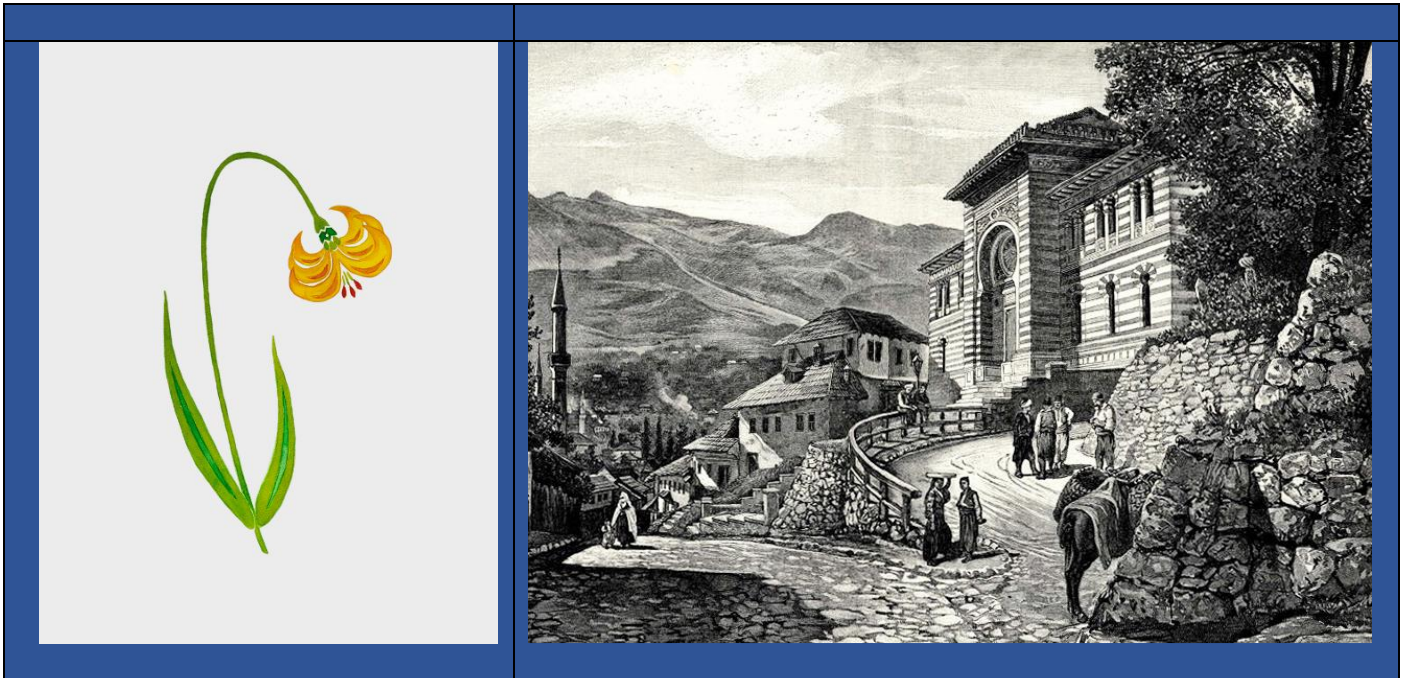


TIOL 2 Seminar

Travellers in Ottoman Lands: the Balkans, Anatolia and Beyond



From 09:00 on Wednesday 24 August 2022
To 13:00 on Friday 26 August 2022

Venue: Faculty of Islamic Studies, University of Sarajevo
54 Ćemerlina, Sarajevo 71000 Bosnia and Herzegovina

www.astene.org.uk/current-events/travellers-in-ottoman-lands

E-mail: ottomanlandsastene@gmail.com

Sponsored by

Faculty of Islamic Studies,
University of Sarajevo



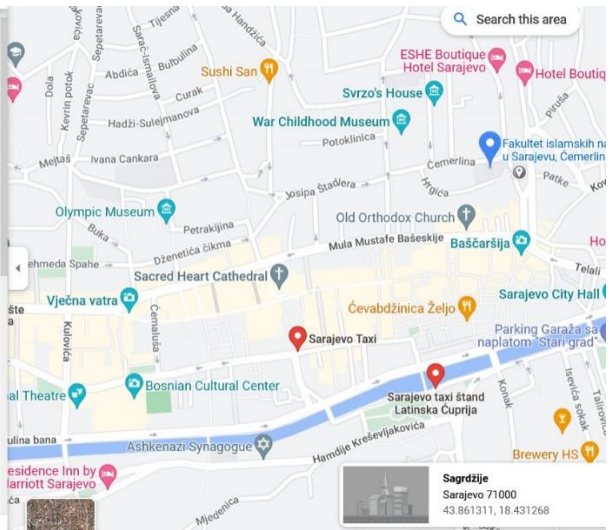
The Association for the
Study of Travel in Egypt and
the Near East (ASTENE)

CORNUCOPIA
TURKEY FOR CONNOISSEURS

Emergency medical numbers: Dial 124 or 033 611-111

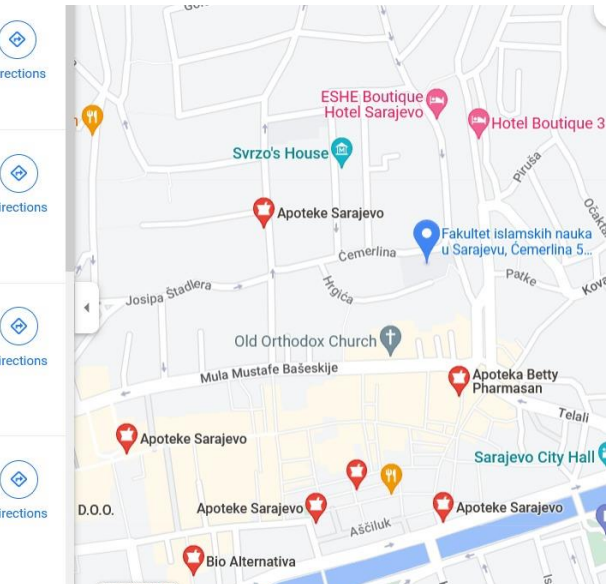
Sarajevo Taxi ranks

Sarajevo Taxi 3.3 ★★★★★ (16) Taxi service · VC5G+793, Zelenih beretki 033 660-666	Directions
Taxicab Stand Samir & Emir taxi 1516 3.9 ★★★★★ (56) Taxi service · Avde Smajlovića 5 033 210-300	Directions
Sarajevo taxi štand Latinska Čuprija No reviews Taxi stand · VC5H+2M5, Obala Isakbegova Ishakovića 033 660-666	Website Directions
Žuti Taxi 4.2 ★★★★★ (281) Taxi service · Adema Buće 99 033 663-555	Website Directions
Kale-taxi dispescerski i info centar 4.3 ★★★★★ (9)	Website Directions



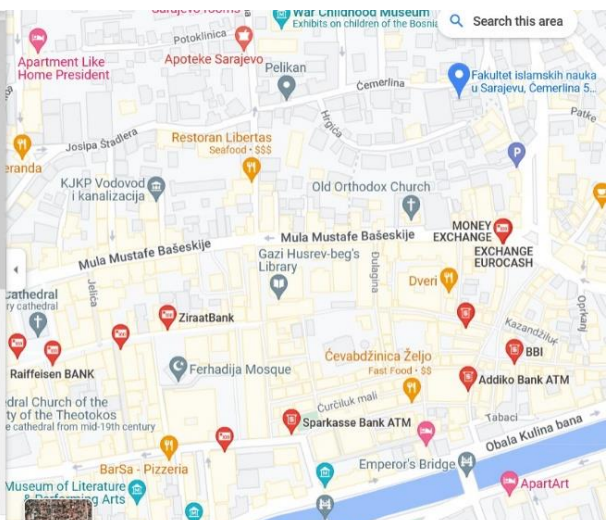
Nearest Pharmacies

Apoteka Betty Pharamasan 4.5 ★★★★★ (6) Pharmacy · 71000, Bašćaršija 20 In-store shopping	Directions
Apoteke Sarajevo 4.7 ★★★★★ (3) Pharmacy · Logavina 25 Open · Closes 8PM · 033 272-240 In-store shopping · In-store pick-up	Website Directions
Apoteke Sarajevo 4.6 ★★★★★ (16) Pharmacy · Zelenih beretki 81 Open · Closes 8PM · 033 272-771 In-store shopping	Website Directions
Apoteke Sarajevo 4.4 ★★★★★ (32) Pharmacy · Obala Kulina bana 40 Open 24 hours · 033 272-300 In-store shopping · In-store pick-up	Website Directions



Banks and ATMs

ZiraatBank 4.2 ★★★★★ (19) Bank · Ferhadija 29 Open · Closes 6PM · 033 955-115	Directions
Sparkasse Bank ATM 5.0 ★★★★★ (1) ATM · JP BH Pošta, Zelenih beretki 15 Open 24 hours · 080 020 210	Website Directions
UniCredit Bank 3.2 ★★★★★ (29) Bank · Zelenih beretki 24 Open · Closes 5PM · 033 491-600	Website Directions
Addiko Bank ATM No reviews ATM · Abadžiluk 9 Open 24 hours	Directions
Raiffeisen Bank 2.6 ★★★★★ (5) ATM · Sarači 62-64 Open 24 hours · 033 755-010	Website Directions





Welcome to the Faculty of Islamic Studies, University of Sarajevo

Dr Aid Smajić, Vice-Dean for International Cooperation

The Faculty of Islamic Studies at the University of Sarajevo is an institution of Islamic higher learning located in a country with more than five centuries' history of Muslim presence and a tradition of Islamic scholarship. In many different ways, *travelling* has been part and parcel of Bosnian Muslims' existence and experience as well as their encounter with others during this period. Similarly, the notion of *travel* has a very profound meaning in Islam for its spirituality, rituals and worldview. With this symbolism in mind, the agenda of the Seminar, which is entitled 'Travellers in Ottoman Lands: the Balkans, Anatolia and Beyond', is deeply intertwined with the very history and educational mission of the Faculty of Islamic Studies as a traditional institution of Islamic scholarship in South-East Europe. Many thanks, therefore, to the Association for the Study of Travel in Egypt and the Near East (ASTENE) for initiating this event and proposing the Faculty as its partner in organising it. On behalf of the Faculty as co-organiser and host of the Seminar, it gives me great pleasure to express our warm welcome to all of you attending the forthcoming event. We will do our best to make your participation at the Seminar a pleasant and enriching experience.



Welcome to an ASTENE event

Dr Ines Aščerić-Todd, on behalf of the ASTENE Trustees

The Association for the Study of Travel in Egypt and the Near East (ASTENE – www.astene.org.uk) was founded in 1997, following two successful multi-disciplinary conferences at the Universities of Durham and Oxford. Our area of study has since expanded and, in addition to Egypt and the Sudan, Turkey, Greece and the Balkans, it also includes the Arabian Peninsula and Iraq, and, more recently, North Africa and Iran. The present Seminar, entitled 'Travellers in Ottoman Lands: the Balkans, Anatolia and Beyond' (TIOL2), follows the successful 'Travellers in Ottoman Lands: the Botanical Legacy' seminar (TIOL1) held in Edinburgh in 2017. The importance of a seminar that addresses travellers from, to and across the Balkans cannot be emphasised enough. This is the region through which the Ottoman Empire first expanded into Europe, and which heralded its eventual downfall; it is a region through which Western travellers often passed on their way further East and the location in which they often first encountered the Oriental 'other'. Moreover, the region remains crucial to building a better understanding between the 'East' and the 'West', between former Ottoman lands and their Western European neighbours, and between Islam and Christianity. ASTENE is thus delighted to be a sponsor of this seminar, as a venue for both exploring the staple ASTENE topics of travellers and explorers' impressions of the region, and contributing to the academic fields of Ottoman Studies, Christian-Muslim relations, literary studies, and many more.



Welcome to the TIOL 2 Seminar. Travellers in Ottoman Lands: the Balkans, Anatolia and Beyond

Professor Paul Starkey, on behalf of the TIOL2 Organising Committee

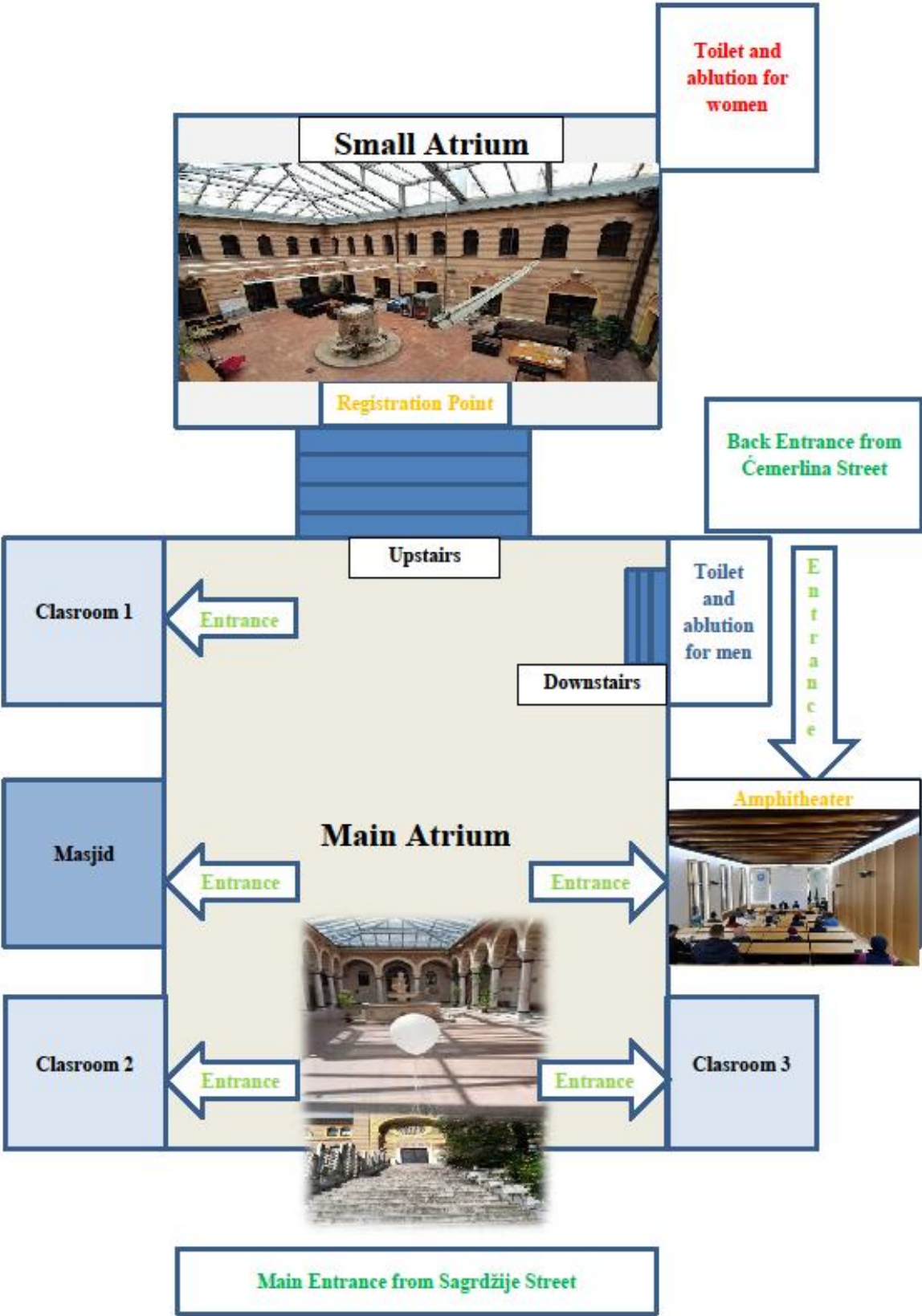
We are pleased to welcome everyone on behalf of the Organising Committee to this pioneering international Seminar on 'Travellers in Ottoman Lands: the Balkans, Anatolia and Beyond'. This event, which follows the previous successful TIOL1 seminar in Edinburgh in 2017, combines a fascinating series of presentations and workshop discussions with a visit to the region.

From 24 to 26 August there will be sessions on Traders and diplomats through Ottoman lands; Ottoman cities through the eyes of travellers; Spiritual journeys; Christian-Muslim Relations in the late Ottoman Balkans; Botany and Medicine; Women Travellers; Ottoman Orientalism; Fictional journeys and fictional characters; The Eastern Question: colonialism, imperialism and the nineteenth-century Balkans. The Seminar brings together experts and enthusiasts from many different parts of the world in person in Sarajevo, and is a truly interdisciplinary event, with experts ranging from anthropologists and historians to journalists and literature specialists.

TIOL2 will also include screenings of two films by Turkish filmmaker Didem Pekün: *Araf* (2018) and *Disturbed Earth* (2021) on the evening of 24 August, courtesy of our media sponsor, *Conucopia*. In 2018, *Araf* was nominated for the Best Documentary award at the Sarajevo Film Festival and for Best Feature for the Turkish Film Critics Association (SIYAD) Awards. On Saturday 27 August there is an optional excursion to Mostar, an important historical city on the UNESCO World Heritage List. It has been an immense pleasure to work with the two major organisations involved in arranging the Seminar — ASTENE, and the Faculty of Islamic Studies, University of Sarajevo. We are grateful to them all for their support for the Seminar, both financial and otherwise, and trust that all participants will have a fruitful and enjoyable stay in Sarajevo.



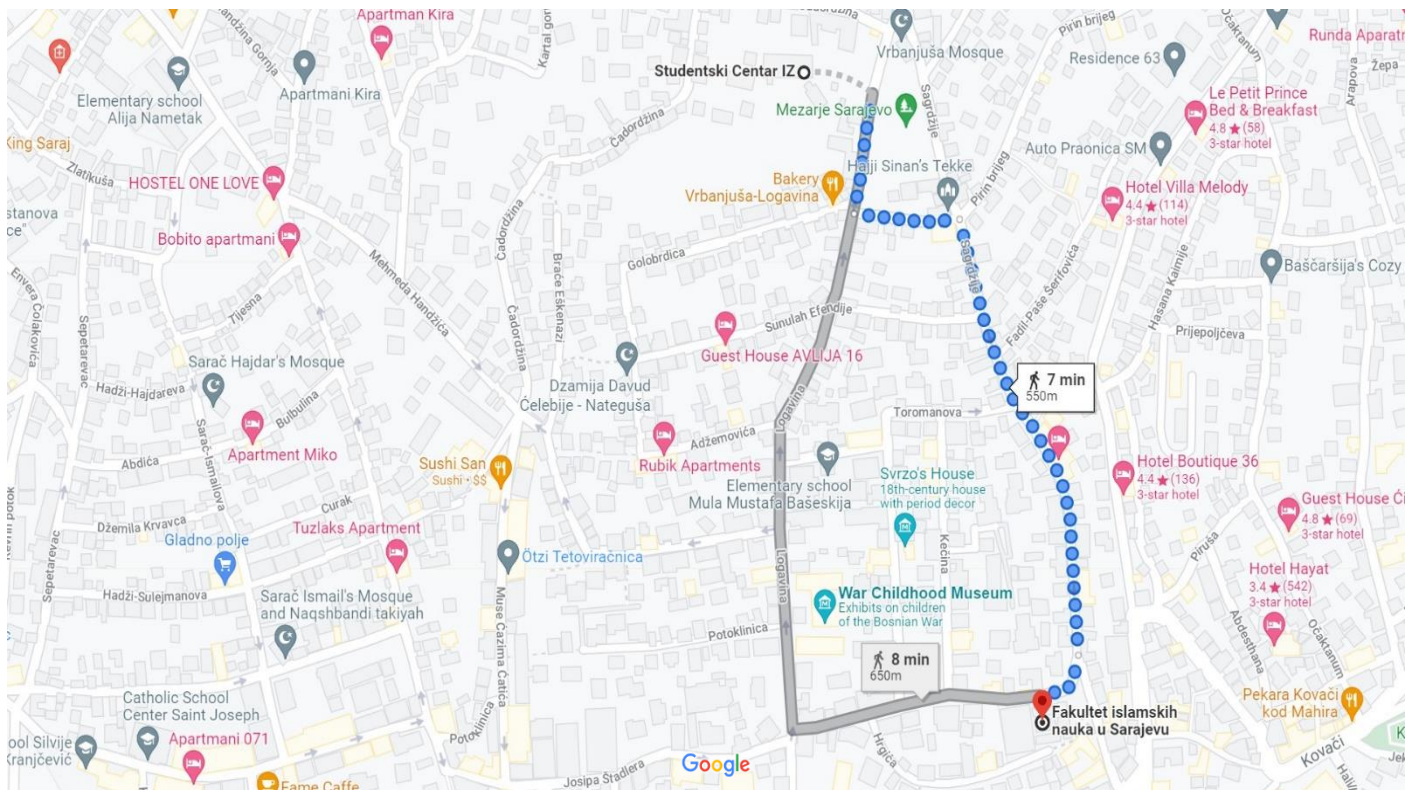
Plan of the Faculty of Islamic Studies, University of Sarajevo..



