The Manifold Faces of the East
Western Images of Eastern Christianity and Islam in the Second Half of the 16th Century

International Colloquium
Institute for Research in the Humanities, University of Bucharest
New Europe College. Institute for Advanced Study

October 31st – November 2nd, 2019

Conveners: Dr. Ionuț-Alexandru Tudorie and Dr. Daniel Benga

The Colloquium is organized in the frame of the research project PN-III-P4-ID-PCE-2016-0628 (25/2017) financed by a grant of the Executive Agency for Higher Education, Research, Development and Innovation Funding – UEFISCDI.
Thursday, October 31st

5:00PM – Introduction

5:30PM – Dr. Marian COMAN (University of Bucharest / N. Iorga Institute of History, Romanian Academy)

*Turkey in Europe. A Cartographic Conundrum (16th to 18th C.)*

6:30-7:00PM – Q&A

Friday, November 1st

10:00-10:30AM – Dr. Ergün ÖZSOY (Universität Augsburg)

*From Samatya to Kasımpaşa: Cultural and Religious Diversity in Istanbul in the Sixteenth Century through the Eyes of German Travelers*

10:30-11:00AM – Dr. Daniel BENGA (Ludwig-Maximilians-Universität, Munich)

*Liturgy and Confessional Mentalities: The Procession with the Gospel Book and the Great Entrance in the Liturgy from Constantinople through the Eyes of Western Protestant Theologians*

11:00-11:30AM – Dr. Vasile-Adrian CARABĂ (University of Bucharest)

*Constantinople seen by Hans Jacob Breuning and Jean Carlier de Pinon: One Trip, Two Diaries*

11:30AM-12:30PM – Q&A

12:30-2:30PM Lunch

2:30-3:00PM – Dr. Ovidiu OLAR (Österreichische Akademie der Wissenschaften)

*The Pretender and the Visionary Sultan Yahya and P. Giulio Mancinelli SJ*

3:00-3:30PM – Dr. Ovidiu-Gheorghe SEERLEA (University of Oradea)

*A Jesuit Missionary travelling to Transylvania: Antonio Possevino SJ*

3:30-4:30PM – Q&A
Saturday, November 2nd

10:30-11:00AM – Dr. Bogdan TATARU-CAZABAN (Institute for the History of Religions, Romanian Academy)

*L’image de l’autre dans les récits de voyages de Guillaume Postel*

11:00-11:30AM – Octavian-Adrian NEGOTĂ (University of Bucharest)

*The Pillars of Islam: Muslim Religious Practices as Reflected in the Western Travel Literature of the Second Half of the Sixteenth Century*

11:30AM-12:00PM – Dr. Ionuț-Alexandru TUDORIE (St Vladimir’s Orthodox Theological Seminary)

*Marginalia on Legationis Turcicae epistolae quatuor of Augerius Gislenius Busbequius*

12:00-13:00PM Q&A and Concluding Remarks

Religious otherness is of key importance for the understanding of the relationships between different cultures and mentalities. The Colloquium will address the way in which the images of Eastern Christianity and Islam are constructed in the diaries and travel descriptions of Western Christians to the Ottoman Empire, especially Constantinople, during the second half of the 16th century. The travelogues we intend to analyse belong to clerics or diplomats pertaining to various European Christian cultures and denominations (Roman-Catholics, Lutherans, Reformed, Anglicans) and document the history of mentalities, religious otherness and the construction of cultural patterns. The Western mental images of the Eastern Christians and Islam seem to be marked by prejudice, clichés and stereotypes. Our research attempts to go beyond the structural approach to otherness, which is focused on social-cultural elements, and instead dwell on religion and the investigation of the other’s beliefs, as identity markers. Thus, this timely investigation will offer a substantially new contribution to the ongoing dialogue on religious identity and social integration. The research methodology will employ concepts put forth by F. Hartog (“rhéthorique de l’altérité”), R. Koselleck (“asymetrische Gegenbegriffe”) or P. Burschel (“duale Grundmuster”), which will be critically examined. Based on Tzvetan Todorov’s typology of the relationships with the other, we will carry out our research along three lines: praxeologically (closeness or distancing from a foreigner, delimitation or adaptation), axiologically (value judgments such as good / bad, attractive / unattractive) and epistemologically (knowledge / lack of knowledge, acquaintance / lack of acquaintance).