas Pasha is a vizier *"who can cut a cavalry in two along with his horse using his sword"*, *"who carries destruction with himself on the battlefield"* and *"who can fight for days without stopping and dismounting his horse"*. (Zahrebelniy, 2011: 425-426) According to Zahrebelniy, there are cemeteries of corpses behind the Council members who rise to the title of a vizier by using their swords. (Zahrebelniy, 2011: 499, 600) However, the people emphasized on most by the author are the janissaries *"who scare Europe, Asia and Africa for centuries"*.

These "are not simple men and rogues as regarded by the common foreigners. Their courage resulted from their training. Thus they were taught until the end of their lives to reach perfection. Of course, they made the dreams come true. They could shoot arrows so well that they could hit a bird from its pupil; they would not only swing the sword, they could split an armored soldier in half from tip to toe. They would descend on the guards with terrifying screams from the most secret passages of the castles. They knew how they would break which enemy; they built the ships, manufactured the weapons and cast the cannons themselves. They would bury their own martyrs silently by themselves... They did not know any values to keep them alive besides the Sultan. They would live in the huge barracks around Atmeydanı and Topkapı. Their only property was what they had with them. They would sleep in hard beds. They would receive the harshest punishment to the littlest of their crimes. The penalty for not coming to the barracks at night, was death. Below the red daylight or the rain, going over quicksilvers and deserts, they would march behind the Sultan. Their clothes on them would not get dry of the sweat and water for months and the human body under the clothes would be like somewhat concrete.³¹ In the battles in which they fought for death, after fighting without interruption for all day, they would perform their night prayers and just lay down on their hard beds..." (Zahrebelniy, 2011: 223-224)

According to the Ottomans, there are no reasonable or positive laws to war. (Zahrebelniy, 2011: 493) Thus, along with the fact that who the janissaries will hit during the fight is not known, they treat the captives very badly. (Zahrebelniy, 2011: 114, 168)

Zahrebelniy provides examples from the women in order to show that the cruelty is not only in men's agenda in the East. The most visible heroine of the Eastern cruel women stereotype is the mother of Suleiman and Hürrem's mother-in-law Sultana Hafsa. Sultana is introduced to the reader as a person with a dark heart who does not care about Hürrem's hunger and cold (Zahrebelniy, 2011: 86), acts mercilessly (Zahrebelniy, 2011: 194, 212), gossiping for her first pregnancy as *"she will give birth to the devil"* (Zahrebelniy, 2011: 237); makes mischief between her and his husband Suleiman and shows other beautiful women to his son; tries to destroy Hürrem by using all means (Zahrebelniy, 2011: 242) and a woman whose eyes spill grudge and hate. (Zahrebelniy, 2011: 329) The second visible example to this is the rival of Hürrem, Mahidevran, due to being the first wife of Suleiman. Mahidevran's fighting and beating Hürrem, *"clawing at her face with her sharp nails"* with the motive of jealousy and with her *"fat body"* is to reinforce this image. (Zahrebelniy, 2011: 141) The author even sets the

³¹*"These heads did not bow, not in front of the Sultan; even in front of death. Their bodies were stoned by burning in the hells of battles."* (Zahrebelniy, 2011: 307)

"natır (female rubber)" in the hammam to create a cruel Turkish woman image. He depicts the situation which Hürrem encounters as follows:

"As she laid to the warm navel stone, a "tellak"³², without speaking and asking, caught Hürrem with her large and strong hands of her like a men from her head and began to rub and beat her forehead with all her might mercilessly. Then she started to rub her neck, all the fingers and every inch of her body with a coarse bath-glove as if she wanted to skin her. She slapped, crushed, rubbed, twisted, pulled and crunched her costal bones one by one. Then she landed on top of Hürrem with her knees and run over her. Hürrem grunted, puffed, yelled. She forgot where was hurt, which one she liked, where the death was and where life remained." (Zahrebelniy, 2011: 121)

Zahrebelniy does not limit the cruelty and destructive nature of the Easterners with people. In fact, the Easterners are intuitively hostile, cruel and rough to anything and everything. For instance, in order to work on the thesis that the Easterners are enemies to the nature and trees, the author tries to depict the processing of the wooden home furniture that they use via Easterners with the saws and blades at hand as if he was talking about hunting extinct animals. (Zahrebelniy, 2011: 86) Hürrem's perception regarding the pruning of the trees in Topkapı Palace and bedding of the gardens are introduced to the reader in a depiction of cruelty and savagery. (Zahrebelniy, 2011: 419, 433)