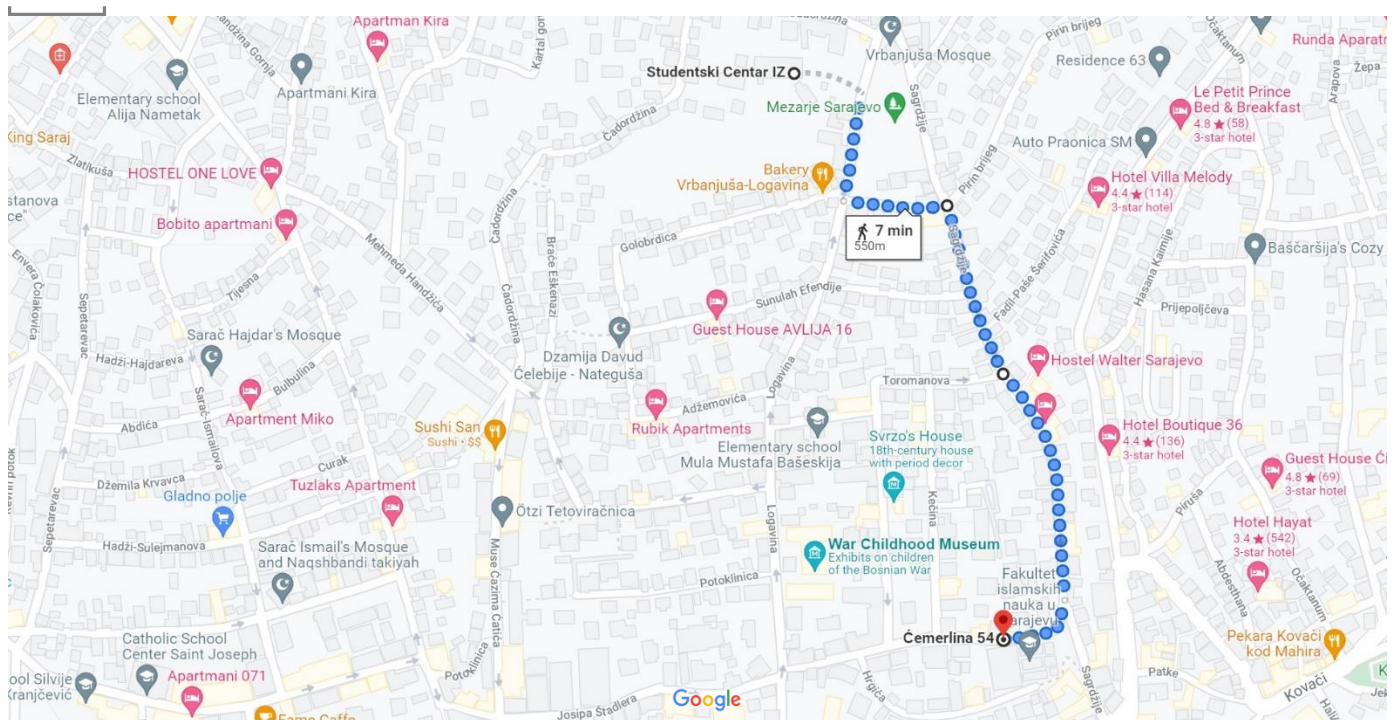
From the accommodation block to the Faculty buildings

Studentski Centar IZ, Logavina, Sarajevo to Fakultet islamskih nauka u Sarajevu. Walk 550 m, 7 min

Map data ©2022 Google 50 m
Google Maps



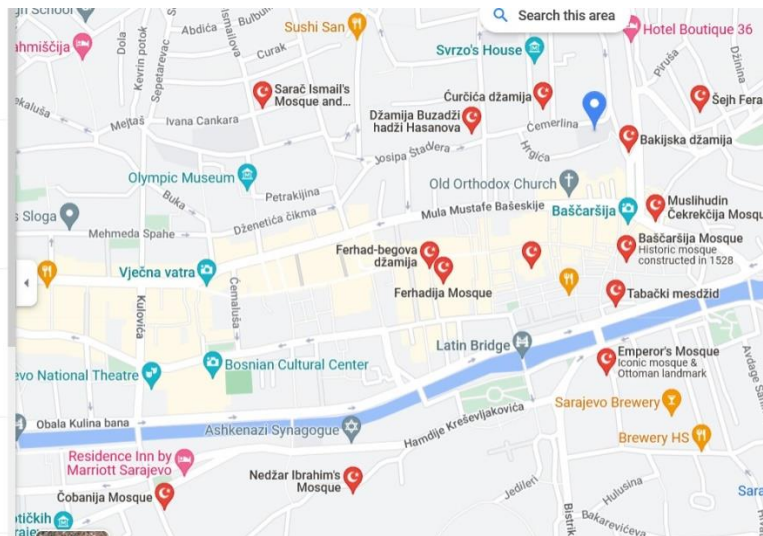
Route map of the walk between the accommodation and the Faculty of Islamic Studies (above); below, the route to the back entrance of the Faculty



Cultural attractions in Sarajevo

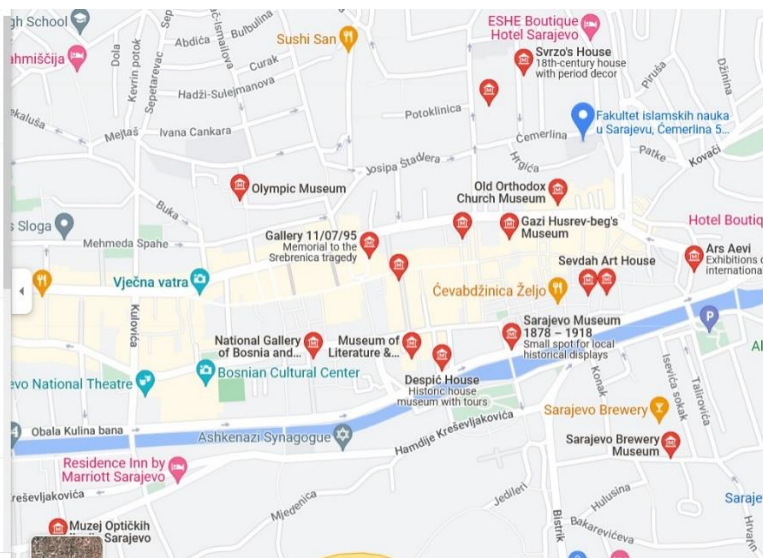
Mosques

- Baščaršija Mosque**
 4.8 ★★★★★ (256)
 Mosque · VC5J+MF8
 Historic mosque constructed in 1528
- Emperor's Mosque**
 4.9 ★★★★★ (933)
 Mosque · VC4J+W7X, Obala Isa-bega Ishakovića
 Iconic mosque & Ottoman landmark
 Closed · Opens 5PM
- Gazi Husrev-beg Mosque**
 4.8 ★★★★★ (3,084)
 Mosque · Sarači 8
 Landmark mosque in an Ottoman complex
 Open · Closes 5PM
- Šejh Feraha**
 4.0 ★★★★★ (8)
 Mosque · VC6M+J4Q, Abdesthana



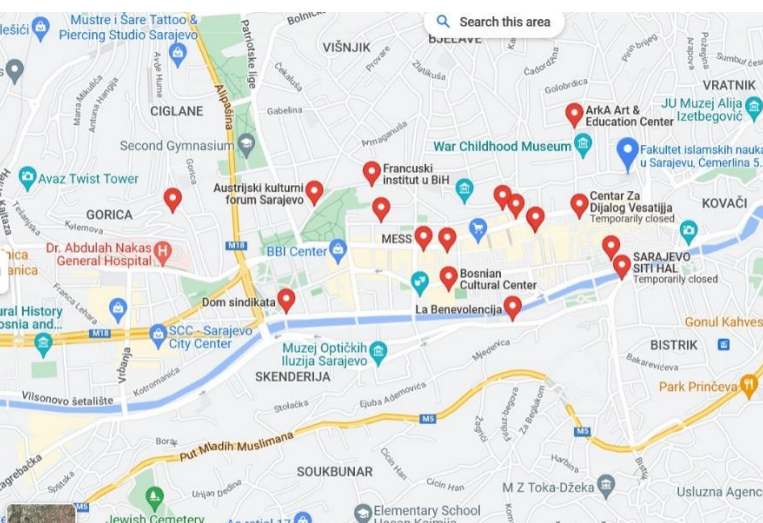
Museums

- Sarajevo Museum 1878 – 1918**
 4.3 ★★★★★ (318)
 Museum · Zelenih beretki 1
 Small spot for local historical displays
 Open · Closes 4PM
- War Childhood Museum**
 4.8 ★★★★★ (736)
 Museum · 30-32, Logavina
 Exhibits on children of the Bosnian War
 Open · Closes 7PM
 "A must visit for anyone visiting Sarajevo."
- Sevdah Art House**
 4.7 ★★★★★ (920)
 Heritage museum · Halači 5
 Open · Closes 11PM
 "Art Kuca Sevdah je mjesto koje bi morao svako ko posjetiti Sarajevo..."
- Brusa Bezistan**
 4.6 ★★★★★ (180)
 Museum · Abadžiluk 10
 History museum in 16th-century



Cultural Centres

- Bosnian Cultural Center**
 4.6 ★★★★★ (447)
 Cultural center · Branilaca Sarajeva 24
 Open · Closes 8PM
- SARAJEVO SITI HAL**
 5.0 ★★★★★ (1)
 Cultural center · VC5+34V, Obala Isa-bega Ishakovića
 Temporarily closed
- ArkA Art & Education Center**
 5.0 ★★★★★ (4)
 Cultural center · Logavina
 Closed · Opens 1PM
- KUD Baščaršija**
 4.0 ★★★★★ (4)
 Cultural center · Jelića 1
 Closes soon · 1PM · Reopens 7PM
- Centar za kulturu Sarajevo**
 4.8 ★★★★★ (207)
 Cultural center · Jelića 1



Welcome!

TIOL Reception Desk: Information and Seminar Registration (Signing-in, Pack and Name Badge Collection)

Registration will take place in-person at the TIOL2 Reception Desk in the Small Atrium of the Faculty of Islamic Studies, University of Sarajevo between 09.15 and 10.00 on the morning of **Wednesday 24 August 2022**. Latecomers can register in the first coffee break. Please try to arrive promptly, to ensure that the proceedings can begin on time. Registration will also be possible on **Thursday 25 August** and **Friday 26 August** between 09.00 and 09.30 for participants who are only attending for those days. Note: The event is in-person only so there are no Zoom links.

Book Display There will be a small book display on show near the TIOL2 Reception Desk, including books published by Archaeopress and *Cornucopia*. There will also be an opportunity to purchase signed copies of some of Jason Goodwin's books at reduced prices.

Messages for other participants can be left for them to collect at this desk. Staff at the TIOL Reception Desk should be able to help you with any enquiries throughout the Seminar.

Name Badges

Name badges for those attending the Seminar will be provided at the TIOL2 Reception Desk. Please wear your badge at all times during the Seminar in order to ensure access to the relevant locations. Badges are marked with a narrow strip as follows: blue: regular attendees; yellow: TIOL2 committee; and pale green: bursars.

Internet Access for delegates

Details of the Wi-fi arrangements available to guests, both in the main building and in halls, are as follows:

Username: **FIN_Guest**

Password: **fakultet123**

Refreshments and meals

Tea, coffee and biscuits will be provided free at the morning and afternoon breaks on Wednesday, Thursday and Friday during the Seminar. A light lunch will be provided free to delegates in the Large Atrium on Wednesday between 12.45 and 13.45; on Thursday between 12.40-13.30; and on Friday between 13.30 and 14.00. There is a selection of restaurants and cafes near the venue for you to visit for your evening meal at your own expense.

Car Parking

There is no on-site parking at the Faculty and parking spaces nearby are at a premium.

Accommodation

The accommodation (3 nights, Tuesday 23 August-Friday 26 August 2022, with optional 4th and 5th nights, see the Registration Form for details) is provided by the Faculty of Islamic Sciences, University of Sarajevo, in their brand-new student halls. The halls are situated some 500m from the Faculty and the Seminar venue, all are with large, fully air-conditioned, *en suite* rooms. Breakfast is provided in the lunch hall.

Extra nights: Sunday 21 August, Monday 22 August and Friday 26 August (without going to Mostar on Saturday) – €40 pp. Please note that any extra nights are payable in person upon arrival to Sarajevo. If you become aware of the need for extra nights or any special requests after you have submitted your Registration Form, please notify us by emailing: ottomanlandsastene@gmail.com.

NB. Those going to Mostar get an extra free night on Saturday 27 August, if needed (please see below for details of Mostar excursion).

Seminar Logistics

Timing and Presentations

Most speakers (with the exception of the two plenary speakers) have been allocated 30 minutes for their paper, including time for questions and discussion. This means that you should aim for a presentation of around 20 minutes, leaving around 10 minutes for questions and discussion. If you are using a PowerPoint presentation, you should bring this with you on a USB stick or send it electronically to ottomanlandsastene@gmail.com by 21.00 on Monday 22 August, so that it can be uploaded onto the relevant equipment in advance of your session. Please ensure that you do this in good time, to ensure that your PowerPoint presentation is working satisfactorily.

Session Chairs

Speakers should contact the chair of their session in good time before the session itself. Session chairs will be instructed to adopt a strict policy on timing, as we have a full programme, and sessions cannot be allowed to overrun.

Bursars

The four bursary holders will be helping on the TIOL2 Reception Desk. They will also be available to assist the Chairs before and during sessions. Their badges have a light green strip on the right-hand side. We do not anticipate that they will be asked to photocopy or print anything for participants.

Excursion to Mostar

On Saturday 27 August 2022 there is an optional trip to the historic city of Mostar with its important landmarks as listed on the UNESCO World Heritage List. Mostar is halfway between Sarajevo and Dubrovnik, and dates back to the fifteenth century.



Stari Most (1850) by František Čermák (1822–1884), a Czech painter

Timings are as follows (subject to slight change depending on traffic conditions etc. on the day):

08.30 – leave Sarajevo; 10.30 – arrive Mostar

10.30–12.30 – tour of the old town

13.00 – arrive at the Buna lodge; 13.00–15.30 – tour and lunch at the Buna lodge

15.30 – leave Buna

18.00 – arrive back in Sarajevo

If you are going to Mostar and travelling back on Saturday, please book only flights leaving 20.00 or later. If this is difficult, you can stay in Sarajevo accommodation for an extra night free of charge, so please feel free to book your return ticket for Sunday 28 August. Transfer to the airport is included with either option.

TIOL 2. Draft Programme. Travellers in Ottoman Lands: the Balkans, Anatolia and Beyond

Wednesday, 24 August 2022

9.15–10.00 Registration and Coffee/Tea (The Small Atrium)

Session 01. Introduction and Keynote Address 1

Chair: Ines Aščerić-Todd (Amphitheatre)

10.00–10.15 Welcome by the Dean, Professor Dr Zuhdija Hasanović, and by the Vice-Dean for International Cooperation, Dr Aid Smajić, on behalf of the Faculty of Islamic Studies, University of Sarajevo

Welcome by Professor Paul Starkey on behalf of the TIOL2 Organising Committee

10.15–11.00 *Crossing the Line: surprise and accommodation on the Ottoman borderlands*, Jason Goodwin

11.00–11.15 Coffee break (The Small Atrium)

Session 02a. Art and Literature I: fictional journeys, fictional characters

Chair: Ines Aščerić-Todd (Amphitheatre)

11.15–11.45 *Mermen, Revenants, Unicorns: fantastic creatures in Western travel writing on the Ottoman Empire*, Doris Gruber, Institute for Habsburg and Balkan Studies, Austrian Academy of Sciences, Vienna, Austria

11.45–12.15 *Literary Representations of Constantinople: Orhan Pamuk's Ottoman characters and their Western travels*, Fidan L. Cheikosman, University of Edinburgh, Edinburgh, UK

12.15–12.45 *The Hero's Journey out from Under the Yoke*, Gemma Masson, ASTENE Trustee, London, UK

Session 02b. Traders and diplomats through Ottoman lands

Chair: Vincent Thérouin / Michael Erdman (Classroom No. 2)

11.15–11.45 *Peter Mundy (1597–c.1667) and his travels from Constantinople in 1620 through the Balkans on his journey home to London*, Jennifer M. Scarce, Duncan of Jordanstone College of Art & Design, University of Dundee, Scotland, UK

11.45–12.15 *The Journey through the Ottoman Empire of the Venetian Dragoman Cosimo Calavrò-Imberti from 1761*, Milorad Pavić and Marin Banović, Department of History, University of Zadar, Croatia

12.15–12.45 *Jakob Philipp Fallmerayer*, Cristina Erck, Bonn, Germany

12.45–13.45 Lunch in the Large Atrium

Session 03a. Surveying the Empire: Ottoman cities and cityscapes through the eyes of travellers

Chair: Janet Starkey (Amphitheatre)

13.45–14.15 *Counting the Ottoman Capital: Auguste Viquesnel's Voyage dans la Turquie d'Europe and travel writing as quantitative source*, Burak Beşir Fındıklı, Scuola Superiore Meridionale, Naples, Italy

14.15–14.45 *Travellers' Narratives on the Ottoman house: filling the missing links in the evolution of structure and form*, İbrahim Canbulat, Safranbolu, Türkiye

- 14.45-15.15 *Presenting and Identifying Buildings in Bosnia and Herzegovina described in James Henry Skene's Book of Travels (1850–1851): examples from the city of Tuzla*, Amra Čebić, Cultural Center Tuzla, Bosnia and Herzegovina

Session 03b. People and Environment in Balkan Travels in the Ottoman *longue durée*

Chair: Amer Maslo (Classroom No. 2)

