

Modern Travel, Modern Landscape Conference Abstract and Speaker Booklet

Dr Kathryn Walchester (Liverpool John Moores University)

The Tourist Body in the Mountains: micro-travel, nature, and the disruptions of time

Dr Kathryn Walchester is a Reader in English Literature and Subject Leader for English. I have taught at LJMU since 2002, having previously taught at Keele University. Her research interests are in eighteenth- and nineteenth-century travel, mountaineering literature, and northern travel. She is currently working on a monograph about 'travelling gardens', considering the representation of horticulture and mobility in eighteenth- and early nineteenth-century writing about European travels. She is also co-editing a special edition of *Studies in Travel Writing* on 'Vertical travel' and an anthology on microtravel with colleagues Professor Charles Forsdick (University of Liverpool) and Dr. Zoe Kinsley (Liverpool Hope University). In her role as co-Director of the Research Institute of Literature and Cultural History, she is leading a project analysing community engagement with literary and cultural activities across the Liverpool City Region. She has been on the National Executive of University English since 2018 and has acted as external examiner at Nottingham Trent University and University of Chester.

Stacy Holden (Purdue University)

The Nostalgia of "Desert Motoring" in Edith Wharton's 'In Morocco'

Edith Wharton traveled to the French Protectorate of Morocco in 1917. She never set foot in the Sahara Desert, but you wouldn't know it when reading her travelogue, *In Morocco* (1920). Wharton used the term "desert" over thirty times. An American expat, Wharton had moved to Paris in 1907. She spent the Great War organizing shelters for women and children. When Morocco's Resident General invited her to France's newest colonial holding, she looked forward to "a real holiday." Wharton disembarked in Tangier, a bustling port with a department store, industrial flour mills and an active community of expats. She judged it "cosmopolitan, frowsy, familiar." Beyond Tangier's limits, Wharton daydreamed of uninhabited lands. "Europe and the European disappear," she wrote on the way to Rabat. By the time she reached Ksar el Kebir, a town only 100 kilometers south of Tangier, she described herself as "desert motoring." She traveled in a Mediterranean climate, but she still described her surroundings as a "palmetto desert." Wharton never traveled south of Marrakesh, which means she never visited the Moroccan Sahara. Wharton's references to the desert seem a stale recycling of nineteenth-century Orientalism. While recognizing the Orientalist undertones of Wharton's travelogue, I intend to reassess her false claims of 'desert motoring' through the prism of nostalgia. What were the places where and moments when Wharton claimed she was in the desert? Doing so reveals how Wharton—wary from the Great War—did not invoke the term desert to signify arid lands as much as to signal her desire for an affective escape from European cities.

Stacy E. Holden is an Associate Professor of History at Purdue University. Her research focuses on everyday life in the Arab world as well as US engagement with the Middle East and North Africa. She is currently working on a book project assessing Edith Wharton's role in shaping the attitudes of Americans—politicians and the reading public—towards the Arab world.

James Koranyi (Durham University)

Railing against the modern: Trains, travel, and counts in the fin-de-siècle Carpathians

The 'Wusch' — a narrow-gauge railway linking the towns of Agnita/Agnetheln/ Szentágota and Sighișoara/Schässburg/Segesvár — was built in 1898 and became a status symbol both for local Hungarians and Germans. But beyond its obvious symbolism as a harbinger of modernity, the 'Wusch', as just one example, evidences a materiality in the Carpathians of an occluded world of actors, agendas, and spatial claims. The 'Wusch' evolved as a project in the 1870s and later enjoyed the strong support of local luminary Baron Gabriel Apor. Apor later became an undersecretary of state in Hungary, yet in the setting of Agnita/Szentágota in the southern Carpathians, his position is a gateway for exploring financial connections, regional development, and visions of modernity in the Carpathian Mountains.

For travellers around the Carpathians, infrastructural developments were met with ambiguity. 'Carpathianists' in the fin-de-siècle, from urban centres throughout Europe, were dependent on the railway lines for access to the Carpathians. The Transylvanian Carpathian Association and Hungarian Carpathian Association relied on new infrastructure to feed the fantasies of Carpathian alpine enthusiasts. Many travellers thus also deplored the presence of such obvious infrastructural signs of modernity. British travellers were especially vocal in their 'modern scepticism'. These clashes of differing ideas reveal a complex picture of what a rural modernity in the fin-de-siècle Carpathians looked like. The interdependence between ease of travel and searching for the 'untouched' rural world of the Carpathians was fragile and came under pressure at particular moments, such as the building of the 'Wusch', which are explored in this paper.