According to the orientalist, another quality of the Easterners is that they are not intelligent and well-learned. This is not an opinion exclusive to the main orientalists such as Renan, Cromer and Valentine Chirol³³ (Said, 2003: 145, 264); it is rather maybe the public opinion or bias of the average Westerners. We clearly see this in the novel by Zahrebelniy. Neither the knowledge and virtues nor the poesy and craftsmanship of the Ottoman sultans are mentioned in any part of the novel. Furthermore, no interaction by these sultans with books or reading is referred, who are mentioned by the sources that they can speak various languages and read books for hours every day³⁴. (Öztuna, 2000: 61-62, 98, 115) On the contrary, Mehmet the Conqueror is depicted to be illiterate of painting and art (Zahrebelniy, 2011: 61, 414) and to act roughly against the historical works and sacred places.³⁵ Similarly, the viziers and other politicians who were raised in the Special Ottoman School, one of the most important education institutions of that time, and who rule this giant state are depicted as unintelligent, ignorant and "dull" persons. For instance, Rüstem Pasha is a groom who knows nothing but horses and riding. He does not understand anything from the culture and history. (Zahrebelniy, 2011: 505-506) What matters in the East to be a vizier is the will of the sultan, rather than the intelligence, efficiency and hierarchy. (Zahrebelniy, 2011: 428) However, there are no measurements or anticipation concerning how and to whom this will is going to concern. For instance, when a yuruk (Turkish nomads in Anatolia) from Konya somehow answers a question who everyone

³²"Tellak" (rubber) is used for men. The correct one should be "natır" (female rubber).

³³ To the extent that Islam and science does not match according to Renan; according to Valentine Chirol, the Easterners are mystical people lacking intelligence and knowledge and without the idea of history, national or homeland.

³⁴ Mehmet the Conqueror is mentioned to speak Turkish, Greek and Serbian (probably Arabic and Farsi as well) and to read for a while every day; Selim the Stern is mentioned to read Turkish, Arabic and Farsi books every night for a few hours; Suleiman is mentioned to be able to speak Turkish, Arabic, Farsi and Serbian and equipped with all sorts of information.

³⁵ Zahrebelniy puts Mehmet the Conqueror converting the Hagia Sophia to a mosque and having built the Fatih Mosque in the place of the Church of the Apostles forth as the examples of this roughness. By the way, one needs to evidence these matters. Above all, beyond being a temple, the Hagia Sophia is the symbol of İstanbul and Eastern Roman Empire. Thus, those conquering İstanbul throughout history strive to change the Hagia Sophia firsthand. For instance, the Hagia Sophia becomes a Catholic Church when occupied by the Latin and Orthodox Church when occupied by the Orthodox. As a symbol of conquest, Mehmet the Conqueror converts Hagia Sophia to a mosque but does not interfere in the rest. About the Church of the Apostles, there was a temple devoted to 12 gods at the place of today's Fatih Mosque. Constantine the First had this temple belonging to the era of paganism and polytheism destroyed and builds the Church of the Apostles where the saints were also buried in its burial area. After the conquest of İstanbul, Mehmet the Conqueror allocates this temple to Patriarch Gennadios as patriarchate. However, when they move the patriarchate to its present place, he had Fatih Mosque built on this place which had become inactive and deserted.

has failed to answer, he becomes a vizier with the order by the Sultan. (Zahrebelniy, 2011: 548) Although his speaking and writing skills are not well enough, Arbanas Ayas Pasha³⁶ is appointed to the chair of chief vizier due to the fact that he is the first person who rushes forward in the battlefield, chanting "Allahu Ekber". Because the most respected virtue in the Ottoman Empire, which can no way be conceived, is the bravery, boldness, self-devotion, hardiness and "having the courage of 'I will do it!'" (Zahrebelniy, 2011: 425-426) Chief Vizier Suleiman Pasha is a man whose virtues only consist of rudeness, courage and roughness. (Zahrebelniy, 2011: 427) According to the author, some are raised to the certain positions because they cook so good that it is unlike anything in the world or because they read a collected poem in Farsi very well or because they make the Sultan laugh at the peak of his anger. (Zahrebelniy, 2011: 465) However, not one of them occupy these positions due to their deep knowledge, broad perception or accumulated experience. Zahrebelniy's accusations of imprudence and ignorance range from the adepts in Harem to scientists, even to the sheikhs al-Islam.