- 13.45-14.15 *Eco-narrative about the Balkans in the Hasht bihisht by Idris Bidlisi (fifteenth century)*, Sabaheta Gačanin, Oriental Institute, University of Sarajevo, Bosnia and Herzegovina
- 14.15-14.45 *Death on a Journey: examples of citizens of Sarajevo in the eighteenth century*, Kerima Filan, Faculty of Philosophy, University of Sarajevo, Bosnia and Herzegovina
- 14.45-15.15 *Representation of Rivers in Travel Literature in German on Late Ottoman Bosnia*, Nedim Rabić, Institute for History, University of Sarajevo and the University of Tuzla; Amer Maslo, Faculty of Philosophy, University of Sarajevo, Bosnia and Herzegovina

15:15–15.30 [Coffee break \(The Small Atrium\)](#)

Session 04a. Christian-Muslim Relations in the late Ottoman Balkans

Chair: Aid Smajić (Amphitheatre)

- 15.30–16.00 *The 'Millet-system' to the Test: religious freedom, tolerance and co-existence in nineteenth-century Ottoman Bosnia as revealed in Arthur J. Evans's 1875 travelogue Through Bosnia and Herzegovina on foot*, Ines Aščerić-Todd, University of Edinburgh, Scotland, UK
- 16.00-16.30 *Perception of Foreign Travel Writers on Religious Orders in Bosnia and Herzegovina during the Long Nineteenth Century*, Omer Merzić, Institute of Historical Research, School of Advanced Studies, University of London; and Vedrana Šimić, independent scholar
- 16.30-17.00 *H.B. Tristram, Alexander Svoboda, and Modern Pilgrimage to Western Anatolia*, Alexandra Solovyev, History of Art, University of Oxford, Oxford, UK

Session 04b. Anatolia and the Eastern Ottoman Empire in the nineteenth century

Chair: Patrick Schilling (Classroom No. 2)

- 15.30–16.00 *A German Botanist Mapping the Ottoman City: Carl Haussknecht's Travels in the Eastern Ottoman Empire (1865–1867)*, Stefan Knost, Martin-Luther-Universität Halle-Wittenberg, Germany
- 16.00-16.30 *Girault de Prangey: an unknown chapter about his secret diplomatic mission*, Anastasia Uskova, Catholic University of the Sacred Heart in Milan, Italy
- 16.30-17.00 *Two American Travellers on 'Devil's Carts': reflections on late-nineteenth-century Anatolia*, Tarık Tansu Yiğit, Department of American Culture and Literature, Başkent University, Ankara, Türkiye
- 17.00-17.30 [Interval with refreshments \(The Small Atrium\)](#)
- 17.30-18.45 Screenings of *Araf* and *Disturbed Earth* by Turkish film artist Didem Pekün (Amphitheatre)

Thursday, 25 August 2022

Session 05. Keynote Address 2

Chair: Gemma Masson (Amphitheatre)

10.00–10.45 *Sensory Experiences of the Longest Journey: Ottoman Bosnians on the Hajj*, Dženita Karić, Humboldt-Universität zu Berlin

10.45–11.00 [Coffee break](#)

Session 06a. Spiritual Journeys I

Chair: Paul Starkey (Amphitheatre)

11.00–11.30 *The Mystical Aspect of Ibn Baṭṭūṭa's Travels: the spiritual visions that shaped Ibn Baṭṭūṭa's path*, Ibrahim Al-Khaffaf, Fuat Sezgin Institute of Fatih Sultan Mehmet Vakıf University, İstanbul, Türkiye

11.30–12.00 *For both the Traveller and the Pilgrim, 'les khans de Bosnie sont de vastes granges'? : a material approach on mobilities in Ottoman Bosnia (sixteenth to nineteenth centuries)*, Vincent Thérouin, Sorbonne, Paris, France

Session 06b. Botany and Medicine

Chair: Maja Perić (Classroom No. 2)

11.00–11.30 *Mixing Western and Eastern Medical Practice in the Ottoman Empire: the adventures of a Transylvanian doctor in Constantinople, Syria, Lebanon, Egypt and Iraq (1815–1838)*, Alexandru Balas, State University of New York College at Cortland (SUNY Cortland), USA

11.30–12.00 *A Description of the Journey of the Saxon King Friedrich August through Istria, Dalmatia and Montenegro in 1838*, Kristina Milković, Department of History, Faculty of Croatian Studies, University of Zagreb

12.00–12.30 *Jacob Röser's visit to Egypt during his Travels through the Ottoman Empire in 1834–1835*, Joachim Gierlichs, Curatorial and Collection Consultant, Zayed National Museum, Abu Dhabi, UAE

12.40–13.30 [Lunch in the Large Atrium](#)

Session 07a. Art and Literature II

Chair: Gemma Masson (Amphitheatre)

13.30–14.00 *Imagological Models of Bosnia in Pictures and Words*, Aida Abadžić-Hodžić, Faculty of Philosophy, University of Sarajevo, Bosnia and Herzegovina

14.00–14.30 *Mary Adelaide Walker, a Travel Writer and Artist 'amongst scenes that would have been quite inaccessible to the tourist'*, Janet Starkey, independent scholar, Scotland

14.30–15.00 *An American, a British Man, and an Irishman at a Turkish Coffee-House: voyage of Turkish humour in the tales told in the coffee-houses from Ottoman Lands to the Western World*, Melike Tokay-Ünal, Başkent University, Ankara, Türkiye

Session 07b. The Low Countries travellers through Ottoman Lands

Chair: Joachim Gierlichs (Classroom No. 2)

- 13.30-14.00 *Where Diplomacy and Privacy Meet: the diary of the Dutch consul of İzmir*, Marloes Cornelissen Aydemir, Sabancı University, İstanbul, Türkiye
- 14.00-14.30 *'Leftover Pieces of Primordial Nature': the Balkans as wilderness in A. den Doolaard's travel writing*, Florian Deroo, Vrije Universiteit Brussel, Ghent, Belgium,
- 14.30-15.00 *'In deese groote stadt, die de sleutel van Hongarye is,...': how travellers from the Low Countries imagined early modern Belgrade and its surroundings*, Maja Perić, University of Zagreb, Croatia

15:00–15.30 [Coffee break \(The Small Atrium\)](#)

Session 08a. Ottoman Orientalism

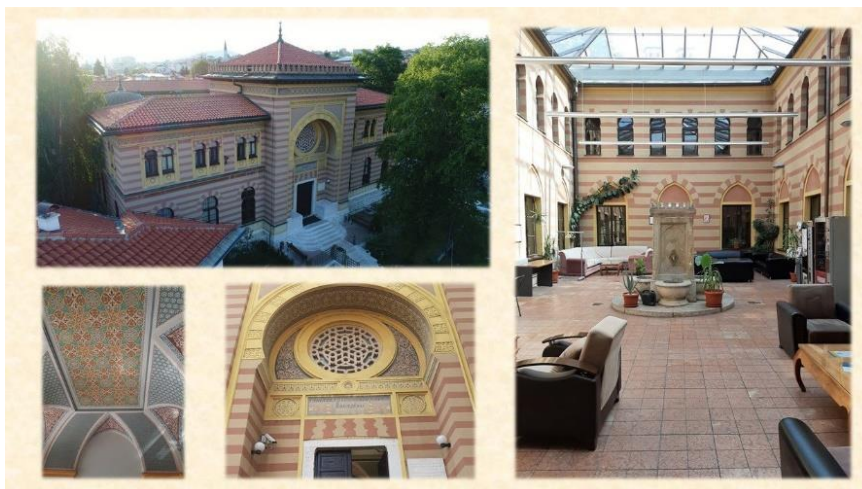
Chair: Alexandra Solovyev (Amphitheatre)

- 15.30–16.00 *The Travel Writings of Ahmed Şerif and the Question of Ottoman Orientalism*, Patrick Schilling, Georgetown University, USA
- 16.00-16.30 *Ottoman Orientalism Revisited: Ahmed İhsan's and Cenap Şahabettin's travels to the East and West*, Uygur Aydemir, Üsküdar University, İstanbul, Türkiye
- 16.30-17.00 *Fair Boys and Wicked Ladies: an examination of women and men from the Balkans in Enderunlu Fazıl Bey's Zenanname and Hubanname*, Michael Erdman, Curator, Turkish and Turkic Collections, The British Library, London, UK

Session 08b. The Eastern Question: colonialism, imperialism and the nineteenth-century Balkans

Chair: Anastasia Uskova (Classroom No. 2)

- 15.30–16.00 *The Ottoman Empire and Italian Imperialistic Discourse. How Italian literature represented Ottoman rule in Albania in order to legitimate an imperialistic discourse*, Pietro Dalmazzo, Durham University, UK
- 16.00-16.30 *The Balkans and Balkan States of the Nineteenth Century in the Italian Mirror: a contribution to the study of reportage*, Konstantin Dragaš, Balkanološki institut SANU, Belgrade, Serbia



Friday, 26 August 2022

Session 9a. Women Travellers in Ottoman Lands

Chair: Jennifer Scarce (Amphitheatre)

- 09.30–10.00 *Edith Durham: Balkan traveller, anthropologist, and 'Mountain Queen'*, Paul Starkey, Durham University, Durham, UK
- 10.00–10.30 *Travelogues published in 'Bosanska Sumejja: a Magazine for Women and Families', from 2000 to 2022*, Azra Hasanović, Tuzla, Bosnia and Herzegovina
- 10.30–11.00 *Mabel Bent's Chronicles along the Turkish Coast (1882–1890)*, H.B. (Holly) O'Farrell, Leiden University, The Netherlands

Session 9b. Spiritual Journeys II

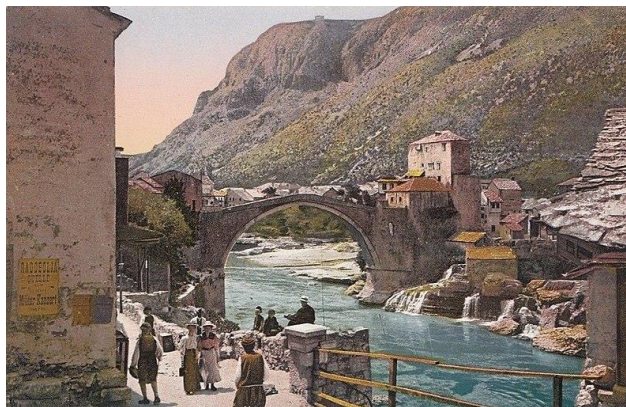
Chair: Dženita Karić / Aid Smajić (Classroom No. 2)

- 09.30–10.00 *Mobility among Ottoman Ulema: Müderris Ziyauddin Abdullah al-Ahiskavi in Sarajevo*, Velida Mataradžija, Faculty of Philosophy, University of Sarajevo, Bosnia and Herzegovina
- 10.00–10.30 *Performing Autoethnography: encountering religious rituals of the landscape of Bosnia*, Emel Topcu and Serap Fišo, International University of Sarajevo, Bosnia and Herzegovina
- 10.30–11.00 Discussion
- 11.00–11.20 [Coffee break \(The Small Atrium\)](#)

Session 10. Closing Discussion

Chair: Paul Starkey (Amphitheatre)

- 11.45–12.45 Discussions, information about future publications and summing up
- 13.00 End of Seminar
- 13.00–13.30 Time for Friday prayer
- 13.30–14.30 [Lunch in the Large Atrium](#)

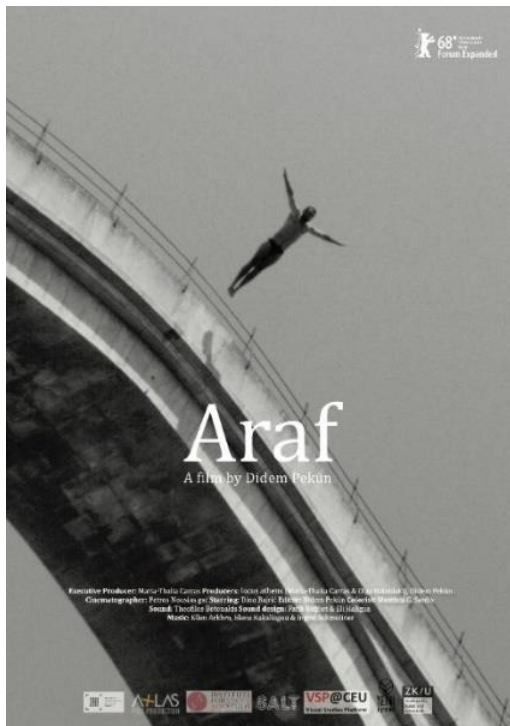


Mostar Bridge (1557–1566), a masterpiece of Mimar Sinan, in an old postcard of 1911.

Screenings of two films by Turkish film artist Didem Pekün

Monday 24 August at 17.30–18.45 (Amphitheatre)

Entry by donation.



Araf

2018 | 43 minutes | Turkey /Greece /Bosnia and Herzegovina

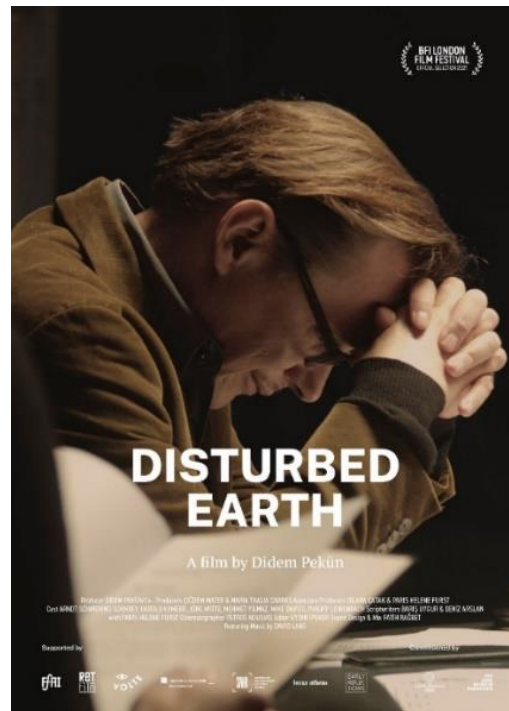
Araf is an essayistic road movie and diary of a ghostly character, Nayia, who travels between Srebrenica and Sarajevo to Mostar. She has been in exile since the war and returns for the twenty-second memorial of the Srebrenica genocide. The film is guided by her diary notes of the journey that merge with the myth of Daedalus and Icarus – Icarus being the name given to the winner of a bridge diving competition in her home country. It stars Yasin Yilmaz. In English. Black and White. Read more here: <https://didempekun.com/Araf>

Didem Pekün is a media artist, who divides her time between Berlin and İstanbul. Her deeply personal and emotive videos are a combination of narrative essay and fact-based documentary.

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These film screenings are generously sponsored by *Cornucopia*. Launched over thirty years ago, *Cornucopia*, the award-winning magazine for connoisseurs of Turkey, is published twice a year jointly in the United Kingdom and Turkey.

Cornucopia also publishes specialist books on art, architecture, archaeology, history and photography. For further information, see <https://www.cornucopia.net/events/didem-pekuen-two-short-films/>



Disturbed Earth

2021 | 29 minutes | Surround Sound

Disturbed Earth is a theatrical performance rehearsal shot in one day. Behind closed doors, the world's leading diplomats and military experts are ineffective, and reluctant about the fate of an entire people, despite all reports from the field and corresponding evidence. The men deliberate, sending messages and directions to other officials, but no decisions are ever made. The tragedy unfolds elsewhere as the final genocide of the twentieth century transpires under the guardianship of the United Nations in 1995 in Srebrenica. In English. Read more here: <https://didempekun.com/Disturbed-Earth>

Keynote Speakers

The first Keynote Speaker is **Jason Goodwin**, the well-known historian and bestselling author, whose talk is entitled 'Crossing the Line: surprise and accommodation on the Ottoman borderlands.'

From *Lords of the Horizons* (1999: 185):

'It is no unpleasant sight, to behold a new scene of the World, and unknown face of things, in habits, Dyet, Manners, Customs and Language,' wrote the traveller Edward Brown in the summer of 1669. 'A man seems to take leave of our world, when he hath passed a day's journey from Raab: and, before he cometh to Buda, seems to enter upon a new stage of the world, quite different from that of the Western countrys: for he then bids adieu to hair on the head, bands, Cuffes, Hats, Gloves, Beds, Beer.' Brown was writing for generations of western visitors who invariably felt, as they crossed the threshold of the Dar ul-Islam, that they had entered another world.

Born in 1964, Jason studied Byzantine history at Cambridge, then in the year of revolutions in central Europe he decided to walk to Istanbul, to visit a city he had never seen before, and to learn something about this other Europe, so long hidden from the West. So, in 1990 he trekked out from Gdansk and arrived in Istanbul six months later in July. He wrote *On Foot to the Golden Horn: a walk to Istanbul* (London: Chatto & Windus, 1993) about that journey. It also inspired him to investigate Ottoman history, following which he wrote the acclaimed *Lords of the Horizons: a history of the Ottoman Empire* (London: Vintage, 1999). He later started to write detective stories, set in nineteenth-century Istanbul. The first in the Yashim series, *The Janissary Tree* (2006), won the Edgar Award in the US for Best Novel, and the books have been translated into more than forty languages (many of them spoken in the Ottoman Empire). Jason lives in Dorset and writes a column for *Country Life* magazine.

The second Keynote Speaker is **Dr Dženita Karić**, who will be talking on 'Sensory Experiences of the Longest Journey: Ottoman Bosnians on the Hajj'.

The Hajj of premodern Ottoman Bosnians started at home, in Bosnian villages, towns and cities, through the carefully fostered *habitus* cultivated by religious instruction, but also influenced by physical objects brought from the Hajj by pilgrims from previous generations. The rare Bosnians who would set off on such a journey had an opportunity to encounter worlds that were stimulating spiritually and intellectually, as well as engaging their senses (of sight, hearing, taste and smell) and conveying those experiences in written form. This talk will focus on the multiple facets of Hajj discourses, including the anticipatory manner in which the pilgrimage was presented to premodern audiences — but also descriptions of the journey that focus on the material aspects of it.

By looking at two travelogues by Jusuf Livnjak (seventeenth century) and Mustafa Mukhlisi (eighteenth century), as well as a number of itineraries, it is possible to get a glimpse into the material and spiritual worlds of premodern Ottoman Bosnian Hajjis. Their religious experiences were connected to the material circumstances of their journeys, which included not only the larger ramifications which wars and raids would have on the pilgrimage caravans but also more 'mundane' effects that food, water, shelter and access to animals had on the pilgrims. The senses were also engaged in the pursuit of knowledge, as testified by the first-person observations of people, sacred buildings and other objects on the way to Mecca, and during local pious visitations.

Finally, the talk will contrast the ways in which material circumstances frame the journey and its experience in the premodern and modern periods, indicating the ever-present correlation between the senses and understandings of the holy.

Dr Dženita Karić is a postdoctoral researcher at the Berlin Institute for Islamic Theology, Humboldt-Universität zu Berlin, who specialises in Muslim pilgrimage, and is the author of *Bosnian Hajj Literature: Multiple Paths to the Holy* (forthcoming, EUP 2022) which deals with Bosnian Hajj discourses from a *longue durée* perspective. She is currently working on a project on devotional piety in the early modern Ottoman period. Among other publications, she has written for the *British Journal of Middle Eastern Studies*, *Archiv Orientalni*, *Prilozi za orijentalnu filologiju*, *The Oxford Encyclopedia of Islam and Women*, *Christian-Muslim Relations: a bibliographical History* (Brill), and *Cultural History* (forthcoming). She has also contributed to edited volumes entitled *Muslim Women's Pilgrimage to Mecca and Beyond: reconfiguring gender, religion, and mobility*, edited by Marjo Buitelaar, Manja Stephan-Emmrich and Viola Thimm (Routledge, 2020) and *Muslim Pilgrimage in Europe*, edited by Ingvild Flakerud and Richard J. Natvig (Routledge, 2016).