James Koranyi is a cultural historian of east-central Europe. His work covers the German minorities of east-central Europe, memory cultures, and travel writing in the Carpathians. He is particularly invested in reading modern east-central European history with a transnational perspective.

Stanislav Holubec (Czech Academy of Sciences)

Experiencing Giant Mountains by Czech, German and Polish visitors, 1945-1950

Giant mountains, the biggest mountain range in Europe between Alps and Scandinavia represents an extraordinary transactional space in post 1945 years. Belonging to the Third Reich and being inhabited by German population up to the end of WWII, after May 1945 the locals were expelled, southern part of Mountains returned to Czechoslovakia and northern Part given to Poland. The authorities of the new states subsequently settled here the Polish or Czech population and started to renew the mountains as most touristic region of Bohemia and Silesia. The number of visitors soon overtake the pre-war levels. The paper will compare the experiences of modernity and landscape written by numerous trawlers visiting the region at that time: Poles coming from faraway regions of central Poland and admiring the level of modernization, but criticizing kitsch and commercialization in contrast to traditional Polish Tatra mountains (Carpathians). Czech visitors returning to positions lost in 1938 were expressed the shock by the environmental devastation during the years of Nazi rule and expected modernization of tourism (with stress on workers' leisure). Finally, the expelled Germans describing eloquently the level of destruction and decultivation by the newcomers but sometimes also admiring the new role of mountains as resort of working class holidays contrasting with its pre-war bourgeoisie fleur. The new projects of tourist infrastructures

(funiculars, ski lifts) in the mountains were widely discussed on the Czech side of mountains, while Polish authorities organizing the renewal of country destroyed during the war had no resources for it. Czech and German visitors adopted soon the impression of the devastation of mountains: the neglect of nature beauties by local authorities mainly criticized Czechs and neglect of tourist hotels and attempts to open uranium mines criticized by Germans. In contrast the incoming Poles only slowly adopted the environmental consciousness. As a result, three largely incompatible experiences of the same mountains existed after 1945 and only slowly approached during the next decades.

Stanislav Holubec received his PhD. in social history at and habilitation in modern social history (doc.) at the Charles University Prague. From 2010 to 2016 he was a researcher at Imre Kertesz Kolleg, Friedrich Schiller University in Jena (Germany), currently he is researcher at the Czech Academy of Sciences (Prague). He recently edited the monograph "Historical Memory of Communism in East and Central Europe" (Routledge, 2018), co-authored the monograph "The Routledge History Handbook of Central and Eastern Europe in the twentieth century, Volume I. Challenges of Modernity (Routledge, 2020) and published monograph in Czech "Unhappy Revolutionary Luisa Landová-Štychová: Central European Feminist and Socialist at the Crossroads of the 20 th Century" (Prague 2022). He is author of numerous works on Central European interwar and post-communist social history, history of tourism, collective memory and the radical left.

Jonathan Stafford (ZfL Berlin)

Modernity Suffers a Sea Change: Victorian accounts of shipwreck on the colonial steamship voyage to India

The nineteenth-century introduction of steam propulsion to global shipping was seen by many as a historical rupture: a revolutionary departure from sail power which was underpinned by a familiar Victorian narrative of the hubristic veneration of modern technology. The cultural status of the sea and the maritime landscape underwent a significant shift in the context of this narrative: the wild force of nature, pitted against human ingenuity, was perceived to have been tamed and overcome by the steamship's power. Yet these vast technological wonders were not invulnerable to the risks of sea travel, and frequently fell victim to accidents and the whims of the elements, with sometimes fatal results. This paper explores the cultural status of shipwreck in the first decades of steam shipping to India, through the first-hand accounts of travel which flourished during the era. The shipwreck has long held a privileged place in the cultural imagination. In the age of steam, it was lent even greater significance by the excessive investment in the steamer's modernity as both a technological innovation and a luxury domestic environment. If the steamship was seen as a material manifestation of the dynamic driving force of Western progress, its sudden immersion in the natural space of the sea was loaded with an excess of symbolism. Even in the age of steam, the shipwreck remained a sudden and violent reminder of the vulnerable materiality of mobility at sea.

Jonathan Stafford is a cultural historian of Britain and its imperial world, with a particular interest in the place of sea travel and representations of maritime space and landscape in this history. His research has explored the distinctive and contested claims to modernity found in passenger accounts of colonial steamship travel to India in the mid-Nineteenth Century. His book, based on this research, will be published with Manchester University Press later this year. He is a Research Associate at the Leibniz Centre for Literary and Cultural Research, Berlin, exploring the history of shipwreck and lifesaving at sea.