According to orientalists, another characteristic of the Easterners is their attitude against women. Edward Said states that the equivalent for the Easterners in the West is women and they are mostly depicted over sex (Said, 2003: 200-202, 219), which also explains why the books relating to the Harem was so popular in the West after the 18th century. (Lewis, 2006: 18-21) It is obvious that, primarily the orientalists, all the Westerners were very curious about Harem, concubinage, polygamy and the sexual life in the East due to their impenetrable characteristics. But this curiosity was never limited with an effort of pure understanding/telling and was presented as "the women in Harem imprisoned in a cruel, polygamist prison for men is the seductive but pathetic symbol of the twisted sexuality and despotic power which characterizes the non-Christian East".(Lewis, 2006: 20) In the novel by Zahrebelniy, a foreign (!) woman who was exposed to all kinds of physical, psychological and sexual torture by the Easterners behind the cold, hard and thick walls of the prison called "Harem" is depicted. According to the author, the belief of their insignificance lies in the basis of the perception of women by the Easterners. For instance, the Easterners confide in the boys, not the girls. (Zahrebelniy, 2011: 203) Thus the princes are given to the male servants and take private lessons (just as in the example of Şemsi Efendi), while the concubines cannot even read and write (just as in the example of Gülfem). Examples such as the fact that Suleiman brought the concubines to his chambers without asking for their favor and only by leaving a handkerchief on their shoulders; that he treated them rudely and indifferently³⁷; that he addressed them commandingly (Zahrebelniy, 2011: 98-99, 137); that he did not even know the names of the concubines he laid down with; that he did not ever heed Hürrem, treated her like a person or bother to consult with his wife on the issues such as the education of their children, their circumcision and even the marriage of Mihrimah to Rüstem Pasha (Zahrebelniy, 2011: 490) are worked on as the parameters regarding the insignificance of women in East. According to Zahrebelniy, at the hands of the Easterners, women are like the subjects/slaves before God. "Taking women for the Easterners is creating dominance by playing God and satisfying the ego," says the author. (Zahrebelniy, 2011: 54) In that case, it is normal for this insignificant creature to be exposed to all kinds of physical, psychological and sexual torture and to be commoditized. In the east, women are physically imprisoned in between the stone walls of harems above all. They cannot wear as they like³⁸, cannot laugh or dance, read or learn; contact or speak as they wish, can't visit their family or their hometown. Psychologically, she is always under the constant torture by a group of all

³⁶The author depicts Pasha as follows: "This man was as if consisting from a single body. There was a large salwar on his short legs. He has a wild power in his muscles. This body of stone spread devastation around in the battlefield. He could fight without dismounting for days, without stopping. He could sit still in the council without eating, sleeping and moving. He had the biggest number of children within the empire." (Zahrebelniy, 2011: 425-426)

³⁷ The author states his purpose by saying "Reckless people are merciless" in a part of the novel.

³⁸ The author also mentions the clothing of the women in the East. Accordingly, Turkish girls wear salwar with silk, colorful shirt and shoes whose toes are curled back. (Zahrebelniy, 2011: 48) The concubines in the Harem wear large, light and thin clothes (Zahrebelniy, 2011: 90). The clothing of Hürrem in the Ottoman Harem is tasteless, large and bright-colored. (Zahrebelniy, 2011: 407)

types of bad and ignorant people who are jealous, plotting, curious, flatterer, greedy, peddling, lying, "evil-eyed", "poisonously speaking". (Zahrebelniy, 2011: 48, 91, 378, 554, 586) Sexually, women are nothing but a commodity. Women evoke sexuality rather than the pleasantries of mind or soul. For the Easterners, "women do not enter the chambers of her master, should not chatter about serious subjects".(Zahrebelniy, 2011: 55) Because the Easterner is interested in the femininity of the women rather than her personality; what he asks for her are songs, dance and sex. (Zahrebelniy, 2011: 56, 88, 93) When she does not serve this purpose - like Gülfem who refused to go to the Sultan's chambers - she is killed by the mute executioners. (Zahrebelniy, 2011: 322)³⁹

Conclusion

Roxolanaby Zahrebelniy is a work trying to set grounds of Ukrainian nationalism over the "others" rather than being a historical/biographical novel. The "others" handled in this novel by the author are the Ottoman Empire in which for a long time Ukrainian lands were included and its Muslim citizens. The depiction of the East(erner) by the author, along with being affected by the Western orientalist, precedes the fact that they have imitated in terms of Hürrem being embraced and idealized. It is observed that this is greatly affected by the author and Hürrem over-identifying in terms of citizenship and agnation and the author's efforts to create a national identity with the symbol of "Hürrem"⁴⁰ -just as in the example of Miloş Obilić who murdered Murad the First -.

Like most orientalists, Zahrebelniy starts out with the thesis that West(erners) have all the good and perfect qualities while the East(erners) have all the ugly and bad qualities. However, it is strange that he falls into an unexplainable contradiction while trying to fortify these chauvinist opinions and putting the devshirmehs and converts to the same category. This contradiction puts the author into other contradictions such as creating apocryphal texts when the information and documents are missing; ignoring first and making arbitrary and unreasonable comments if not practicable when encountered with undeniable evidence; giving nominal and general judgment according to the belongings of the characters, blending the actions which arise from religious-national or personal sources into each other and devaluing while trying to give value to them.

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³⁹ However, as we encounter the concubines who refuse the Sultans in the history records, we do not know any concubines who received prison sentence for a crime.

⁴⁰ The translator of the novel, Ömer Dermenci, states the Roxolana is the symbol images of the national identity of Ukraine. <http://www.acikgazete.com/yazarlar/tudora-arnaut/2006/11/03/ukrayna-dan-Hürrem-sultan-imajindaki-ukrayna.htm?print> (Access Date: April 7, 2014)

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