TIOL2 Abstracts and affiliations

TIOL2 Panel

PANEL. People and Environment in Balkan Travels in the Ottoman *longue durée*

Panel chair: Amer Maslo. with papers by **Sabaheta Gačanin, Kerima Filan, Nedim Rabić and Amer Maslo**
The University of Sarajevo, Sarajevo, Bosnia and Herzegovina

This panel addresses several interlocking topics related to travels throughout the Balkans in the Ottoman era. First, it deals with the interactions between humans and the environment, thus drawing attention to a much needed, ecocritical approach in Ottoman Studies.

Secondly, it points to the importance of travel literature, but also other material that can offer more information on the susceptibility of human lives and historical events to the uncertainties of nature.

The first paper, entitled **Eco-narrative about the Balkans in the *Hasht bihisht* by Idris Bidlisi (fifteenth century)**, by Sabaheta Gačanin, deals with the observations of nature and the environment in the Balkans in the work of the renowned fifteenth-century historiographer Idris Bidlisi, and pays special attention to the intersections between the ecocritical and cosmological narratives in his work.

The second paper, entitled **Death on a journey: the examples of citizens of Sarajevo in the eighteenth century**, by Kerima Filan, treats human fates and their endings, thus taking a different perspective by focusing on Balkan travellers in the wider world.

The third paper, entitled **Representation of rivers in travel literature in German on late Ottoman Bosnia**, by Nedim Rabić and Amer Maslo, zooms in on the late Ottoman period and the rise of the Orientalist travelogues on Bosnia, which often centred around nature.

In this way, these three papers cover crucial historical points – the early centuries of Ottoman rule, the eighteenth century, and the late Ottoman period. They also tackle three perspectives: the Ottoman Persianate, the Ottoman Bosnian, and the German Orientalist, all of which give us unique insights into interactions between nature and people in the Balkans.

Keywords for the panel: Balkans, nature, environment, rivers, deaths on journeys

Dr Sabaheta Gačanin is the senior Academic Advisor at the Oriental Institute in Sarajevo, University of Sarajevo. She is the author of a number of books and articles, including *The Persian Divan by Ahmad*

Khatem Aqovalizade (Peter Lang, 2011) and *Pisma: Uvodna studija o tumačenju pisama kao izvora za opću, kulturnu i književnu historiju* (OIS, 2018).

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Professor Dr Kerima Filan is a Full Professor at the Department of Oriental Philology, Faculty of Philosophy, University of Sarajevo. She is the author of numerous articles and books, including *Sarajevo u Bašeskijino doba - Jezik kao stvarnost* (Connectum, 2014), and *O turskom jeziku u Bosni* (Connectum, 2017). e-mail: kerimafilan@hotmail.com

Doc. Dr Nedim Rabić is a historian specialising in medieval Bosnian history and political, cultural and religious interconnections between medieval South-Eastern and Western Europe. He works as an Assistant Research Professor at the Institute for History at the University of Sarajevo and lectures on South-East European medieval history at the University of Tuzla (Bosnia and Herzegovina). Recently, he co-edited a book titled *Bosnia and its Neighbors in the Middle Ages: Approaches and Perspectives* (Institute for History, University of Sarajevo, 2020). e-mail: nedimrabic@gmail.com

Amer Maslo (University of Sarajevo – Oriental Institute) is a PhD student at the Department of History of the Faculty of Philosophy UNSA, in the field of History of Bosnia and Herzegovina in the nineteenth and twentieth centuries. Primarily, his areas of interest are the history of Bosnia and Herzegovina and the region in the late Ottoman period, the perception of the Ottoman Empire in the nineteenth and twentieth centuries, the development of historical thought among Muslim intellectuals in Bosnia and Herzegovina, and the history of historiography. e-mail: amermaslo9@gmail.com

TIOL2 Abstracts and affiliations in alphabetical order according to speaker

Imagological Models of Bosnia in Pictures and Words

Aida Abadžić-Hodžić

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The period of reforms in the later years of the Ottoman Empire and the arrival of the Austro-Hungarian administration have left remarkable traces in the field of culture and art in Bosnia and Herzegovina, resulting in a complex encounter between the two cultural and civilisational circles *à la turca* and *à la franga*. The illustrated magazine *Nada* was initiated and published in Bosnia and Herzegovina from 1895 to 1903, as a medium for promoting a pro-Bosnian political concept and the programme of Finance Minister Benjamin Kállay, gathering numerous collaborators, writers, translators and visual artists with an unhidden and ambitious goal to illustrate rapid cultural development and progress. The magazine had a detailed specification of planned contents and

thematic sections. Along with the illustrations of Ewald Arndt Tschepelin, Leo Arndt, Maximilian Liebenwein, Ludwig Kuba, Ivana Kobilca, Ferdinand Velc, and other painters, *Nada* magazine offered excerpts from numerous travelogues that brought vivid images from Bosnian everyday life, insight into the culture of housing and clothing, but also subjective views of Bosnia and its inhabitants. Illustrated foreign travelogues are the most important source for imagological analysis of notions, prejudices, and explicit and implicit views on Bosnia and they ranged from the perception of Bosnia as a 'dark *wilayat*', part of a decadent East located on European soil, to its description as an idealised fairy-tale land, a jewel of the world, in a Romanticist manner.

The paper will focus on the travelogue written by Heinrich Renner, *Durch Bosnien und Hercegowina Kreuz und Quer*, Berlin, 1896 (translated as: *Bosnom i Hercegovinom uzduž i poprijeko*, Sarajevo, 2007), which was illustrated by the two most important *Nada* illustrators, brothers E.A. Tschepelin and Leo Arndt in order to examine how representations of Bosnia were formulated in accordance with the chosen media – whether it was an artistic or textual

representation - and how the Imagological models of the 'Other' were formulated in pictures and words.

Keywords: *à la turca*, *à la franga*, *Nada* magazine, Heinrich Renner's travelogue, illustrations, imagological models

Professor Aida Abadžić-Hodžić is a Full Professor at the Chair of Art History, Faculty of Philosophy in Sarajevo. She graduated from the Faculty of Philosophy in Zagreb (Art History, French Language and Literature) and was awarded a doctorate from Sarajevo University in 2008. She has undertaken post-doctoral research at the Universities of Heidelberg, Graz and Berlin.

She has curated a large number of exhibitions of modern and contemporary Bosnian art and young artists, both in Bosnia and abroad. She is the author of six books, ten art monographs and more than a hundred articles in professional journals, periodicals, and art catalogues.

She was Editor-in-Chief of *Vizura*, the first Bosnia and Herzegovina magazine for contemporary visual art, criticism and theory. She was a national coordinator of the project 'Bauhaus: Networking Ideas and Practices' (Baunet) within the EU Culture Program (2011–2015). She received an award for her book, *20th Century Bosnia and Herzegovinian Graphics: Sixties and Seventies of the 20th Century in the Context of European Modernity and Postmodernity* at the 23rd International Book Fair and the 11th Biennial of Books in Sarajevo in 2011. She was also awarded the Hasan Kaimija Award and Plaque of the Congress of Bosniak Intellectuals in 2020.

Austrian postcard of Ilidža (near Sarajevo) in the future, 1908.



The 'Millet-system' to the Test: religious freedom, tolerance and co-existence in nineteenth-century Ottoman Bosnia as revealed in Arthur J. Evans's 1875 travelogue *Through Bosnia and Herzegovina on foot*

Ines Aščerić-Todd

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In many aspects, Arthur J. Evans's 1875 travelogue through Ottoman Bosnia is typical of its time: in true Orientalist form, the book is an even mixture of romanticised depictions and expressions of a Western sense of superiority and condescension. Anything pre-Ottoman is idealised and almost anything 'Turkish' or Muslim is derided. Long, romantic descriptions of landscape, nature and ruins are juxtaposed with dirty dwellings, undeveloped town centres, primitive technology, a backward and ignorant local population, and uncouth Ottoman officials. Yet there is more to Evans's objectives than mere descriptions, bias or otherwise. His journey through Bosnia takes place against the backdrop of one of the most important episodes of the nineteenth-century upheavals in Ottoman Europe – the 1875 Herzegovina Uprising of the Orthodox Christian population (who had already started self-identifying as 'Serb'), which ultimately resulted in the 1878 Treaty of Berlin, hugely damaging to the Ottomans and including loss of territory to the Russian Empire, the official independence of Serbia, and the Austro-Hungarian occupation of Bosnia. Acutely aware of the influence of Eastern and Central European powers and their ambitions for the region, Evans has an agenda: he puts forward a view that rather than supporting the disintegrating Ottoman Empire, the United Kingdom should support the Serbs' rebellion and help install an independent Christian Bosnian state, albeit under British tutelage. Evans thus approaches the journey with a pre-conceived idea that all Bosnian Christian communities, especially the Orthodox, are oppressed, unhappy, and eager to join the rebellion. Consequently, he emphasises or exaggerates anything that seems to support this view.

This paper will argue, however, that, in spite of Evans's efforts to the contrary, his account reveals a remarkable level of religious freedom, co-existence and tolerance among the different Bosnian religious communities ('millet') at one of the most testing times for this society. Moreover, the situation on the ground as depicted by Evans seems to demonstrate that much of the inter-religious tension was instigated by outside influences and that rebellion was far from the minds of most ordinary Bosnians of any confession.

Keywords: Bosnia, millet, Christian-Muslim relations, The Eastern Question, colonialism

Ines Aščerić-Todd is a Lecturer in Arabic and Middle Eastern Cultures at the University of Edinburgh. She has special interests in Ottoman religious history, particularly Sufism and Ottoman dervish orders, conversions to Islam, and interfaith relations in the Ottoman Empire. She is currently the South-East Europe Section Editor for the multi-volume Brill project 'Christian-Muslim Relations: A Bibliographical History 1500–1900 (CMR1900)', and a Trustee and committee member of the Association for the Study of Travel in Egypt and the Near East (ASTENE), as well as an organising committee member of Travellers in Ottoman Lands: The Balkans, Anatolia and Beyond (TIOL2). She is the author of *Dervishes and Islam in Bosnia: Sufi Dimensions to the Formation of Bosnian Muslim Society* (Brill, 2015) and a co-editor of *Travellers in Ottoman Lands: The Botanical Legacy* (Archaeopress, 2018).

Ottoman Orientalism Revisited: Ahmed İhsan's and Cenap Şahabettin's travels to the East and West

Uygar Aydemir

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The concept of Ottoman Orientalism has been a point of discussion in academia in the last two decades. At the centre of this discussion has been the question of how similar the Ottoman gaze towards the Empire's own subjects was to the European colonisers' gaze towards the colonised.

Naturally, this debate went hand in hand with the question of whether the Ottoman Empire should be considered as a colonial power in the Balkans or in Arab lands.

In order to get a better understanding of whether there was a difference between the Ottoman gaze towards its foreign other and domestic other, this paper attempts to compare the writings of late Ottoman intellectuals such as Ahmed İhsan (1868–1942) and Cenap Şahabettin (1870–1934). They wrote travelogues on Europe and the Balkans as well as the rest of the Empire. In this regard, Cenap Şahabettin's *On the Hajj Route* (1909), *The Horizons of Iraq* (1914), *Letters from Europe* (1918), and Ahmed İhsan's *Wanderings in Syria* (1890), *Six Weeks on the Nile* (1895), *What Did I See in Europe?* (1895) and *One Week on the Danube* (1911) are examined in particular. These texts will be juxtaposed with a variety of other Ottoman travelogues from the same period

Through a careful reading of these texts, this paper argues that late Ottoman intellectuals indeed had an Orientalist gaze towards their own subjects, and tried to justify Ottoman rule in those dominions, particularly during the 1910s. However, the texts also demonstrate that, regardless of the aspirations of their writers, the Empire's political strength actually fell considerably short of being a colonising power, as it lacked the efficient means even to properly administrate the regions by the end of the Empire's duration.

Keywords: Ottoman Empire, Ottoman travellers, Ottoman Orientalism, colonialism

Uygar Aydemir is an Assistant Professor in the Department of History of the Faculty of Humanities and Social Sciences at Üsküdar University in İstanbul. Aydemir holds a PhD in History from Sabancı University, an MA degree in Turkish Literature from Bilkent University, and a BA degree in Cultural Studies from Sabancı University. He finished his doctoral dissertation in December 2017. The title of his dissertation was 'Mahmud Nedim Pasha's Critique of the Tanzimat Bureaucracy: State Modernisation, Political Strife, and Great Power Intervention'. The courses he currently teaches include 'Travellers and Travelogues', 'Orientalist and Colonial Perspectives in Ottoman History', 'A Nineteenth-century History of Ideas in the Ottoman

Empire’, and ‘Sociological Thought of Ibn Khaldûn’. He has attended international conferences in the USA, the UK, France, Germany, the Netherlands and Turkey. His articles have appeared in the publications of the Turkish Historical Society and The National Museum of Leskovac.

Mixing Western and Eastern Medical Practice in the Ottoman Empire: the adventures of a Transylvanian doctor in Constantinople, Syria, Lebanon, Egypt and Iraq (1815–1838)

Alexandru Balas

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Martin Honigberger, a native of Brasov (Kronstadt), Transylvania, left his home in 1815 to travel the world and practise medicine. He most famously served Maharajah Ranjit Singh in Lahore. A book detailing his adventures over thirty-five years in the East was first published in 1852. But, despite almost half of the book dealing with his life in the Ottoman Empire in two spells (1816–1828 and 1836–1838), he is mostly known for his life in Lahore and his travels through Kashmir and other parts of India, and also through Afghanistan and Bukhara.

This paper focuses on the fourteen years Honigberger lived in the Ottoman Empire. During his first twelve years he lived in Constantinople, Anatolia, Aleppo, Lebanon, Jerusalem, Cairo, Damascus and Baghdad. This adventurous physician interacted with Turks, Arabs, Kurds, Druze and Maronites, but also with Greeks, Armenians and Germans. He introduced vaccination to parts of Syria and Lebanon and saved many lives this way. He visited ancient ruins and collected artefacts from Baalbek, Egypt, Jerusalem and Palmyra, and from farther afield in Afghanistan and India. He also shared detailed botanical knowledge from the East with his European audience. He met other famous travellers to the Middle East such as Lady Hester Stanhope, and the natural scientists Dr Ehrenberg and Dr Hemprich. But, perhaps most interestingly, he combined allopathic medicine, in which he was trained, with homeopathic cures that he learned

from local people. His willingness to learn from local healers was quite unusual for Europeans during that time. In 1836, in Constantinople, he opened a homeopathic practice, after being inspired by both his experience in the East and his exposure to Samuel Hahnemann’s teachings. This paper aims to highlight the travels of this physician and to place them in the larger context of events that were taking place in the Ottoman Empire.

Keywords: Levant, medicine, botany, Transylvania, homeopathy

Alexandru Balas is an Associate Professor and Coordinator of the International Studies Program, and the Director of the Clark Center for Global Engagement at the State University of New York College at Cortland (SUNY Cortland). He received his PhD in Political Science from the University of Illinois, Urbana-Champaign (2011), his MA in Conflict Analysis and Resolution from Sabancı University (2006), and his BA in Political Science from the University of Bucharest (2004). He currently teaches inter-disciplinary international studies courses, with a focus on the foundations of the modern world (1400–1850). His books include *The Puzzle of Peace* (Oxford University Press, 2016) and *Peace Operations* (Polity Press, 2014). His most recent research projects relate to historical negotiations in Eastern Europe, 1699–1878; England-Wallachian diplomatic relations, 1691–1702; and the views of travellers from the Romanian Principalities to the Middle East, India, and East Asia, from 1675 to 1940.

Travellers’ Narratives on the Ottoman House: filling the missing links in the evolution of structure and form

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The author is working on the evolution of wooden Ottoman Houses from the Neolithic to Turkish Republic. It seems that they first developed in the Neolithic era and their evolution under the impact of earthquakes and later socio-economic developments took place in Ottoman lands,

especially in the Balkans and Anatolia. Of course, the buildings themselves as well as the archeological findings are the main sources for the writing the history of the Ottoman House. Unfortunately, these do not provide sufficient data to write a consistent history. Travellers' writings are indispensable sources to fill in missing parts. Starting from Egeria (*Sorores Aetheria*) of fourth century AD until the 1920s the author has listed more than 1300 travellers who passed through Ottoman lands and almost half of their writings were explored — especially for references to wooden houses. It was thus possible to compare the structures and construction systems of various cultures' habitations as they evolved into some almost perfect samples in the eighteenth century. In the sixteenth century, according to Jean Chesneau, all Ottoman houses were either made of timber or mud except those belonging to the Sultan.

S. Schweigger not only explains their evolution but also drew such a sixteenth-century house. Hans Jacop Breüning von Büchenbach of the same century suggested that the houses were repaired with debris after fires and earthquakes in İstanbul. At this time a perfect wooden skeleton system evolved to withstand the impact of earthquakes.

Of course, the wooden structures are dependent on what forestry sources were available, even though they might be vulnerable to fires. Observing such fires and extinguishing them became a popular spectacle for all the travellers, who sometimes provided long descriptions in their diaries. Guillaume Antoine Olivier gives many details of the fires in the eighteenth century. Due to the more liberal atmosphere of the eighteenth century, the wealthy subjects of the Empire started building higher and voluminous houses in a style now called 'Ottoman Colonial'. As a consequence, negative impressions left by earlier travellers were replaced with descriptions of the adornment of the later wooden houses, especially of Pashas' houses. Interestingly such fancy styles were scattered around all corners of the Ottoman Empire: in Egypt, Tunisia, Algeria, Greece, Macedonia, Albania, etc. by pashas. Yet these later Ottoman houses became structurally less durable compared to earlier examples.

Keywords: wooden houses, regional styles, architecture, travellers on architecture, earthquakes

İbrahim Canbulat, M. Arch was born in 1948 in İstanbul. He studied architecture at the Middle East Technical University (METU), Faculty of Architecture, Ankara: 1972 Architect and 1974 Master of Architect degrees with a thesis on CAD [Computer Aided Design] in Architecture. In 1972, he worked in the team that designed the Gaziantep Campus Plan Faculty of Architecture, Project Institute. He became an assistant in the Department of Architecture in 1973 and instructor in 1975. He worked on the Editorial Board of the METU, Faculty of Architecture Journal. He was among the founders of the Department of Architecture and Environmental Sciences. He started the PhD program at METU, Faculty of Engineering, Department of Industrial Engineering but returned to the PhD program in architecture after being a full-time instructor at the Department of Architecture. He left METU without completing his doctoral thesis in 1983 and started working in family companies. From 1992 to 2006, he worked as an independent consultant in the Turkish Republic in the transportation, automotive and energy sectors. He settled in Safranbolu in 2001. In 2006, he received the prestigious Chamber of Architects of Turkey's 'Preservation-Revitalisation Award' in its National Architecture Competition with the Restoration of Macunağası İzzet Efendi's house in Safranbolu.

Since 2006, he has been working as a hotelier in the mansions of which he has carried out restorations in Safranbolu. From time to time, he teaches as a part-time instructor at Karabük University, Fethi Toker Faculty of Fine Arts and Design, Department of Architecture. He has been researching and serving Turkish food for a while. In 2013, he received the 'Award for Best Taste Point of the Black Sea' at the Konya Governorship Ateşbaz-ı Veli competition. He conducts research, presentations and publications on the Conservation and Management of Heritage Sites, Structural and Construction Systems of the Ottoman House and on Turkish Food Culture.