Ingibjörg Ágústsdóttir (University of Iceland)

Two Scottish Women Travellers in Iceland, 1894-1930: The Journeys of Mary Gordon and Isobel Wylie Hutchison

Iceland became an increasingly popular destination for tourists at the end of the nineteenth century, but well into the twentieth century most travellers who wrote and published work recounting their journeys to Iceland were male. Indeed, in terms of travel, exploration and adventure, Iceland (and more broadly, the north/the Arctic) was for a long time perceived as a male sphere, where men's mettle was to be tried and tested and their experiences relayed to the public at home in tales of adventure and exploration. Nevertheless, there were numerous women who made their mark and broke the mould in this respect. Two of these were the Scottish travellers Mary Gordon (Mrs Disney Leith) and Isobel Wylie Hutchison, who went on repeated trips to Iceland between 1894 and 1930 (Gordon eighteen times in total and Hutchison twice) and wrote extensive accounts of their experiences. This paper discusses and compares Gordon and Hutchison's journeys to Iceland and their encounters with the people, landscape and culture of the country as expressed in their travel accounts and other writings inspired by Iceland – the country seen by Gordon as “my queen of lands”¹ and by Hutchison as part of an “emerald chain of lovely islands” that girds the north-western “seaboard of Scotland.”² It considers the challenges they came up against as women travellers and the ways in which the dissemination of their experiences may have been different from that of male travellers during this period.

Ingibjörg Ágústsdóttir is Senior Lecturer in English at the University of Iceland and holds a Ph.D. in Scottish Literature from the University of Glasgow. Her main research interests are in historical fiction and Scottish literature and she has published on Scottish writing, historical novels and fictional representations of the Tudors and Stuarts in literature and film. She is currently working on a research project entitled “Scotland in the North: Arctic Encounters in Scottish Literature”, funded by the University of Iceland Research Fund, and she is also part of an emerging international research network on the theme of “Scotland and/in the North.”

Ivana Dizdar (University of Toronto)

The Arctic in Paris and Paris in the Arctic: Expressions of the North by François-Auguste Biard and Léonie d'Aunet, 1839-1854

In 1839, artist François-Auguste Biard and writer Léonie d'Aunet—then fiancés—accompanied a scientific expedition aboard *La Recherche* to the Norwegian islands of Spitsbergen. Following the expedition, Biard made the Arctic a key subject of his paintings, popularizing polar landscapes at home in France. In 1851, he was commissioned by the French National Museum of Natural History to decorate the walls of the *Galerie de Minéralogie* in Paris. Representing an encompassing view of the Arctic Ocean and its massive glaciers, he produced *Panorama de la Baie de la Madeleine* (1851), bringing the Arctic to Paris. In 1854, d'Aunet published her writings on Magdalena Bay—*Voyage d'une femme au Spitzberg*—a travelog at the intersection of memoir, science, and fantasy. Describing Arctic glaciers, the author wrote she could see, colliding around her, elements of Parisian architecture such as bell towers, cathedral reliefs, and arcades. More than poetic prose, d'Aunet's words, perhaps inadvertently, brought Paris to the Arctic. With a focus on Biard and d'Aunet's intertwined artistic production, this paper examines the ways in which French nineteenth-century explorers, artists, and writers measured Arctic terrain against French urban geography. How

did expressions of travel and mobility—both real and imagined—bring the Arctic to Paris but also Paris to the Arctic? How did these transplantations contribute to French identity and its changing relationship with the polar north?

Ivana Dizdar is an art historian working on nineteenth-century visual culture and geopolitics. Her current research focuses on representations of the Arctic in French painting, panoramas, decorative art, and interior design. She is a Joseph-Armand Bombardier Doctoral Fellow in Art History at the University of Toronto, a member of the working group “Visual Cultures of the Circumpolar North” at the Jackman Humanities Institute, and Curatorial Assistant in Canadian Art at the National Gallery of Canada (Ottawa). She has presented her research at Princeton University, New York University, MIT, Trinity College Dublin, and INALCO Paris.