Presenting and Identifying Buildings in Bosnia and Herzegovina Described in James Henry Skene's *Book of Travels (1850–1851)*: examples from the city of Tuzla

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The paper analyses the description of the city of Tuzla and several buildings that are given in the travelogue *The Danubian Principalities: The Frontier Lands of the Christian and the Turk* (1854) by the British consul in Aleppo and travel writer James Henry Skene (1812–1886).

J.H. Skene lived in Balkan countries, including Bosnia and Herzegovina. He described several towns and the routes where he travelled, among which were settlements of Gornja Tuzla (Upper Tuzla) and Donja Tuzla (Lower Tuzla), located in the south-eastern part of Bosnia and Herzegovina. The buildings that J.H. Skene depicted in Gornja and Donja Tuzla included old residential houses and salt wells in Gornja Tuzla, a khan, the Konak of Fehim-Pasha, the castle in the city, old wooden houses in Donja Tuzla, Mahmud Pasha's house, mosques with minarets, a bazaar, salt-works in Lower Tuzla, and two or three small factories for weaving.

In the paper I will describe the buildings that Skene mentioned and their purpose. Further information will be based on historical facts from literature and other sources that can confirm their existence. The buildings will be identified, dated and described according to this historical data and compared to the present status of these buildings. J.H. Skene did not provide detailed depictions of the buildings, nor historical facts about them. The aim of this paper is to offer wider and more precise information and facts about these buildings in order to research the urban and architectural development and panorama of Tuzla in 1851. J.H. Skene's travelogue is one of the rarest records of this type in which Tuzla is mentioned. For that reason, it is important to analyse this topic in order to expand research about Tuzla and its architecture in the past.

Keywords: Bosnia, buildings, Ottoman house, architecture, Skene

Amra Ćebić was born in 1991 in Bosnia and Herzegovina. She graduated from the Faculty of Philosophy at the University of Sarajevo and holds an MA in Art History, and in Turkish language and literature.

From 2018 she has worked as a curator at the International Gallery of Portraits in Tuzla within the Cultural Centre of Tuzla. She has organised about twenty single and collective art exhibitions. Ćebić is a member of the Center Against Illegal Trafficking in Works of Art where she is involved in projects, conferences and education regarding the prevention of illicit art trafficking.

In 2019–2021 she published three papers in *Godišnjak Centra za kulturu Tuzla* ['The Yearbook of the Cultural Center of Tuzla']. Other papers and publications include:

- Ćebić, Amra & Dženan Jusufović. 2019. *Priručnik-način uvoza i izvoza umjetnina u Bosni i Hercegovini: pregled zakona akata i procedura u Bosni i Hercegovini* [Manual on the import and export of artworks in Bosnia and Herzegovina: review of laws, acts and procedures in Bosnia and Herzegovina].
- Ćebić, Amra. 2020. *Motivi rudara u umjetničkim djelima Dragiše Trifkovića*. [The motifs of mineworkers in artworks of Dragiša Trifković] *100 Godina Husinske bune (1920–2020.)*, Tuzla: Centar za kulturu Tuzla. (2020): 36-48.

Literary Representations of Constantinople: Orhan Pamuk's Ottoman characters and their Western travels

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The contemporary Turkish novel embodies a reimagining of Ottoman geographies, envisaging various tropes with which to reformulate history.

Framed within selected Ottoman or early Republic contexts, Orhan Pamuk's postmodern novels each represent vignettes of cultural, political and social realities that could be understood as 'Neo-Ottomanist'. The paradoxes underlining the golden era of the Ottoman years emerge as a discourse on numerous dichotomies in Pamuk's *My*

Name is Red (1998) and *The White Castle* (1985). Both protagonists in these *oeuvres* are travellers who have explored the technologies of the Western world. Upon their return to Constantinople, characters confront another universe that remains centralised in Islam, mysticism and tradition.

Presented to the reader as archival texts, the novels assessed in this study demonstrate a blending of seemingly contradictory identities, in worlds that are poised to be at once Occidental as well as Oriental. The enchantment of the Ottoman Empire is illustrated by Pamuk as a platform from which to reassess the East/West dialectic, relations between art and reality, and the severing from tradition for the purpose of modernisation.

A historiographic research endeavour that establishes the significance of Western travelling from Ottoman subjects, Pamuk's novels detail the cultural and aesthetic consequences the West has had on Ottoman identity. The motifs of East/West, art/reality, and tradition/modernity that guide this study are revisited in efforts to articulate Pamuk's portrayal of Ottoman lands in *My Name is Red* and *The White Castle*. By means of the Ottoman fictional characters' exchange with Western progress and discoveries, fundamental questions are exposed and lead figures to wonder up to what point identity is dependent on fate, and whether or not one's destiny is directed by one's geography.

Keywords: *My Name is Red*, Orhan Pamuk, Ottoman Empire, Ottoman literary representations, *The White Castle*

Fidan Cheikosman is a second-year doctoral candidate in Comparative Literature at the University of Edinburgh with a focus in Islamic and Middle Eastern Studies. The title of her dissertation is 'The Significance of the Insignificant in Elif Shafak and Orhan Pamuk's Istanbul: A Study of Turkishness from an Aesthetic, Political, and Psychoanalytic Perspective'. The study focuses on how the fiction of contemporary Turkish novelists Elif Shafak and Orhan Pamuk represents Turkey's socio-political climate as a 'wobbly geography' and traverses the techniques these writers use to subvert state-mandated definitions of Turkish identity. The study will also focus on the ways in which Turkishness is subverted within fictional representations of the nation-state. Her theoretical

concentrations are on political theory, archive and museum studies, and nationalism within the Turkish context (i.e., Kemalism). At present, she is undertaking independent research at Boğaziçi University in İstanbul on the topic of Turkish nationalism, particularly Kemalism and neo-Ottomanism in an effort to understand how Shafak and Pamuk's novels may be subversive platforms from which to aesthetically critique the state-apparatus.

Where Diplomacy and Privacy Meet: the diary of the Dutch consul of İzmir

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Daniel Jean de Hochepped (Amsterdam 1657—İzmir 1723), was the son of one of the directors of the Dutch Levant trading company. In December 1677, Daniel Jean, who inherited the travel and merchant spirit from his father, decided to travel to the East, and arrived in İzmir in the summer of 1678. In 1679, he married the daughter of the Dutch Ambassador Justinus Colyer in İstanbul. Daniel Jean was appointed as bursar and secretary to the Dutch Embassy and within a few years he was promoted to Dutch consul of İzmir, which position he held until his death. In 1704, he received the title of Baron from the Holy Roman Emperor and King of Hungary Leopold I for offering services and assistance during the Peace Treaty of Karlowitz (1699). Daniel Jean and his wife Clara Catherina founded the Levantine de Hochepped family branch, and their offspring held important diplomatic functions in the Mediterranean for centuries afterwards.

At the start of his journey, de Hochepped decided to keep a diary, in which he discussed his travels to and within the Ottoman Empire and his stay in İzmir and İstanbul. The diary, which was dedicated to his children, contains information about his various journeys to, from and within the Ottoman Empire, his diplomatic career, and his private life. De Hochepped was a keen observer of all kinds of matters that concerned politics as well as private relations. This paper will focus on this only rarely

referred to unpublished diary, which is part of the archives of the Consulate of Smyrna in the Dutch National Archives in The Hague.

Keywords: İzmir, Turkey, diplomats, diaries, Dutch travellers

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Ottoman Empire and Italian Imperialistic Discourse: how Italian literature represented Ottoman rule in Albania in order to legitimise an imperialistic discourse

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Although Italian colonialism was born late and died early, Italian colonial ambitions emerged promptly after the process of unification. The eastern Adriatic constituted one of the areas subjected to Italian expansionist policies. Those policies, which evolved in the first decade of the twentieth century through diplomacy and attempts to develop political and cultural influence, accompanied a literary

production about this region composed of journalistic reportages and geographical and ethnographical accounts of travel and explorations. This literature, mainly published in the years before the First World War, covered a role in legitimising and giving literary consistency to the Italian expansionist discourse towards the eastern Adriatic.

The paper aims to analyse how Italian literature of the early twentieth century represented Ottoman rule in Albania; to understand the presence of a colonial attitude within these representations, and to look at how this attitude was legitimised and deployed through its texts. Secondly, it focuses on the role covered by the representation of the Ottoman Empire in the Italian literary narration developed about Albania, which constituted the basis of the subsequent colonial representation of these territories during the Fascist period. The paper will investigate these issues by evaluating how this region was perceived and discursively constructed in colonial terms, focusing on which narrative and descriptive patterns were involved in the literary representation of Albanian social and territorial spaces.

The paper seeks to develop this analysis through a focus on the works of two authors: Vico Mantegazza, a journalist who worked as a reporter from the Balkans and the African colonies, and Antonio Baldacci, a geographer, botanist and ethnographer who focused mainly on the Balkan region.

Keywords: Italy, Albania, Late Ottoman period, colonialism, imperialism, The Eastern Question, politics

Pietro Dalmazzo is a third-year PhD student in Italian studies in the School of Durham Modern Languages and Culture at Durham University who is funded by the Arts and Humanities Research Council's Northern Bridge scholarship. He earned his MA in World History at the University of Bologna. His PhD research project looks at the representation of Italian expansionism under Fascism, specifically on the ways in which the eastern Adriatic was constructed discursively by Italian culture during the regime.

‘Leftover pieces of primordial nature’: the Balkans as wilderness in A. den Doolaard’s travel writing

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In the 1930s, the Dutch journalist and writer A. Den Doolaard developed a deep fascination for Yugoslavia and its Balkan neighbours. He travelled the region extensively, reported on its political developments, and set two novels in Macedonia. Focusing on den Doolaard’s travel writing on the Balkans, this paper examines how this self-described ‘wanderer’ constructed and idealised the landscapes of the Balkan as a wilderness. I argue that this representation mainly drew on two concepts. First, the frontier ideal, which den Doolaard adapted from an American to a European setting. Both the towns and the countryside of Yugoslavia were understood as what I call ‘pockets of primitivism’ within Europe: unspoiled places where the heroic traveller could escape the emasculating effects of modern civilisation at home. Secondly, the centrality of mountains in den Doolaard’s travel experience reveals the enduring influence of the concept of the sublime. However, while this Romantic idea clearly informed den Doolaard’s search for locations that reminded him of ‘time and eternity’, his encounter with the ‘wilds’ of the Balkans are marked by a newer sensibility. Drawing on the interdisciplinary field of sensory studies, the paper will analyse how den Doolaard pursued a physically intense and multisensory immersion into the landscape. The features of mountainous landscapes are not just described in visual terms, but sounds, smells, touch and the body’s movement are also emphasised in the text. This way of sensing the mountains across the Balkan Peninsula, I conclude, is connected not only to den Doolaard’s vitalist attitude, but also to a countercultural mode of travel that stressed the traveller’s autonomy and physicality.

Keywords: Balkans, environment, nature, landscape, Balkan mountains

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The Balkans and Balkan States of the Nineteenth Century in the Italian Mirror: a contribution to the study of reportage

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A concise, heuristic approach to the brief synthesis of Italian reports, travelogues, notes, political writings, commentaries and other narrative sources dedicated to the Balkan Peninsula in the nineteenth century and the similar cultural pattern of the Balkan West/Orient belongs to the insufficiently researched elements of historiographical science and historiography dedicated to the emergence of modern identities. A vivid encounter with various nations of the Ottoman Empire, short or long visits in independent states, such as Greece, Montenegro and Serbia, of Italian merchants, military attachés, travel writers, geographers and scientists, contributed to the spread of knowledge about the Balkans among the Italian scientific and diplomatic public, and represents a considerable undertaking to study Italy's presence in South-Eastern Europe.

The paper examines the impact and historical conditionality of the origin of these reports of the Balkans in the Italian written legacy tradition, such as those of Marc Antonio Pigafetta (sixteenth century), Domenico Sestini, Antonio Battara, Ivan

August Kaznačić, Francesco Carrara, Giovanni Battista Brocchi, Felice de Vecchi, G. Sorio, Giuseppe Modrich, Giuseppe Filippo Baruffi and others. Attention is paid to Guido Cora's and Baldassare Orero's prominent travel reports, as well as Luigi Pennazzi's *Memoirs*. Their internal structure and shape were conditioned by historical circumstances and different motives for their travels: some came from mere artistic curiosity (intention to discover customs, culture, folklore tradition), others to gain detailed knowledge of the regions they traded with or to raise awareness in Italy about the geographically closest and least known geopolitical space in Europe. Important reasons include the political promotion of the aspirations of the oppressed Balkan peoples, mostly Christians, but also Albanians. Italian travel writers represent a relatively important narrative source for the Western public's induction from the nineteenth century into the world of the Orient, especially the multicultural world of cities such as Constantinople, Thessaloniki, and Shkodra.

Keywords: Italian travelogues, Giuseppe Modrich, Italy, Serbia, Francesco Carrara, Bosnia, Italian reportage, Guido Cora, Ottoman Empire

Konstantin Dragaš (Belgrade, 1993), historian, Research Assistant at the Institute for Balkan Studies (Balkanološki institut SANU), of the Serbian Academy of Sciences and Arts (SASA); Doctoral candidate at the Faculty of Philosophy (Filozofski fakultet) in Belgrade, Department of Modern History (University of Belgrade, Serbia). His PhD thesis is entitled 'Italy and Serbian question (1911–1915)'. His research areas/field includes the diplomatic, cultural and political history of Italy and Serbia in the nineteenth and twentieth centuries, the history of modern political ideas, Italian/Balkan studies, and the history of modern political parties. He has participated in various international conferences, including a conference dedicated to the 140th anniversary of diplomatic relations between Italy and Serbia (Convegno in occasione dei 140 anni di relazioni diplomatiche tra Italia e Serbia, held 31 May–1 June 2019, organised by the Serbian Academy of Sciences and Arts and the Italian Institute of Culture / Istituto italiano di cultura), and a conference entitled 'Layers and Connections of the Political', organised by the

Association for Political History (APH) and Luiss Guido Carli University Rome (School for Government), held 14–21 June 2021 in Rome. He has published articles in domestic and foreign scientific journals.

Jakob Philipp Fallmerayer

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Jakob Philipp Fallmerayer, born 1790 to a poor farmer's family in Tyrol, was trained at a Benedictine seminary, where he studied classical, modern and Oriental philology, history and philosophy. With a stipend from the Bavarian crown, he was able to finish his studies at the University of Landshut.

In 1813, in the midst of the Napoleonic wars, Fallmerayer joined the Bavarian army until he decided that a military career was not for him. He returned to Bavaria and started work as a teacher in Augsburg, a liberal city with anti-clerical tendencies. Maybe this influenced his thinking and his growing political and clerical criticism.

In 1823, the Royal Danish Academy of Science and Letters offered a prize to encourage research into the history of the Empire of Trebizond. Fallmerayer submitted his resulting manuscript to the Academy and, after waiting for over a year, was awarded the first prize. With this trophy in his hands, he hoped to be engaged as a Professor at the Bavarian University and requested further funding for his research. However, these requests were denied, perhaps on account of his reformist-liberal political views and his anti-clericalism. Instead, he was chosen as a Bavarian delegate to the new parliament in Frankfurt, a consequence of the revolutions of 1848. At that time, he was already well known for his Trebizond studies and his scholarly activities on the Greek region of the late Middle Ages, especially his History of the Morea peninsula. To his disappointment, he concluded that there are no more Hellenes to be found, but only Slavs and Albanians. This view angered the Bavarian King Ludwig I in particular, a convinced Philhellene, whose son Otto became King of Greece in 1832. Fallmerayer's election to the Bavarian

Academy of Science and Humanities therefore was delayed.

Another opportunity for Fallmerayer's studies presented itself when the Russian Count Osterman-Tolstoy was seeking a learned companion for his oriental journey. An extended tour of the Middle East started and led to a second volume of Fallmerayer's *History*, as well as *Fragmente aus dem Orient*. Being absent several times for long periods, he lost his chair at the university, and even the repeated mention of his first prize from the Danish Academy did not help him to get it back. Of course, he never had mentioned that this prize was awarded to him, as he had been the only participant.

Keywords: Empire of Trebizond, Fallmerayer, Bavaria, Denmark, Morea

Cristina Erck, originally from Germany, is author of *Das islamische Kairo* (1990) and co-author with Jürgen Gaubitz and Brigitta Schrade of *Welterbe der UNESCO Vorderasien* (Verlagshaus Stuttgart, 1998). As a freelance journalist, first for Latin America, and since 1985 for the Near and Middle East, she mainly reports on political and cultural matters from Morocco to Afghanistan. Apart from her journalistic work, she has organised exhibitions and concerts for artists from South America and the oriental world. She lives part of her time in Tunisia, and part of her time in Germany. A long-time member of ASTENE, she contributed, for example, to *Pious Pilgrims, Discerning Travellers, Curious Tourists*, edited by Paul and Janet Starkey (Oxford: Archaeopress, 2020).

Fair Boys and Wicked Ladies: an examination of women and men from the Balkans in Enderunlu Fazıl Bey's *Zenaname* and *Hubanname*

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What do a Bosnian boy, an Albanian woman, and an Istanbulite dancer have in common? They all

feature in the poetry of the early nineteenth-century writer Enderunlu Fazıl Bey. The frequently disgraced son of an official from Acre, Palestine, Fazıl Bey is perhaps best known for his *Zenaname*, a guide to the ladies of various nations of the world. Based on the *şehrengiz* genre of travelogues, the work is tainted with copious amounts of misogyny, xenophobia and racism. It also found a counterpart in another composition by Fazıl Bey, the *Hubanname*. Both works exemplify Imperial imaginings of the peoples of the Well-Protected Domains and beyond, encapsulating late eighteenth- and early nineteenth-century ideas about the nations of the Balkans, their relative virtues and foibles, and their place within the Ottoman hierarchy of peoples.

In this presentation, I propose to examine Enderunlu's description of women and young men from the Balkans through the British Library's eight copies of the works, two of which are illustrated. Fazıl Bey's poetry was initially denigrated as derivative by E.W. Gibb but has since found a new audience and a new importance, both among scholars and the broader public. Beyond the literary virtues of his writing, I will explore the Orientalist, (homo)erotic, and patriarchal undertones of the works, relying in part on the recent scholarship of Dr Irvin Cemil Schick, Dr Selim Kuru, Dr Esra Beyhan and Dr Merve Esra Özgürbüz. The paper will stress the nexus of desire, derision, and distrust that informed elite conceptions of Balkan societies, while also querying how this might have changed from copy to copy held by the Library. In doing so, I hope to extract valuable insights into how patrons and society at large influenced the transmission of Fazıl Bey's characterisation of the peoples of the Balkans.

Keywords: Balkans, literature, Ottoman Orientalism, homoeroticism, sexuality

Dr Michael James Erdman is the Turkish and Turkic Curator at the British Library, London. He holds a Bachelor of Commerce from the University of Toronto, a MA in Economics from Universitat Pompeu Fabra, and a Masters in Turkish Studies from SOAS. In 2018, he was awarded his doctorate by SOAS, University of London for his thesis 'Divergent Paths: A Comparative Analysis of Soviet and Turkish Historical Narratives of Central Asia,

1923–1937'. In recent years, he has published on the British Library's holdings of Garshuni manuscripts; idiosyncratic orthographies in Ottoman Turkish manuscripts; the linguistic ideology of the Crimean Tatar writer Bekir Çobanzade; and literary journals from the Ottoman Empire. He is also an active contributor to the Library's *Asian and African Studies Blog*.