Hannah Armstrong (University of York)

‘The Land of Dreams’: British Travellers and Temporalities in Iceland (1860-1940)

For centuries, Iceland has stood within the British imagination as the Land of Fire and Ice, of sagas and seers. This has in turn birthed a large oeuvre of writing on travels to Iceland, both real and imaginary. Much of the scholarly attention devoted to these writings has been conducted by medievalists and focuses on particular figures – often literary giants such as William Morris – and the impact of medieval Icelandic literature on their works. What has received far less consideration is how these writers have interacted with the contemporary Icelandic landscapes they encountered. This paper seeks to address this gap in the scholarship in a two-fold manner: firstly by re-examining the response of nineteenth century writers to the Iceland they saw whilst on their ‘saga pilgrimages’, but also through putting these texts (such as Sabine Baring-Gould’s *Iceland; Its Scenes and Sagas* and W. G. Collingwood’s *A Pilgrimage to the Saga-Steads of Iceland*) in dialogue with later works from the early twentieth century, such as W.H. Auden and Louis MacNeice’s *Letters from Iceland* (1937) and Alice Selby’s *Icelandic Journal* (1933). This paper will offer close readings of the texts which allow us to chart changing perceptions of Iceland’s landscapes and the temporalities they were perceived to belong to. Furthermore, it will highlight how encroaching elements of modernity, such as the arrival of the automobile, threatened British perceptions of Iceland as existing ‘out of time’ and transformed how visitors experienced their journeys around the island. Ultimately, this paper aims to break down a number of disciplinary siloes, connecting the scholarly practice of medievalist and modernist critics and bringing into dialogue British-Icelandic travel narratives from both sides of the turn of the century.

Hannah Armstrong is a PhD student in the Department of English and Related Literatures at the University of York, and holds degrees from the universities of East Anglia and Oxford. Her doctoral research focuses on British travel writing and fiction about the North Atlantic islands settled by the Norse (namely, Iceland, the Faroes, and Greenland). Her particular area of interest is the intersection between ecocriticism and medievalism as she explores the role that landscapes play in the creation of alternate temporalities within such texts. A chapter on her research into Iceland’s modern tourism industry and its relationship with the country’s medieval past is currently forthcoming in Boydell and Brewer’s *International Medievalisms* (ed. Mary Boyle).

Cosmin-Stefan Dogaru (University of Bucharest)

Romanian Elites and Travel Experiences in the Early Twentieth Century: Connections and Encounters

Members of the Romanian elites began to travel more in Western European countries at the turn of the 19th century in order to discover other mentalities, customs, for education purposes, or just for political reasons. This phenomenon developed and more wealthy people sent their children abroad to study, especially in the French and German university milieus. As time went on, the Romanian elites even planned their holidays out of the country in various developed European capitals and exclusive spa resorts. Young Romanians went to study abroad out of curiosity, to acquire a diploma or because it was fashionable at the time to complete the education in Paris, Berlin or Vienna. There, they aimed at building various connections, friendships with others, both Romanians and foreigners. Since the first years of the 20th century, travelling outside the country meant also spending high-quality time, as for leisure and sporting activities. Therefore, my aim is to shed light on particular travel experiences of young Romanians from both the aristocracy and the rising middle class at the turn of the 20th century by exploring two dimensions, travelling for education and for pleasure. In this regard, it is useful to see how young Romanians perceived different spaces and environments during their travels, and how their insights were passed on to other young people of their generation. Moreover, it is useful to determine how particular wealthy young Romanians established various connections and encounters with other people of different nationalities from the same socio-economic status? Further, I made use of primary sources, from political discourses, memoirs to relevant articles from the press.

Cosmin-Ștefan Dogaru holds a PhD in Political Science (University of Bucharest), and is currently Senior Lecturer (tenured position) at the Faculty of Political Science of the University of Bucharest. His research interests include Romanian political parties, elites, networks of power, political leadership, places of leisure and sociability in the 19th and 20th centuries, and political communication. His major publications are *Charles I and the Romanian Two-Party System (1866–1914): History Seen through Political Science Lenses* (Bucharest University Press, 2016); *Statesmen from Former Times. Political Leadership and Networks of Power in Modern Romania (1859–1918)* (Cluj University Press, 2020); “The Romanian Jockey Club and Conservative Club: Places of Leisure and Sociability for the Romanian Elites (1875–1914)”, Pp 179–190 in *Leisure and Elite Formation. Arenas of Encounter in Continental Europe, 1815- 1914*, ed. by Martin Kohlrausch, Peter Heyrman, Jan de Maeyer, series *Elitenwandel in der Moderne / Elites and Modernity*, 22, De Gruyter Oldenbourg, 2020; « Les jeunes Roumains et leur rencontre avec l’espace universitaire français vers 1848: Idées politiques, réseaux et actions révolutionnaires », Pp 85–101 in *L’Université et le politique. Professeurs, étudiants et pouvoirs publics en Europe (1848–1945). Die Universität und das Politische. Professoren, Studierende und Staatsbehörden in Europa (1848–1945)*, ed. by Martin Kintzinger, Wolfgang Eric Wagner, Antonin Dubois, Julius Gerbracht, *Jahrbuch für Universitätsgeschichte* 22 (2019) (Stuttgart: 2 Franz Steiner Verlag, 2022). He is member of the European Political Science Association (EPSA) and the European Network in Universal and Global History (ENIUGH), Leipzig University.

Nishant K Narayanan (Jawaharlal Nehru University)

United Nations and the Rooftop of Europe: Landscapes and Journeys

Earth has not any thing to show more fair: Dull would he be of soul who could pass by
A sight so touching in its majesty: This City now doth, like a garment, wear
The beauty of the morning;
silent, bare, Ships, towers, domes, theatres, and temples lie... The above lines from
Wordsworth’s sonnet *Composed upon Westminster Bridge (1807)* comes to the mind of

Indian author and traveller Sachidanand Vatsyayan during his visit to Europe shortly after the war and India's independence. Vatsyayan, also known with his penname Agyeya thinks about other travellers, who would be standing at the banks of Thames and reminiscing about the above lines by Wordsworth. During his journey to Europe, Vatsyayan visits different European countries like Germany, Switzerland and also Britain, where he visits cities like London and Edinburgh. He terms Britain as united nations and Switzerland as the rooftop of Europe in his travelogue. Vatsyayan's travel accounts are replete with fascination and comparisons between India and Europe, and especially his focus is on the historical structures, the landscape and the milieu of strangers, whom he meet during his travel. These modes of movements involving large distances and crossing of boundaries often result in various exchange practices between people, material objects and abstract concepts as well as between socio-cultural capital signs which in turn triggers the cumulative process of generating, disseminating, expanding the various process of knowledge shuttling between "Selfing" and "Othering" in the conduits connecting languages, histories, identities and cultures. Based on these aspects, this contribution would be an attempt to investigate how the contrastive aspects of reception of Europe formulate the discursive dimensions of traveller as a reading and writing narrator, how selection and analysis of specific motifs from historical and cultural repertoire from Europe and India influence traveller's own politics of 'representation' and 'fascination' which also sheds light on how travellers as writers deal with a double awareness of history and culture to locate reflexively their own place as carriers of certain entrenched notions cultural and historical consciousness, embedded in a multi-layered power relationship, as correlated entities.

Nishant K Narayanan is teaching at the Dept. of Germanic Studies at the English and Foreign Languages University since October, 2010. He has completed BA (Hons.), MA and M.Phil in Germanistik from Jawaharlal Nehru University, New Delhi, India with minors in Sociology, Anthropology, Philosophy and Political Science in undergraduate and graduate programmes. His research areas are German Studies in India, history of ideas, travel literature and inter-cultural studies. He is also pursuing my PhD in German Studies at Jawaharlal Nehru University, New Delhi.

Keanu Heydari (University of Michigan, Ann Arbor)

Persian Shah, Parisian Shah: Cultural Anxiety, Orientalism, and Militarization in Nasser al-Din Shah Qajar's 1873 Visit to France

1873 was a strange year for France and for Parisians in particular. The Prussian siege of Paris and the Paris Commune claimed the lives of about 138,000 French soldiers and 17,000 French civilians. The French press reported that Prussia's swift victory in the Franco-Prussian War provoked feelings of anxiety and shame. The catastrophe of the Paris Commune (more precisely its reception by the press) revealed a hotly contested affective field which registered intense bitterness and irreconcilable hatreds between radical partisans, conservative republicans, and monarchists. Into this tempestuous swirl of cultural feelings stepped the Shah of Persia, Nasser al-Din (r. 1848–1896), the most significant "Oriental" monarch to visit Paris in the modern era. If we examine the representation of the Shah's visit by members of the Parisian press, we can better grasp authors' preoccupations about at least three major themes of the time: cultural anxiety, orientalism, and the military. In other words, the fourth estate (implicitly or explicitly) attempted to capture in writing the desires, mentalities, and cultural feelings of a people recoiling from the interrelated traumas of defeat, destruction, and death.

Arriving in Paris in July after several legs of his transnational European tour, Nasser al-Din appeared before a city that was described as desperate for relief, entertainment, and escape. Media suggest that he transfixed the gaze of a people situated within a densely populated urban landscape littered with the remains of the war; one that still reflected the scars of conflict and internal division. That Paris chose to honor the Shah in such a significant way, as opposed to another dignitary, was not incidental. Nasser al-Din was a figure who threw specific aspects of the immediate French cultural moment and mood into relief, partly by bringing to light a set of orientalized assumptions about Persian culture that elicited a nostalgia for lost national grandeur. At this crucial moment in early Third Republican history, an examination of coverage about the Shah's visit can help us better understand what the press believed were some effects of the Franco-Prussian War and the Commune on Paris and Parisians.