Counting the Ottoman Capital: Auguste Viquesnel's *Voyage dans la Turquie d'Europe* and travel writing as quantitative source

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Auguste Viquesnel (1800–1867), a French geographer, explorer, meteorologist, geologist and ethnologist, travelled across 'European Turkey' in 1847 and 1848. Despite including detailed information, calculations and analysis in terms of geography, geology, sources, population, and so on, Viquesnel's two-volume travel work *Voyage dans la Turquie d'Europe* (1868) has long been overlooked in Ottoman historiography.

In the context of this seminar, I propose to make an individual presentation on the fourth chapter of the first volume, *Essai sur le mouvement de la population de Constantinople*, which drew my attention when studying Ottoman economy with Professor Mehmet Genç, during my first MA. Aside from the content itself, I would like to argue the feasibility of using quantitative data from travel literature in late Ottoman history.

The above-mentioned chapter, in which Viquesnel studies the Ottoman capital's population and presents around twenty elaborate charts and lists, is significant for its methodology and multi-layered analysis. His calculations are based on 'perceived' consumption data, primarily wheat, water and meat. Various statistics about wheat provision and bread production, water supply networks and livestock are discovered throughout his investigation of the population.

These data involve detailed calculations that include leavening and hydration of various types of

bread, as well as the variances between male and female livestock animals and their meat yield. He then examines the eating habits and water consumption of people of various ages, genders, and social and ethno-religious groups. Viquesnel, acting as a historian, also compares and contrasts information from Ubicini, Verollot and Andréossy.

In conclusion, given the unique aspects of Viquesnel's meticulous examination in the *Voyage dans la Turquie d'Europe*, I hope to make a modest contribution to the topic of how to approach qualitative data from travel literature.

Keywords: İstanbul, surveys, quantitative data, surveys, demography, consumption

Burak Beşir Fındıklı is a first-year doctoral candidate in Global History and Governance at the Scuola Superiore Meridionale, Naples. He previously graduated from the College of Europe Natolin (MA, European Interdisciplinary Studies), Marmara University (MA, History), Ankara University (BA, International Relations), and also studied at Otto-Friedrich University Bamberg and Sciences Po Lyon for one semester each.

His academic interests are mainly Ottoman diplomatic history from the late eighteenth century to the early Republican era, biography, digital history and travel writings. His doctoral project focuses on Hamidian *corps diplomatique*. He is currently working on a trilingual (English, French and Turkish) edition of Antoine Ignace Melling's travel writing *Voyage pittoresque de Constantinople et des rives du Bosphore*; he is also collaborating with Sinan Kunderalp on a source edition of the private letters of Nicolas Prosper Bourée while he was residing in Constantinople as Ambassador of France to the Ottoman Empire (1866–1870). For details, please see

<http://www.ssm.unina.it/blog/phdcv/findikli-burakbesir/>

Jacob Röser's Visit to Egypt during his Travel through the Ottoman Empire in 1834–1835

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Jacob Röser (1799–1862), born in Ellingen (Bavaria, South Germany) into a well-off middle-class family, studied medicine at the universities in Würzburg and Tübingen. After receiving his doctorate in 1819 he practised together with his father in Mergentheim before becoming personal physician to Count zu Hohenlohe-Bartenstein in 1823.

In 1834 he started a trip to the East from Venice, travelling through the Balkans, Greece and the Ottoman lands, visiting among other places Athens, Izmir, Bursa, İstanbul (Constantinople) and Nauplia, from where he sailed to Alexandria and continued to Cairo, visiting Gizeh and other places. The last part of his journey was to the Holy Land or Palestine, starting in Jaffa with his final destination being Jerusalem. Here he dedicated himself to the treatment of plague patients.

After travelling to Beirut, Cyprus and Rhodes he spent some time in Greece again, before journeying back to Trieste in February 1835. Immediately after his return to Germany, working again as a physician, he published an account of his travels as *Tagebuch meiner Reise nach Griechenland, in die Türkei, nach Ägypten und Syrien, im Jahre 1834 bis 1835* (Bad Mergentheim 1836). His travelogue is not mentioned in the *German Bibliographic Encyclopedia*, but his works *On Some Diseases of the Orient* (1837) and *Notes on Nervous Fever* (1843) are listed there. His travelogue appears, however, in the numerous secondary literature dealing with travel descriptions to the Orient in the nineteenth century. At the suggestion of the author, Jacob Röser has now been included in the 5th edition of *Who Was Who in Egyptology* (ed.M. Bierbrier) published in 2021.

After some biographical data and a short overview of his his travel routes, the lecture will focus on Reiser's stay in Egypt (Part 2 of his travelogue), where he stayed for a good month and visited Alexandria, Cairo, the pyramids of Gizeh, as well as a hospital in Abuzabel. Jacob Röser was a keen observer and obviously well-informed

politically, as his detailed appraisal of Mehmet Ali Pasha shows. Again and again he meets colleagues from Europe who were by then in the Egyptian Medical Service, e.g. the German eye doctor Franz Ignaz Pruner. His published diary gives a fresh, unbiased look at Egypt in the 1830s.

Note: The presentation will be a continuation of the first part of his travelogue presented at the ASTENE York Conference in 2019 and published in *Pious Pilgrims* (2020: 207–228).

Keywords: plague, Ottoman Empire, Dr Jacob Röser, Egypt, travel

Joachim Gierlichs PhD is currently Curatorial and Collection Consultant, Zayed National Museum, Abu Dhabi, UAE. He was Research Fellow at the Alexander von Humboldt Kolleg for Islamicate Intellectual History, University of Bonn (2018–2019), Director of the Special Collections and Archives at the Qatar National Library (2013–2016), Curator of the Museum of Islamic Art in Doha, Qatar (2007–2010), and Guest Curator of 'Roads of Arabia', Pergamon Museum, Berlin (2011–2012). Author of many articles and books, including *Islamic Art in Germany* (2004), *Focus 50: Unseen Treasurers from the Museum of Islamic Art in Qatar* (2010) and *Roads of Arabia: Archaeological Treasurers from Saudi Arabia* (2012).

Mermen, Revenants, Unicorns: fantastic creatures in Western travel writing on the Ottoman Empire

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When Ludovico de Varthema first published his *Itinerario* in Rome in 1510, this account also included a little tale about unicorns. The author claimed to have encountered two specimens during his stay in Mecca. This travelogue kept being reprinted and translated, some editions even including images of the unicorns. Varthema was not the only Westerner to report witnessing creatures

we today consider fantastic during their journeys across the Ottoman Empire. In contrast, such creatures abound in travelogues of the fifteenth to the eighteenth century. Besides unicorns, mermaids are frequently described, as are revenants, dragons, and more.

This paper poses the question why fantastic creatures found their way into early modern travel writing. It is shown that the representations of fantastic animals, in text and image, fulfilled various functions: intentionally and unintentionally, they figured as screens to project the ambitions, expectations and needs of the travellers and other people involved in the production of travelogues, as well as their audiences. The representations mirrored long lasting literary traditions and general cultural processes of the time, helped to shape and strengthen prejudices and stereotypes, and answered economic and scientific purposes. They were meant to appeal to the audience to buy more copies and played their part in constructing cultural identities of the origin cultures of the travellers and their intended other – ‘the Ottomans’. By comparing different editions and translations of selected travelogues, it can be shown that the representations tended to differ depending on which language they were published in and the respective markets they were intended for. This paper emerges out of the project ‘ONiT – Ottoman Nature in Travelogues, 1501–1850’, funded by the Austrian Research fund 2022–2025, that applies and creates new digital methods for the analysis of representations of flora, fauna, and landscapes in Western travel writing on the Ottoman Empire.

Keywords: Ottoman Empire literature c.1500–1800, nature, environment, fictional creatures

Doris Gruber is a Postdoctoral Researcher based at the Austrian Academy of Sciences in Vienna. She studied History and Art History at the universities of Graz, Vienna, and at Sciences Po Paris. She authored *Frühneuzeitlicher Wissenswandel. Kometenerscheinungen in der Druckpublizistik des Heiligen Römischen Reiches Deutscher Nation* (edition lumière 2020), as well as various articles on early modern travel writing, media, books and natural history, the history of knowledge, and digital humanities. She is currently part of the project team of ‘ONiT – Ottoman Nature in

Travelogues, 1501–1850’, and teaches at the universities of Vienna and Salzburg; was previously employed at the Paris Lodron University of Salzburg; and held fellowships in Berlin and Wolfenbüttel. For her PhD thesis Gruber was awarded the Jubiläumspreis des Böhlau Verlages Wien and the Francis Stephen Award. Together with her colleagues from her former project, ‘TRAVELOGUES: Perceptions of the Other 1500–1876 — A Computerized Analysis’, she received the Lee Dirks Award for Best Full Research Paper at the iConference 2020 in Borås (Sweden).

Travelogues Published in *Bosanska Sumejja*, the ‘Magazine for Women and Family’, from 2000 to 2022

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The author of this paper aims to introduce and analyse authentic travelogues, made by Bosnians, which came into being at the beginning of the twenty-first century, as they were recorded on the pages of the *Bosanska Sumejja* the ‘Magazine for Women and Family’. The *Bosanska Sumejja* Magazine, founded in 2000 in Tuzla, has existed for almost twenty-two years. It is primarily intended for the modern Bosnian woman who is in search of reliable and trustworthy information about her cultural heritage, spirituality and faith, as well as advice on current challenges she faces within her private and professional life. Over three hundred occasional and guest contributors have had their hand in creating the magazine, along with several regular authors.

One of the fundamental columns in the magazine is called the ‘Travelogue’. In the sixty-six published issues of the magazine, this column has around forty articles published. Many regular authors, as well as guest authors and magazine contributors, have published their travelogues from around twenty countries of the East and West, especially from people going on the Hajj. The authors of these travelogues were primarily but not exclusively Bosnian women from across Bosnia and

Herzegovina, as well as those who live or work abroad. It is especially interesting that some places, such as Andalusia and Iran, had more than one separate travelogue published. These travelogues were written during different time periods by different authors. As many as five Hajj travelogues were published, four with women signing their authorship.

Keywords: travelogues, *Bosanska Sumejja*: 'the Magazine for Women and Family', Bosnia and Herzegovina

Ines Azra Hasanović (1975), graduated at the Faculty of Islamic Studies in Sarajevo, in the Department for Religious Pedagogy. She is currently working on her Masters' thesis, in the postgraduate study programme at the Faculty of Islamic Studies. She has been acting Editor-in-Chief for the *Bosanska Sumejja* magazine since 2015. She is the author of numerous articles published in the *Bosanska Sumejja* magazine, *Kelamul šifa* and *Hikmet* journals. She has published several books for children and has translated Tamara Gray's *Joy Jots* into Bosnian. She lives in Tuzla.

The Mystical Aspect of Ibn Baṭṭūṭa's Travels: spiritual visions that shaped Ibn Baṭṭūṭa's path

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'And thou shalt know that thou art the cloud that concealeth thine own Sun from thee' (Ibn 'Arabī 2010: 133, my translation).

Unlike many typical travellers, Ibn Baṭṭūṭa's travel is laden with mystical elements. The reader of his adventurous account would be astonished by the traveller's spiritual perspective. For instance, most of his decisions in travelling from one place to another were somehow shaped by advice from mystics that he met along his journey. When he was alone he would consult other methods of reading the signs of the book of the world, so to speak. In this sense, Ibn Baṭṭūṭa practised spiritual as well as

physical travels. And in doing so, he seemed to be inspired by the Sufi tradition that prevailed at the time.

This paper will refer to such possible impact on the traveller, by reviewing Ibn Baṭṭūṭa's relevant spiritual reports. At the same time, it will highlight some of these reports' resemblances with those specifically found in Ibn 'Arabī's writings. After all, Ibn Baṭṭūṭa's and Ibn 'Arabī's great journeys towards the East both started with a mystical dream, with the intention of making a pilgrimage as the main purpose. Similarly, they were both interested in the life of Prophet Ibrāhīm in terms of his journey towards God. Furthermore, Ibn 'Arabī elaborated on the interconnectedness between signs which the traveller can behold in the outside world and the ones that can be obtained through an inner voyage, in parallel (Ibn 'Arabī 1999 I: 238). He often referred to the Qur'ānic verse Fussilat, 53: 'We will show them Our Signs in the universe and in their own selves, until it becomes manifest to them that it is the truth.' In this way, first, the secrets will be revealed outside and then they will be reflected within the individual. Thus, according to Ibn 'Arabī, one part of the signs would be seen through the beholder's heart while the other would be read in the outside world which itself is the infinite words of God. In this way, the universe — just like the Qur'ān and like the dream of humans — needs a deep reading and interpretation by those who are earnestly seeking the truth (Ibn 'Arabī 1999 I: 314–315).

Indeed, Ibn Baṭṭūṭa's journey could have been a response to the anonymous Sufi saying about the spiritual benefits of travelling (Waines 2010: 120). 'Travel' (*safar*) is named so because it 'reveals' (*yusfir*) the true character of the traveller (Ibn 'Arabī 2010: 358). According to Ibn 'Arabī, a travel that does not reveal is meaningless (Ibn 'Arabī 2010: 200). Therefore, this paper will assert that the whole journey of Ibn Baṭṭūṭa was a mystical task of self-discovery (Waines 2010: 120). In other words, Ibn Baṭṭūṭa used the guidance of the saints when he had access to them; when none was available, he often reflected on the signs that were manifested to him in connection with his inner notions. And in this process, he tried to unveil his final potential.

Keywords: Ibn Battuta, spiritual journeys, Ibn 'Arabi, self-discovery, pilgrimage as mystical self-discovery

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A German Botanist Mapping the Ottoman City: Carl Haussknecht's travels in the eastern Ottoman Empire (1865–1867)

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The German botanist Carl Haussknecht (1838–1903) travelled in 1865 and again in 1866–1869 in the eastern parts of the Ottoman Empire and Persia. His main objective was to collect different types of plants for Swiss botanist Edmond Boissier's six-volume encyclopaedia *Flora Orientalis*, published between 1867 and 1888. Haussknecht's travel diaries consisting of almost a thousand pages, written in German Kurrent script and including numerous illustrations (plans of settlements, drawings of buildings, copies of Arabic, Greek and Syriac inscriptions, etc.), remained unpublished and largely unnoticed. An interdisciplinary research group at the Universities of Jena (Botany), Halle (Islamic Studies) and Bamberg (Iranian Studies) is currently preparing an annotated digital edition of the travel diaries, as well as other related archival

material including several hundred letters, *cartes de visite* and a friendship book.

Frank H. Hellwig and Kristin Victor already introduced Carl Haussknecht and his botanical legacy at the previous ASTENE TIOL Seminar, Travellers in Ottoman Lands: a botanical legacy in Edinburgh in 2017. This paper studies some of his historical and anthropological observations. Haussknecht's main purpose was collecting plants, so his diaries are full of valuable observations on rural conditions in the countries he did visit. Nevertheless, this paper will focus on Ottoman urban space. On several occasions, Haussknecht stayed extended periods of time (to treat the collected plants, organise the ongoing journey, etc.) in urban centres along his itinerary, including Diyarbakır, Mosul, Bagdad, but particularly Aleppo. We will inquire into his mental maps while staying in these cities: what are the topographical and social spaces he frequents, what is the image of the late Ottoman city drawn by him, and which parts remain obscure?

Keywords: Ottoman city, Ottoman society, architecture, plants, cityscapes

Dr Stefan Knost specialises in the history of the Arab provinces of the Ottoman Empire, particularly their social and legal history, as well as urban history focusing on religious institutions. His own research is mainly in Arabic, Turkish and French archives on these subjects. His second major research interest is in the art and architecture of the Bilad al-Sham (Greater Syria) from Ayyubid to Ottoman times and travel literature.

He is currently working as principal investigator on the research project 'The travels of the botanist Carl Haussknecht (1838–1903) into the Ottoman Empire and to Persia (1865 and 1866–1869): the digital edition of his diaries with commentary' at the Center for Interdisciplinary Regional Studies at Martin Luther University Halle-Wittenberg. He was guest Professor at that university's Oriental Institute and at Heidelberg University, Associate Researcher at the Orient-Institut Beirut, Research Fellow at the Toyo Bunko (Oriental Library), Tokyo, and at the Institut français du Proche-Orient in Damascus. His publications include *Die Organisation des religiösen Raums in Aleppo: Die Rolle der islamischen religiösen Stiftungen (auqāf) in*

der Gesellschaft einer Provinzhauptstadt des Osmanischen Reiches an der Wende zum 19. Jahrhundert (Beirut: Orient-Institut Beirut, 2009).

The Hero's Journey out from *Under the Yoke*

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Under the Yoke by Ivan Vazov (1850–1921) has become a classic of Bulgarian literature and has been translated into many languages. As a fighter for Bulgarian liberation himself, Vazov's work shows his patriotism and passion first hand. Sometimes called a novel- *épopée*, *Under the Yoke* describes the daily lives of normal Bulgarians with a strong sense of community, incorporating coffee-house meetings and folk songs into the work. The intention of this paper is to re-examine this opus through the lens of 'The Hero's Journey', a narratological theory prevalent in folklore studies which originated with folklorist Joseph Campbell (1904–1987).

It is common to find parallels with historiographical opinion contemporary to the time when certain works of popular culture were conceived; however, as Vazov was writing of his own lived time and experiences, albeit after the fact, this will be a problematic question. Additionally, the fact that Vazov wrote this novel while in exile in Russia, having been forced to flee Bulgaria after a failed uprising against the Ottomans, the question of his emotions at that crucial time of upheaval to himself personally will need to be borne in mind. The characterisation of historical figures and groups as heroes and villains and the reasons for this, will be discussed. This paper aims to sit at the crossroads of literature, history and folklore/myth, arguing that in telling the tales of romantic (and romanticised) heroes from history there is still a human tendency to conform to a narratological structure. My talk will question why this is and offer some ideas on this question. Furthermore, I shall be examining how the novel is a representation of the history with a view to ascertaining its accuracy, its education value from a historical perspective, and its propaganda

contribution, something which a great many works of popular culture achieve.

Keywords: Bulgaria, fictional travellers/journeys, late Ottoman period, nationalism, Christian-Muslim relations

Dr Gemma Masson is an Associate Fellow of the Higher Education Academy. She is a PhD graduate from the Centre for Byzantine, Ottoman and Modern Greek Studies and has diverse research interests including Ottoman history, imperial and global History, history in popular culture, Dracula history, supernatural history/mythology/folklore and death. Her PhD thesis was on 'The Urban Janissary in Eighteenth-Century Istanbul', for which she spent time living and studying abroad and studied a variety of languages. Currently a Reviews Editor and Network Editor for *H-Empire* and the Editorial Assistant for the *Islam and Christian-Muslim Relations Journal*; Honorary Treasurer and Interim Secretary for ASTENE. Her other institutional affiliations include British Institute at Ankara and The Transylvanian Society of Dracula. Listed scholar on Women Also Know History.