Born and raised in Los Angeles, Keanu Heydari is a historian of nineteenth and twentieth century French cultural, intellectual, and migration history. He is a doctoral candidate in History at the Rackham Graduate School, University of Michigan, Ann Arbor and an alumnus of the University of California, Los Angeles. His dissertation focuses on the out-migration of Iranians (especially intellectuals and cultural leaders) from Tehran to Paris before and after the 1953 coup d'état.

Sumati Dwivedi (Columbia University)

"Do you know who I am?": Character Types in Nineteenth-Century Travel Writing, and Modern Identity

Many writers, over the long nineteenth century, explored the articulation of modern national identity through encounters in travel; Henry James is perhaps the best example. But the latter half of the century also produced popular writing in a mode that I will provisionally call travel writing 'in character.' By this mode one can identify curious sub-genres: the educational tour of Europe by an English clergyman; raptures over Alpine beauties by a young couple on their honeymoon; picaresque tales of gentlemen scholars "tramping it" through remote villages, and more. I argue that these somewhat neglected, 'minor' genres of travel writing can add valuable detail to the history of modern identity-formation. These local characters traveling through Europe represented a diversity of social desire and consciousness that would be submerged in the ideological preoccupation with national character, as the First World War came nearer. These travelogues play elaborate games with being recognizable (or not) as the character they construct as vantage-point for their reader, and as 'mask' for the foreigner. The meditative vicar, ironically sentimental newlywed, artistically disheveled tramp are highly detailed literary conventions. Their generic appeal lay in being intimately recognizable to their readership in Surrey or in Poughkeepsie—in a way that the 'national character' could not be—while also being in productive tension with foreign landscapes and people. The text could generate pleasure by "playing up" this character to the point of satire, or even, as in the case of the 'tramp,' by playing it as disguise for the 'true' character of the traveler. These characters, and through them the reader, encountered Europe as representatives of the sub-national region, or even smaller, sometimes abstract or affective localities—the village, the cathedral close, the West End, or Boston, or 'the North.'

Sumati Dwivedi is in the final stages of writing my dissertation at Columbia University, in the comparative field of law and literature—specifically, Dwivedi works on English novel, and

developments in the common law, over the long nineteenth century. Dwivedi also pursues lines of inquiry in the areas of postcolonial studies, theories of space, and global genre writing. Their interest in travel writing dates from courses on Nature and the English Romantic poets, which I've both taken and taught.

Agata Piotrowska (University of St Andrews)

Expressing the Self in the Polish-Lithuanian Female Travel Writings, 1790 – 1804: European Journeys of Duchess Izabela Czartoryska and Waleria Countess Tarnowska

“There are moments when the awareness of being so far away from my country and those I love (...) causes me such sorrows that it takes a lot of reason to resist them”, wrote Izabela Czartoryska, a Polish-Lithuanian landowner, while travelling through Switzerland in the late 1780s. These sentiments reflect Izabela’s struggles experiencing the unfamiliar, yet during the same excursion, she reported offhandedly to her dear friend: “You know how bored and tired I am of Paris since my very arrival, but now it is even a hundred times worse (...)”, thus showcasing her familiarity with the Society. Izabela’s words were often poignant and sharp, and reflected the sentiments of many other women of the era coming from the Eastern territories of Europe to the European “West”. These attitudes reject the simplified cultural division of the continent into the more civilised “West” and the backwards “East”, as proposed by Larry Wolff. Instead, they uncover the complexities of unique travel experiences of educated, multilingual and politically involved women coming from what has been considered the margins of the Enlightened world. Arguably, with the exception of France, no country in Europe has seen changes as dynamic as Poland-Lithuania during the period between the First Partition of Poland and the Congress of Vienna (1772-1815). Travel originating in Eastern-Europe, especially with a focus on female accounts, has never been explored in-depth within the Western studies of European travel. This paper will examine how two women, traveling from remote European territories affected by political unrest, fit into the broader image of Europe while negotiating both linguistic and national borders. It will scrutinize how their honest views, expressed in their private and unpublished multilingual writings, contribute to our knowledge about women and the transnational connections between the Eastern and the Western part of the European continent.