Mobility among Ottoman Ulema: Müderris Ziyauddin Abdullah al-Ahiskavi in Sarajevo

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Mobility of the *ulema* was one of the positive aspects of the Ottoman education system. The law passed by Sultan Mehmed II (Kanünnâme-i Âli Osman, Merâtib A'yân ve Ekâbir) contributed to the mobility of the education staff. *Müderrises*, after graduating from the Sahn Seman Medrasas and later Suleymaniye Medrasas should work in all different grades of Ottoman *medrasas* if they wanted to achieve the place of a *müderris* in the Imperial schools. That usually meant working as a teacher in different cities across the Ottoman Empire. Unfortunately, there are very few sources kept in the libraries of manuscripts that could show us the range and extent of the mobility of the Ottoman *ulema*. Scholarly autobiography written by

müderris Ziyauddin Abdullah al-Ahiskawi confirms that its author worked as a *müderris* in twenty-five different cities of the Ottoman Empire, including hajji Ismail Misri Medrasa in Sarajevo. The main aim of this paper is to present the autobiography of *müderris* Ziyauddin Abdullah as an example of mobility among Ottoman *ulema*. Comparing primary and narrative sources, we will try to find out the reception of this *müderris* by the Sarajevan *ulema* and ordinary people too.

Keywords: mobility, *ulema*, *müderris*, Ziyauddin Abdullah al-Yahiskavi, *medrasa*

Dr Velida Mataradžija was born in Visoko, Bosnia and Herzegovina in 1979. She received a BA in Oriental Philology in 2003 from the Faculty of Philosophy in Sarajevo. After graduating she worked as an Arabic and Persian teacher in the Persian-Bosnian College in Ilijaš. From 2008, she has been working in the Oriental Philology Department at the Faculty of Philology in Sarajevo. She received her MA in 2014 and PhD in 2021. Her MA and PhD degrees are from the Department of History in the Faculty of Philosophy in Sarajevo. The theme of her dissertation was 'Cultural and Educational Life in Bosnian Sanjak in the eighteenth century'. Her research interests include the history of Bosnia under Ottoman rule and the history of the Ottoman Empire in general.

Perception of foreign travel writers on religious orders in Bosnia and Herzegovina during the long nineteenth century

Omer Merzić and Vedrana Šimić

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In the nineteenth century, the East and the West were both reflected in the area known today as Bosnia and Herzegovina, which was then under the rule of the Ottoman Empire. At that time, Bosnia

and Herzegovina was viewed as a 'European Other' as well as the 'European Orient'.

Even before the nineteenth century, Bosnia attracted many European travel writers. Travelogues are an important source of information as they show how Christian (Western) and Islamic (Eastern) cultures intertwined in Bosnia and Herzegovina. In this paper, the focus will be on the perceptions of travel writers about religious orders and communities from Bosnia and Herzegovina at the end of the nineteenth and early twentieth century.

The paper will analyse the position and role of religious Muslim and Christian orders in Bosnian society. It will explore whether the standard of living of religious ministers was the same as that of ordinary people or not. The focus will be on the origin of religious ministers and the presentations of services. It will be interesting to explore what and how rituals were practiced as part of the religious life of Bosnia and Herzegovina, and how much attention these religious orders paid to the cultural and educational aspect of everyday lives. The aim of this paper is to show how travel writers described religious orders, then on what their perception depended, and what was their overall impression of the standard of living, society and culture of Bosnia and Herzegovina.

Keywords: Bosnia and Herzegovina, religious orders, Christian-Muslim relations, long nineteenth century, travelogues

Vedrana Šimić was born in 1998, in Kiseljak, Bosnia and Herzegovina. After finishing elementary school, she enrolled in 'Ivan Goran Kovačić' High School in Kiseljak. In 2016, she enrolled in the Faculty of Philosophy, University of Sarajevo, Department of History. Three years later, she graduated with a bachelor's degree. She was mentored by Professor Dr Amila Kasumović, and the title of her undergraduate thesis was 'Russia during the reign of Peter the Great'. In 2019 she started her Master studies at the same faculty and finished in 2021. The title of her Master's thesis was 'Croatian national revival: from echoes to institutionalization' for which she was mentored by Professor Dr Edin Radušić. Vedrana's current area of interest is modern history, with particular emphasis on the history of the eighteenth and nineteenth centuries.

She has participated in a project for future teachers in the Western Balkans called *Preparing future teachers in the Western Balkans*, organized by the Peace Education Hub and conducted by The European Wengerland Center Oslo. As part of the project, she taught at the Maarif school in Sarajevo. She was one of the winners of the Professor Dr Esad Pašalić Award for the year 2020/2021 for which she won third place.

Omer Merzić was born 1997 in Sarajevo, Bosnia and Herzegovina. He finished his elementary and high school education as well as his undergraduate studies in History in his hometown. He attained his Masters' degree at Goldsmiths College, University of London and is currently doing his PhD at the Institute of Historical Research in London. His primary point of interest is south-east Europe in the nineteenth and twentieth century. He has written one book, a travelogue, and more than a dozen scientific papers and book reviews in Bosnian as well as other European journals. In addition, he has attended more than a dozen seminars, conferences, and symposiums around Europe.

A Description of the Journey of the Saxon King Friedrich August through Istria, Dalmatia and Montenegro in 1838

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At the heart of this presentation will be the work of pharmacist, botanist and naturalist Bartolomeo Biasoletto (1793–1858), who described the journey of Saxon King Friedrich August through Istria, Dalmatia and Montenegro in the spring of 1838. It has been published in the original in Italian: *Relazione del viaggio fatto nella primavera dell'anno 1838. dalla Maestà del Re Federico Augusto di Sassonia nell'Istria, Dalmazia e Montenegro* (Trieste, 264 p.). According to the Foreword to the German translation (*Reise Sr. Majestät des Königs Friedrich August von Sachsen durch Istrien, Dalmatien und Montenegro im Frühjahr 1838*, Dresden, 1842, p. 148), the work aroused great interest among his contemporaries. In this paper,

the focus is primarily on the botanical journey of the Saxon King Friedrich August.

In the nineteenth century there were frequent and popular descriptions of travels through Istria, Dalmatia and Montenegro in which nature, architecture, history, culture and customs were usually described. In them, travellers / writers from Western Europe most often presented what they observed by focusing on the contrast between the urban coastal belt with its ancient heritage and the rural continental hinterland. Although often visited as part of a single trip, these countries were not considered to be part of the same world. In the eyes of Western European writers, these were in some ways 'newly discovered' countries on different sides of the 'civilisation border'. Istria and Dalmatia were then considered as a part of the 'civilised West' within the Habsburg Monarchy, and Montenegro, which was within the Ottoman Empire, as a part of 'Wild Europe'. This presentation will analyse a text describing the journey of a Saxon king whose primary interest was botany through this area on both sides of the 'West' and 'East' borders.

Keywords: Saxony, Istria, Dalmatia, Montenegro, botany, Bartolomeo Biasoletto

Doc. Dr Kristina Milković was born in Mostar in 1974, graduated in 2001, received her MA in 2005 and her doctorate in 2009 at the Department of History of the Faculty of Philosophy, University of Zagreb. Since 2014, she has been employed at the Department of History of the Faculty of Croatian Studies, University of Zagreb, where she teaches Croatian and world history of the nineteenth century. She deals with topics including Croatian social and legal history of the nineteenth century and the history of the Military Frontier.

Mabel Bent's Chronicles along the Turkish Coast (1882–1890)

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This paper will examine the travel chronicles of Mabel Bent (1847–1929), the wife of Theodore Bent, an amateur archaeologist and avid explorer. Over several years, the Bents travelled throughout the Ottoman Mediterranean in search of archaeological opportunities. Mabel's diaries record each trip, including their dealings with the locals and frustrations with the authorities. At the time, the Ottoman government was pushing back against the removal of artefacts from their land to museums in Europe. One of the champions of this policy was Osman Hamdi Bey, who features as an obstacle to the Bents' excavation plans.

Rather than presenting Mabel Bent as the obliging wife of the travel enthusiast Theodore Bent, the aim of this paper is to highlight Mabel's agency in travelling, engaging with locals and excavating in the region. Mabel was an active participant in all aspects of their travels and archaeological activities, and while this was acknowledged, she was never recognised on a par with her husband or officially accepted into academic circles.

Mabel Bent falls into an often overlooked category of women — those who travelled alongside their husbands. This paper will explore the travel and archaeological fieldwork undertaken by the Bents from the perspective of Mabel in her travel diaries. Far from being a passive bystander, this presentation will demonstrate that Mabel was a collaborator alongside her husband and she deserves to be viewed in this way. Furthermore, the Bents were, at times, quite challenging because of their archaeological activities: evidence of this was found in Mabel's diaries. This paper will consider Mabel Bent as a three-dimensional figure: a product of the time while also being radical and trailblazing.

Keywords: Turkish coast, women travellers, archaeological fieldwork, Mabel Bent, Theodore Bent

Dr Holly O'Farrell is currently a Postdoctoral Researcher with the Museums, Collections and Society research group at Leiden University, Netherlands. Her work focuses on museum collections made by women during the twentieth century, with a special interest in Middle East collections. She recently successfully defended her University of Limerick thesis, which examined race, gender and morality in nineteenth and early twentieth-century British exhibitions of ancient Egyptian and Persian art. She was an editor for the *History Studies Journal* from 2017–2019 and is currently editor of the *Museums, Collections and Society Yearbook* alongside Professor Pieter ter Keurs.

The Journey through the Ottoman Empire of the Venetian dragoman Cosimo Calavrò-Imberti from 1761

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Cosimo Calavrò-Imberti, a Venetian dragoman in the service of the Venetian bailo, embarked in 1761 on a journey from Constantinople to the island of Tenedos and back, accompanying newly appointed bailo Pietro Correr on the way back. During the trip, which lasted a total of forty-five days, Imberti, in the style of a classic travel writer, presents a number of interesting topics he noticed on his trip. The description of the trip is not limited to the layout of the route, but also includes subjects of his interest and the various sights he encounters: — monuments, sacral and public buildings, the ethnic composition of the population in the Ottoman capital, and the like. In the second part of the travelogue contained in his diary, Imberti gives an overview of officials at the Ottoman court, an excerpt from the book of ceremonies for audiences with the Grand Vizier, instructions for giving gifts to the sultan, and a translation of instructions sent to the competent institutions for the accompaniment and reception of Venetian ambassadors, which shows there was still an ample interest in life in the Ottoman capital and customs at the Ottoman court.

Viewed in this light, Imberti's manuscript emerges not only as an important travel source, but also as a source of information on the military, social and cultural circumstances of the Ottoman Empire in the second half of the eighteenth century.

Keywords: Cosimo Calavrò-Imberti, travelogue, Constantinople, eighteenth century, Venice

Professor Dr Sc. Milorad Pavić is a full professor at the Department of History of the University of Zadar. He defended his dissertation in 2006 on the topic of *the Istočni Jadran u talijanskim tiskanim geografskim priručnicima 16.-18. stoljeća / Eastern Adriatic in Italian published geographical manuals 16th–18th century*. He is the author of two university textbooks: *Jugoistočna Europa pod osmanskom vlašću: od pada Carigrada do Svištovskog mira / Southeastern Europe under Ottoman rule: Since the fall of Constantinople to the Treaty of Sistova* (2014) and *Vještina plovidbe: navigacija svjetskim morima u doba velikih geografskih otkrića / Art of navigation: navigating the world's oceans during the Age of Discovery* (2021) as well as numerous other works, including those that deal with travelogue related topics. He mainly deals with the periods of early modern and modern national and world history. Currently, his greatest scientific interest lies in researching the early modern history of the eastern Adriatic, especially geographical, cartographic and navigational manuals on the Adriatic created by the end of the eighteenth century.

Marin Banović MA is a Research Assistant and doctoral candidate at the University of Zadar. He earned his master's degree from the University of Zadar 2019. As a university student he has actively participated in the work of the International Students of History Organization (ISHA) and was editor in chief of the *Rostra* – an academic journal for university students in the Humanities. During his master's programme he received two university rewards for excellence. His first professional work experience was gained in the Croatian Memorial Documentation Centre of the Homeland War where he obtained a degree in Archives in 2021. A member of the University of Zadar in the academic year 2021/2022, he also enrolled in a PhD programme in history entitled 'Adriatic – a Link

between Continents'. His research focuses on the eastern Adriatic coast and its hinterlands in the early modern period, and also on the maritime and economic history of the Adriatic Sea and Mediterranean.

In deese groote stadt, die de sleutel van Hongarye is,...' How travellers from the Low Countries imagined early modern Belgrade and its surroundings

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The late sixteenth and the seventeenth century are characterised by a specific change in the travel patterns of many Western travellers. Previously, from the late Middle Ages onwards, pilgrimage to the Holy Land was an enormously popular activity, but that changed. The interest in travelling for religious reasons declined enormously, in conjunction with the political events that took place in Europe during that period. The Ottoman Empire was gaining more and more power and the Christian West had to respond appropriately. Instead of pilgrims, diplomats came, who for political reasons dared to embark on the long journey. Diplomats were sent to Constantinople by Christian European leaders, to enter into dialogue with the Islamic 'Other' and possibly discuss peace. Many of them decided not to travel via the popular sea routes but opted for continental routes, which sent them straight through the Ottoman territories in South-Eastern Europe.

Like their pilgrim predecessors, these diplomats left behind travelogues with many descriptions of different regions they crossed. They offer a view of daily life in the region dominated by the Ottomans. While much has been written in the past about the travel reports of all kinds of travellers, travelogues of diplomats from the Low Countries have received little attention, mainly due to their great physical distance from the Ottoman Empire and for obvious linguistic reasons. In my presentation, I want to change this and, on the basis of these travellers, examine the images they had of Belgrade, a city that at that time was entirely in the hands of the

Turks. Perhaps through the discussion of these Flemish and Dutch sources, a different vision can emerge in relation to travellers from regions that were in direct contact with the Ottoman Empire.

Keywords: Belgrade, Low Countries, travelogues, sixteenth century, seventeenth century

Maja Perić (1997) obtained her Master's degree in History in 2020 at the University of Antwerp with a thesis on the dynamics of the Tridentine reform in fifteenth- to seventeenth-century Šibenik. She is currently a doctoral candidate at the History Department, Faculty of Humanities and Social Sciences, University of Zagreb. Her research will try to find out how travellers from the Low Countries between the fifteenth to the seventeenth centuries imagined the Eastern Adriatic.

Peter Mundy (1597–c.1667) and his travels from Constantinople In 1620 through the Balkans on his journey home to London

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The Ottoman Empire at its most powerful radiated from the capital Constantinople to Central and Eastern Europe, the coastal areas of the Mediterranean, Egypt, most of the Arab world and North Africa from the late thirteenth to the early twentieth centuries. Its wealth and influence plus Constantinople's strategic position on the trade routes between Europe, the Middle East and further regions had attracted English commercial interests from the fifteenth century onwards, leading to the establishment of diplomatic representation during the late sixteenth and early seventh centuries, and also of companies, such as the Levant Company, founded in 1581, which exported English woollen cloth and imported spices, silks and much more. One of the most resourceful and experienced Levant Company traders was the Cornish Peter Mundy (1597–c.1667), who served in Constantinople from 1617 to 1620. Service in the Ottoman Empire generated

many accounts, memoirs, company and diplomatic paperwork etc.

Peter Mundy was remarkable as he wrote a monumental travel journal containing thirty-six chapters, or 'Relations' as he calls them, in which he describes his journeys from his arrival in Constantinople in 1617 to his third and last voyage to India in 1657. He was a shrewd and practical observer, making detailed notes on the port of Constantinople as well as the local scene. His second chapter ('Relation') is a detailed account of 'A journey overland from Constantinople to London begun the 6th May Anno 1620'. He passes through Adrianople, stopping in Sofia, Belgrade, Sarajevo and villages in between, noting local customs, languages and dress which were all new to him.

My presentation will analyse the main points of his journey through the Balkans in the context of Ottoman cultural influence and will be fully illustrated.

Keywords: Peter Mundy, seventeenth century, dress, Balkan journey, Levant Company merchants

Jennifer Scarce is a former Principal Curator of the Middle East Collections, National Museum of Scotland, Edinburgh. Currently Honorary Lecturer, Middle Eastern Cultures, Duncan of Jordanstone College of Art and Design, University of Dundee.

The Travel Writings of Ahmed Şerif and the Question of Ottoman Orientalism

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This paper analyses a series of articles by the Ottoman Turkish journalist Ahmed Şerif that appeared in the İstanbul-based newspaper *Tanin* between the years 1909 and 1914. These articles recorded the author's impressions from voyages through Anatolia, Rumelia and the Levant during this period. They offer insights into how a member of the late Ottoman Turkish intellectual elite perceived different parts of the Ottoman *taşra*.

This paper places Ahmed Şerif's depiction of the Ottoman provinces in conversation with the concept of 'Ottoman Orientalism'. Coined by

Ussama Makdisi, the term refers to a new outlook among Ottoman governing and intellectual elites from the mid-nineteenth century onwards, which reimagined the inhabitants of the Ottoman provinces as the backward other of an Ottoman modernity embodied by these elites themselves. Makdisi also argues that the emergence of Turkish nationalism during the empire's final decades transformed 'Ottoman Orientalism' into a 'Turkish Orientalism', which imagined the Turks as the most civilised of the empire's ethnic groups.

This paper argues that Ahmed Şerif's depiction of the Ottoman provinces broadly conforms to the Ottoman/Turkish Orientalist outlook posited by Makdisi, but also complicates it. First, Ahmed Şerif's vision of Ottoman provincial backwardness was differentiated: he regarded Rumelia as less backward than Anatolia or the Levant, coastal cities as less backward than their inland counterparts, and Christians as less backward than Muslims. Secondly, 'backwardness' and 'otherness' did not always overlap in the author's depiction of the Ottoman provinces. The author identified with the Turkish-speaking, Muslim inhabitants of Anatolia even as he found their way of life to be backward; the Ottoman Arab lands, on the other hand, were for him a place of Otherness, even as he acknowledged the modernity of certain Arab cities, notably Beirut. Ahmed Şerif's travel writings beckon us towards a more nuanced understanding of Ottoman Orientalism.

Keywords: Anatolia, Ottoman travellers, Ottoman Orientalism, Ahmed Şerif, Otherness

Patrick Schilling is a doctoral student in late Ottoman history at Georgetown University. He holds an MA in History and Russian from the University of Glasgow and an MA in Ottoman History from Sabancı University. He is interested in the comparative study of empires, particularly as it pertains to the interplay between imperial rule and nationalism during the long nineteenth century. He is currently in İstanbul, conducting research for his doctoral dissertation, which examines how other imperial models informed the Ottoman state's approaches to ruling the empire's diverse population during the Second Constitutional Period, focusing on the topics of education, language and military service. The paper emerged out of the

preliminary research he undertook for his dissertation.