Agata Piotrowska is a PhD student in Modern History and a graduate of Museum and Gallery Studies (MLitt, 2019) at the University of St Andrews. In her research she focuses on female agency, as well as on ways of expressing individuality and identity in the writings by women travelling from Central-Eastern Europe around Napoleonic Era. Fascinated by travel, both historically and today, Agata likes to spend her free time exploring British country houses or remote corners of Europe and North America.

Paulina Banas (University of Alabama at Birmingham)

Democratizing the Armchair Traveler’s Experience: A Mid-nineteenth-century Travel Book on Egypt, and the Construction of Modern Egypt in Print

In 1848, a lesser-known British publisher James Madden released an illustrated travel book on modern Egypt, entitled the *Oriental Album: Characters, Costumes, and Modes of Life, in the Valley of the Nile*. This publication—a continuation of the manners and customs genre depicting people and costumes of distant countries, was composed of the narrative of the British writer, James Augustus St. John, various wood engravings picturing Egypt, and thirty-two colored lithographs presenting people and villages of the Nile Valley authored by the

French Egyptologist Émile Prisse d'Avennes. What is perhaps the most fascinating even if seen from our contemporary perspective now accustomed to paperback, hardcover, audiobook, and ebook editions of one book, is that Madden released his album in several versions diversified by size, colors, and, to some extent, content as well. The publisher clearly customized the book to suit people with different needs and various means. This paper will look closely at the publisher's advertisements of the book, and by scrutinizing the physical appearance of the different editions of the *Oriental Album* and situating Madden's production within the activities of larger publishers, including the house of John Murray, it will showcase an extremely competitive and stratified market for books on the Middle East that was undergoing changes at that time. Publishers, such as Madden, experimented with the visual appeal and the content of their products to respond to an increasingly diverse group of "armchair" travelers during a time when Britain's imperial ambitions were on the rise. Although Madden helped produce on its readers an experience that could be "analogous to that of travelling," he also, by diversifying the content and appearance of the *Oriental Album*, could affect the knowledge on Egypt that was emerging from his book.

Paulina Banas is an art historian specializing in the visual cultures of the cross-cultural encounters between Europe and the Middle East (17th-present). She holds a Ph.D. from Binghamton University and M.A. degree from Sorbonne University. Her current book monograph, *Visualizing Egypt: European Travel, Book Illustration, and the Marketing of the East in the 19th Century* is under contract with the American University in Cairo Press. It focuses on the production of 19th-century French and British illustrated albums on Islamic Egypt. Her writing appeared in *Nineteenth-Century Art Worldwide*, and two edited volumes, including *Pious Pilgrims, Discerning Travellers, Curious Tourists: Changing Patterns of Travel to the Middle East from Medieval to Modern Times* (2020).

Rebecca Bruce (Nottingham Trent University)

Face-To-Face with Death: The Nineteenth-Century Traveller and the Mummy

In the nineteenth century, Egypt had become an attractive destination for a variety of people including explorers, archaeologists, and travellers. Many travellers wrote about their experiences in their narratives, witnessing temples and monuments, and documenting their encounters with mummies in tombs and mummy pits. Travellers commented on their interactions with mummies, but their attitudes and behaviour were problematic for the mummy physically and ethically, consequently, leading to problems for the non-physical components of the mummy (including the ka, bah, and akh) in the afterlife. In their narratives, travellers spoke of damaging and desecrating the remains which inhibited the mummy's integrity and presence in the afterlife. My paper examines the complicated relationship between mummies and travellers in the latter half of the nineteenth century. I focus on how the travellers' own identity is significant regarding their perception of the mummy, exploring themes of gender, class, and vocation, and how this, in turn, also affects the mummy's westernised identity. I use Amelia Edwards' narrative (*A Thousand Miles Up The Nile*, 1877) and infamous illustration (fig. 1) to demonstrate the complicated relationship between the traveller and the mummy, and how attitudes towards the mummified dead were constantly developing in an unpredictable setting. Furthermore, I question the mummy's status as a souvenir, a commodity, and a relic in a museum depending on the nature of the mummy's discovery, and its 'final' destination. This unusual and unique relationship between the traveller and the mummy provides an avenue to explore the intricate concept of 'travel and the body,' and demonstrates the developing attitudes towards mummies and Egypt in the latter half of

the nineteenth century. Moreover, my paper brings the study of travel writing into the conversation surrounding current debates about museum collections, offering a new framework for discussions of mummified bodies and decolonisation.