H.B. Tristram, Alexander Svoboda and Modern Pilgrimage to Western Anatolia

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In the mid-1860s, the English clergyman, author, and traveller, the Reverend H.B. Tristram, visited the Seven Churches of Asia in Western Anatolia, then part of the Ottoman Empire. In what appears to have been part-pilgrimage, part-research trip for an upcoming publication, Tristram observed the remaining Graeco-Roman and Christian monuments of these seven ancient cities and their current conditions. He would go on to publish his experiences and the histories of each of the Seven Churches sites in 1869, in a series of articles for the weekly newspaper *The Sunday at Home: A Family Magazine for Sabbath Reading*. Each of Tristram's articles was accompanied by an engraving of the ancient site's ruins, city, or landscape, copied, 'by arrangement', from photographs taken by artist Alexander Svoboda. The same year, the two collaborated on Svoboda's photographically-illustrated *The Seven Churches of Asia*, for which Tristram had written an introduction. Transcribed from photograph to engraving, the newspaper prints remain true to their originals and represent the picturesque grandeur of Western Anatolia in a medium more affordable to the average Victorian reader. This paper considers the engravings of Svoboda's photographs in the context of Christian pilgrimage souvenirs, arguing that the images in *The Sunday at Home* represent a modern version of medieval artistic practice. Both the engravings and their medieval counterparts serve as a physical reminder and indicator of a pilgrim's journey and represent a form of the period's mass artistic production. Whereas pilgrim souvenirs were endowed with spiritual value due to their proximity to a holy site or relic, Svoboda's images seem devoid of this spiritual power. I argue that this reflects the pessimism that Tristram expresses throughout his text: cities that had once been venerable symbols of the Christian faith were now

largely derelict under Muslim rule, their churches turned to ruin.

Keywords: Anatolia, spiritual journeys, pilgrimage, Christian-Muslim relations, photography

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Mary Adelaide Walker, a Travel Writer and Artist 'amongst scenes that would have been quite inaccessible to the tourist'

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Mrs Mary Adelaide Walker (*née* Curtis) was a fine landscape and portrait painter who trained in Paris. She was born, one of nine children, in London in 1820 and died in Dover in 1905. In 1856 she accompanied her brother, Reverend Charles George Curtis (1821, London–1896, İstanbul), who, in 1856 was appointed Missionary Chaplain in Constantinople by the Society for the Propagation of the Gospel in Foreign Parts. In 1868 he was licensed as chaplain of the new Crimean Memorial Church, Pera, Constantinople (now in the district of Beyoğlu, on the eastern side of İstanbul). In 1862 Mary married Robert Walker in the chapel of Her Majesty's Ambassador at the Sublime Porte but little more is known about him.

They arrived in the Ottoman Empire as the *Tanzimat-i Hayriye*, a series of reforms between 1839 and 1876, led to gradual modernisation and Westernisation of the Ottoman state and society. An active member of the English community there, Mary lived in the Ottoman capital for nearly fifty years: held exhibitions in a studio in Pera, assisted visiting expatriate Orientalist artists, and taught art at the Ottoman-Armenian Verjin Serviçen.

Most recent studies of Mrs Walker's work focus on her place in the Orientalist Art debates and especially on her portraits, prestigious commissions painted in the European manner of Ottoman dignitaries and lively members of the imperial harems of Constantinople.

These commentators tend to neglect or ignore her extensive travels in the Ottoman Empire or her picturesque landscapes of the Balkans so it is her first major book, *Through Macedonia to the Albanian Lakes* (1864), that will be the focus of this talk. Her other illustrated books included *Eastern Life and Scenery, with Excursions into Asia Minor, Mytilene, Crete, and Roumania* (1886), *Untrodden Paths in Roumania* (1888), and *Old Tracks and New Landmarks* (1897). By relocating Mrs Walker within the frame of her illustrated travels rather than her portraits of Constantinople society, her contributions to our knowledge of the region can be reassessed.

Keywords: picturesque, landscape painting, Mrs M.A. Walker, Balkans, illustrated travelogues

Dr Janet C.M. Starkey (MA Hons, MPhil, PhD) is a former Lecturer on the Anthropology of the Middle East at Durham University who previously worked in the Middle East, at the British Museum in London and the Oriental Museum in Durham. Following her retirement, she lectures for the U3A and other local associations in the Scottish Borders and in Edinburgh. She has travelled and worked extensively in the Middle East and Central Asia.

She has edited and contributed to many books on the region. She was editor of papers from the Red Sea Project (2005, 2007) held at the British Museum; and of *The Proceedings of the Seminar for Arabian Studies* between 2007 and 2018. Among her publications is a study on two Scottish physicians from Edinburgh in Aleppo: *The Scottish Enlightenment Abroad: the Russells of Braidlaw, in Aleppo and on the Coast of Coromandel* (Leiden: Brill, 2018). A founder member of ASTENE, she was contributor to and joint editor of several ASTENE publications, the most recent of these being *Travellers in Ottoman Lands: the botanical legacy* (Archaeopress, 2018) and *Pious Pilgrims, Discerning Travellers, Curious Tourists* (Archaeopress, 2020).

Edith Durham: Balkan Traveller, Anthropologist, and ‘Mountain Queen’

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The contemporary literary reputation of (Mary) Edith Durham (1863-1944) as traveller and travel-writer rests largely on her book *High Albania*, first published in 1909 and subsequently reissued in 1985 in the ‘Virago Travellers’ series, which aimed to reprint some of the most significant nineteenth and early twentieth-century women travellers. So great, indeed, was the identification of Durham with Albania and the Albanians that she acquired the sobriquet ‘Mountain Queen’ (Mbretëresha e Malësoreve) and won high praise for her support from many Albanians, including the exiled King Zog: there is still an Edith Durham School in Tirana, as well as more than one street in the region named after her, and she appeared on a Kosovan postage stamp in 2009.

Albania, however, was not the only subject of Durham’s interest in the Balkans. Indeed, her first full-length published work -- *Through the Lands of the Serbs* (1903) – was not centred on Albania at all, and her travels in, and writings about, the Balkans encompassed many aspects of both the traditional customs and the contemporary politics of different parts of the region.

Much discussion of Durham’s work has focused on the evolution of her political views and their relationship to British public opinion, at a time when the progressive disintegration of the Ottoman Empire was throwing the region into a state of considerable flux. In her lifetime, however, Durham was also well respected as an anthropologist, being elected as a Member of Council and the first female Vice-President of the Royal Anthropological Society of Great Britain and Ireland. This paper will consider Edith Durham’s contribution to the study of the region as an anthropologist in *High Albania* and other works and will discuss how her observations of the region during her travels fed into the political controversies in which she subsequently became involved.

Keywords: Edith Durham, Albania, Balkans, female travellers, anthropology

Paul Starkey is Emeritus Professor at Durham University and was the first Chair of ASTENE. A specialist on Arabic literature and culture, he is Chairman of the Banipal Trust for Arab Literature and until 2018 was Vice-President of the British Society for Middle Eastern Studies (BRISMES). Following his retirement, he lectures for the U3A and other local associations in the Scottish Borders. In the summer 2021 he was the recipient of the prestigious BRISMES Award for Services to Middle Eastern Studies. An expert on modern Arabic literature and internationally recognised for his translations of Arabic novels, which have opened up the rich and dynamic field of Arabic literature to non-Arabic speaking audiences, his translation of *The Book of the Sultan’s Seal* by Youssef Rakha won the 2015 Saif Ghobash Banipal Prize for Arabic Literary Translation, and his translation of *The Shell* by Mustafa Khalifa won a Sheikh Hamad Award for Translation and International Understanding in 2017. A founder member of ASTENE, he was contributor to and joint editor of *Travellers in Ottoman Lands: the botanical legacy* (Archaeopress, 2018) and a contributor and joint editor of *Pious Pilgrims, Discerning Travellers, Curious Tourists* (Archaeopress, 2020).

For Both the Traveller and the Pilgrim, ‘les khans de Bosnie sont de vastes granges’: a material approach on mobilities in Ottoman Bosnia (sixteenth to nineteenth centuries)

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The study of Ottoman Bosnia road infrastructure suffers from a strong historiographical segmentation between the early and late Ottoman periods, as well as from a weak dialogue between individually investigated thematic fields (trade, pilgrimage, embassies, espionage...). However, Bosnian mountainous relief tends to mean that patterns of mobility follow similar paths over many years. Furthermore, sources reveal that the merchant, the pilgrim, the ambassador as well as

the spy stayed overnight at the same *han*-s (khans) and crossed the same bridges on their journeys.

Therefore, between the beginning of the sixteenth century (when the first precise travel narratives appeared) and the end of the nineteenth century (end of the Ottoman period, but also the first exhaustive cartographic campaign of Bosnia), it is possible to conceive the road and its infrastructure as a continuum, which is punctuated by descriptions on road and infrastructure conditions as proposed in sources.

Thus, this presentation is based on the linking of various sources: published or unpublished European travel accounts, Ottoman *tahrir defter*-s and Austro-Hungarian cadastral maps. Mobilising this plural and complementary documentation makes it possible to propose an overview of the evolution of the road and its infrastructures in Bosnia. The road section that has been investigated links Banja Luka with Višegrad and Zvornik, passing through Sarajevo (all sites in present-day Bosnia and Herzegovina). After presenting the documentation corpus and my methodology, the presentation will focus on global considerations concerning the investigated section, before opening up towards specific and local considerations.

Keywords: Bosnia, cartography, survey, road infrastructures, sixteenth century onwards

Vincent Thérouin is a doctoral candidate in Islamic Archaeology, Sorbonne Université, Paris, dissertation title: 'Cities of Bosnia, from local lords to the Ottomans: urbanisation and territorial re-composition of an expanding Ottoman borderland (fifteenth to seventeenth centuries) – Rogatica, Sarajevo, Jajce, Požega and their hinterlands'; supervised by Professor Éloïse Brac de la Perrière and Dr Maxime Durocher. His dissertation focuses on urban development and morphology in Bosnia during the early Ottoman period and investigates four sites located in present-day Bosnia and Herzegovina (Rogatica, Sarajevo, Jajce) and Croatia (Požega). Primary materials include Ottoman *tahrir defter*-s and *vakfnāme*, travel narratives and Austro-Hungarian cadastral maps. He learnt Turkish, Bosnian-Croatian-Serbian, Ottoman Turkish, and, more recently, Arabic. He participated in several excavations (including Croatia).

An American, a British man, and an Irishman at a Turkish Coffee-House: voyage of Turkish humour in the tales told in the coffee-houses from Ottoman lands to the Western world

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Cyrus Adler, an American 'authority on the Semitic languages', and Allan Ramsay, a British man, 'one of the directors of the great Tobacco Regie of Turkey' visited various coffeehouses in the years 1890 and 1891, and collected the tales they listened to during these visits in a book called *Told in Coffee House: Turkish Tales*. In their collection, there were twenty-nine tales, and the book was published in 1898, in New York and London. In the preface of the book, Cyrus Adler stated that, 'in the course of a number of visits to Constantinople, I became much interested in the tales that are told in the coffee houses'.¹ Adler, feeling obliged to describe to his Western readers the place where he listened to these stories, gave a detailed description of a coffee-house in Constantinople in the preface, and informed the reader of the context of the 'story telling'. According to Adler, one elderly Turkish man started telling a tale to give a lesson to the listeners over a disputed subject. Turkish men gathered at the coffee-houses, generally between praying hours, to drink coffee, to play backgammon, and most of the time to engage in conversation, as Adler claimed. In the middle of a fiery discussion, 'some sage of the neighbourhood comes in, and the company appeals to him to settle the point at issue. This, he usually does by telling a story to illustrate his opinion'.

Sixteen years after the publication of *Told in Coffee House: Turkish Tales*, another collection of Turkish tales was introduced to Western readers. Francis McCullagh, an Irish journalist-war correspondent, collected a more substantial volume of folktales, including those from Adler and Ramsay's earlier book. McCullagh's intentions in collecting these coffee-house tales was similar to those of Adler but, as Allan Ramsay and Francis McCullagh, in *Tales from Turkey*, published in 1914,

stated (1914:ix), there was still a place for their new book for 'even in the British Museum Catalogue, there is a gap so far as Ottoman folk-lore is concerned.' Sixteen years ago, Adler emphasised the significance of these tales with these words: 'Some of the stories told on these occasions are adaptations of those already known in Arabic and Persian literature, but the Turkish mind gives them a new setting and a peculiar philosophy. They are characteristic of the habits, customs, and methods of thought of the people, and for this reason seem worthy of preservation.' McCullagh agreed so much with Adler that he repeated how 'great a humorist a Turk is' in the Preface of *Tales from Turkey*. These Turkish tales and the humour these tales preserved for future generations brought these three independent travellers together. While the reasons for their visits to Constantinople had differed, their appreciation of Turkish humour and their passion for preserving Ottoman folklore were the same. Their lives intersected in Constantinople and this unusual meeting united their names on the same pages. This paper examines the Turkish tales these travellers heard at the coffee-houses in Constantinople from a Western perspective, and also reviews the personal stories of these travellers.

Keywords: Turkish coffee houses, humour, literature, Constantinople, Ottoman folklore

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Roosevelt and the Imperative of Philanthropy, Humanitarianism and Public Service'. She held research fellowships at J.F. Kennedy Institute, Free University-Berlin/Germany and at Houghton Library-Harvard University-Boston/USA between 2010 and 2012. She has published two articles so far in the *Journal of Ottoman Studies* and the *Turkish Historical Review*. Her research interests include transatlantic cultural and social flows, First World War narratives, American expatriates in Paris, social history of medicine and hospitals, American philanthropy, and travel writing.

Performing Autoethnography: encountering religious rituals of the landscape of Bosnia

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Based on descriptions of death rituals alongside information about the relevant cultural background and by utilising the autoethnographic methodology, the paper aims to compare the religious aspects of burial customs, magic and animism from Turkey and Bosnia and Herzegovina at the micro-level. In this aspect, the study answers the question: depending on cultural differences, what kind of animistic objects and burial ceremonies have been seen in Bosnia and Turkey? As a result of the study, through the lens of travellers to Bosnia from Ottoman territory, and using their autoethnographic points of view the following topics will be illuminated: different objects of animism, a different way of announcing a death etc. Despite sharing more or less similar religious identities, ceremonies and religion, it will then be possible to identify differences in cultural identity between the two regions.

Keywords: burial customs, ceremonies, autoethnography, Bosnia and Herzegovina, Turkey

Emel Topcu grew up in central and south-east Turkey. She has been teaching undergraduate and graduate courses in Turkey and Sarajevo. She has been working in a Dean's position in the Faculty of

Business and Administration at the International University of Sarajevo for two years. She has been writing on interdisciplinary topics and has various internal and international scientific publications.

Mrs Serap Fišo grew up in western Turkey. She has been teaching ‘Sociology and Cultural Encounters’ in Sarajevo at the International University of Sarajevo for the last seven years. She is currently a doctoral candidate studying migration narratives, combining the personal and family history of her subjects, regional culture, and folklore of the Balkan region. She is working under the mentorship of Professor Topcu.

Girault de Prangey: an unknown chapter about his secret diplomatic mission

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Joseph Philibert Girault de Prangey (1804–1892) is well known as one of the first photographers of Egypt and the Middle East, bringing back from his voyage in 1842–1845 perhaps one of the largest corpuses of early daguerreotypes of these regions. However, with the support of previously unknown source material we cast a decidedly new light on this traveller, shifting the perspective with which we must study his travels.

The year before his departure for the Orient, the Société Orientale was founded in Paris with the aim of watching over France’s interests in the Levant. The explicit intention of the Société Orientale was to combat the ignorance of public opinion regarding French interests in affairs concerning the East, and in particular regarding the rivalry with England – the Anglo-Austrian action at Saint Jean d’Acre in 1840 is expressly mentioned as the starting point for the foundation of the society. The Société Orientale is a scientific society, but with political interests, working in tandem with the French government.

Girault de Prangey was not only one of its founding members, but he was also directly involved with possibly one of the first large projects of the Société Orientale, which would involve colonising fertile land in Anatolia with European

peasants. The mastermind behind this project was no less than the celebrated French poet Alphonse de Lamartine, and Girault de Prangey who was the architect surveying the suitable lands around Scala-Nuova.

Girault de Prangey also had a direct connection with another society, the Comité de la Terre Sainte, whose aim was to help Christians in the Holy Land, and was founded as a reaction to the same action around Saint Jean d’Acre of 1840. Girault reported back to one of its founding members, confirming that his voyage in the Orient was, at least partially, directed by foreign assignments.

Keywords: Levant, photography, Anatolia, Colonialism, late Ottoman period

Anastasia Uskova, an Italian researcher, graduated from the Brera Academy of Fine Arts in Milan, and is now completing her MA in Art History at the Catholic University of the Sacred Heart in Milan. She is specialised in historical photographic techniques, which she practises. Her interest in Girault de Prangey started from here. With her dissertation on Girault de Prangey and Italy she earned a prestigious honours degree, and the research is scheduled for publication in autumn 2022.

The discovery of the earliest, previously unknown, photographic portrait of a high-ranking official of the Vatican, led her down a rabbit hole, discovering a dense network connecting France, the Holy See and the Orient into a big chess game, in which Girault de Prangey is but a pawn. Numerous new archival finds helped her reconstruct another aspect of Girault de Prangey, until now only known as a photographer and researcher of Arabic architecture, providing a historical context against which to re-interpret his *oeuvre*.

Two American Travellers on ‘Devil’s Carts’: reflections on the late-nineteenth-century Anatolia

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American adventurers William L. Sachtleben (1866–1953) and Thomas G. Allen, Jr. (1868–1955) set out on a rather unconventional tour in the summer of 1890. Accompanied by a Kodak roll film camera, they passed through Ottoman Anatolia from Greece to China on bicycles and returned home with a vast store of observations. The scenes they recorded in this three-year-long journey are impressive in terms of their reflections on the various ethnicities, changing landscapes, and everyday practices.

Sachtleben and Allen particularly emphasised the intriguing complexities of the Anatolian scene, characterised by the picturesque life, old-world charm with the ‘low mud houses and treeless streets’, a mixture of national signs, astonishing scenery which had ‘various colours in layers’, and the local communities that were often suspicious of strangers amid the ethnic and religious strife. Their travel notes of the rocky passes and Mount Ararat also offer vivid depictions of the fauna and flora of Eastern Anatolia, which were often compared to the Persian and Asiatic plains.

This paper focuses on the itineraries in Constantinople and its vicinity, the Aegean coast, and the Eastern provinces of the Ottoman Empire, where riding a bicycle (or the ‘devil’s cart’, as the

locals called it) was somewhat challenging. The paper aims to discuss the American outlook that marked the cultural difference and demonstrate how Orientalist romance or traps dominated the travellers’ vision of Anatolia in its past and present. Moreover, it analyses how their narratives, which harnessed the power of the photography technology, helped to (re)shape a backdrop for the contemporary American perception. In this context, a critical reading of their *Across Asia on a Bicycle* (1894) and examination of the photo collection in the Sachtleben Papers at UCLA will place certain modes of representations prevailing in these works into the broader literature of Western travel narratives.

Keywords: Anatolia, photography, American travellers, flora, landscape

Dr Tarık Tansu Yiğit, who received his PhD from Bilkent University, US History Program, is currently a faculty member at the Department of American Culture and Literature, Başkent University, Ankara, Turkey. Yiğit pursued his doctoral research at Harvard University with a Fulbright Visiting Researcher Scholarship in the 2017–2018 academic year and will be affiliated with The Weatherhead Initiative on Global History (WIGH) at the same institution as a visiting Postdoctoral Researcher. His areas of interest include US history, Turkish-American relations, travel writing, daily life, and memory studies.



Possible Publication

We have arranged for the possible publication of papers given at the seminar with Archaeopress in Oxford, subject to peer review. More detailed information will be included in the final discussion and further instructions will be circulated by the editorial board after the Seminar. The deadline for submission of papers will be 1 January 2023. Papers can be submitted in English or French and should be no more than 8000 words (including notes, but excluding the list of references), with no more than ten illustrations, including tables, figures and maps. Papers should be submitted electronically, ideally via Wettransfer to ottomanlandsastene@gmail.com



Czech artist, Jan Václav Mrkvička, Пекар (Baker), Bulgaria, c.1887

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