Rebecca Bruce is a PhD student focusing on how nineteenth-century travel narratives contributed to Egyptomania in Victorian Britain leading to unethical treatment of the mummy. She is interested in the concept of 'travel and the body,' and the ethics of displaying mummified remains. Rebecca is the co-founder and co-chair of ISSE, the International Society for the Study of Egyptomania. She is the creator and editor of *The Anatomy Shelf*, a newsletter exploring the body in history, literature, and art. Rebecca also founded and runs the interactive social media page, *Mummymania Mondays*, discussing mummies and Egyptomania. Twitter: @gothicbookworm & @mummymaniafacts

Kevin James (University of Guelph)

The Grand Home Tour: Genteel Travel in post-1815 Britain

In August 1817, Emily Trevenen set out from Helston, Cornwall, for a six-week tour in the company of two cousins. The tour took in many districts of England and Scotland. Trevenen, a well-educated and connected woman, kept an extensive manuscript diary of her travels. That text reveals a style of travel in which the influence of the Grand Tour was in strong evidence—Trevenen gained privileged access to a number of sites and people through letters of introduction and personal acquaintance, and often turned to formal aesthetic codes in evaluating sights. The account reveals interpretations of England and Scotland in which specific destinations of travel were mapped onto primary geological, economic and cultural interests. Through journal writing, Trevenen handled her Scottish travels in ways that defy generalisation—she assimilated elements of travel there into the wider narrative of a British tour, while demarcating the country, and its districts, as distinctive elements in a tour encompassing a home and a foreign kingdom. Read in conjunction with the private diary that prefigured her travel, the travel diary constitutes part of a complex textual web, comprising different genres and different audiences, in which travel motivations, religiosity, and geographies of familiarity and foreignness are handled in nuanced ways.

Kevin James is Scottish Studies Foundation Chair and Professor of History at the University of Guelph, Canada, and a research partner in the Swiss Guest Books project. His research focuses on hotel histories, and especially the experiences of hotels in wartime, as well as the history of the visitors' book in travel writing culture.

Dylan Parry-Lai (University of Guelph)

The Global Scot in the Antipodes: John Douglas and the Forging of Global Scottish Identities and Networks

In 1924, John Douglas, FSAScot, an Edinburgh-born, London-based businessman who was deeply engaged in diasporic associationalism through the Royal Scottish Corporation Caledonian Society of London and the Federated Council of Scottish Associations in London, embarked on a six-month-long round-the-world voyage with his wife to visit the Caledonian societies of New Zealand and Australia. Their trip was extensively documented in journal writings, photographs, press cuttings and book extracts, maps, and other assorted ephemera as context and corroboration. This study explores how Douglas' journey attests to travel's power to connect distant communities and shape shared identities, as a close analysis of his

itinerary and activities reveals the significant impact of emerging communication and mobility technology; the crucial role of ethnic associationalism and a diasporic network; the interplay between formal and informal social interactions; and the construction of hybrid diasporic identities on the forging and shaping of a global Scottish network. The diversity of identity he encounters also highlight the plurality of the diaspora, with civic and community identities interwoven with specific configurations of gender- and class-inflected 'Scottishness', complicated further by the presence of new, hybrid identities. The complex formal and informal networks of societies, associations, friends, communities, and families that he finds is exclusively recorded in this travel journal, establishing it a crucial piece of evidence for the state of the Antipodean Scottish diaspora in the 1920s, and of the values and interests of an important but mysterious champion of a global Scottish identity. Furthermore, this case study offers a valuable perspective on global associationalism through the prism of one tour, and re-focuses attention on the Global Scot as a model for exploring global diasporic identities and networks.

Dylan Parry-Lai is a graduate student at the University of Guelph, with a BA(H) in History and Political Science, and a strong interest in the history of immigration and diasporas. His Masters in History explores the role of the Scottish diaspora in twentieth-century Hong Kong, in particular ethnic associationalism, the formation of a global and diasporic Scottish identity, and the network of Scots in the city's colonial administration. As a researcher in the Centre for Scottish Studies, he has worked closely with the Scottish Affairs office based in Ottawa to engage with the Canadian Scottish diaspora, and co-written an article in *The Conversation (CA)* on international celebrations of Burns Suppers in the context of COVID-19.

Andrew Northey (University of Guelph)

'A Visit to the Loch I Paid; at Tibbie's Cottage there, I Stayed': Visitors' Books, Inns and Communications of Travel in the late-Victorian Scottish Border Counties

Investigating the structure and purpose of the visitor's book, this study examines how inscribers evaluated the hospitality of Tibbie Shiel (1783–1878), an innkeeper in Selkirkshire, Scotland, in her visitors' book, from 1892 to 1906. The pages of the book include numerous narratives, in various forms. The information regarding public interpretations of the inn and innkeeper, stems from a range of literary sources, such as travel guidebooks and newspaper articles, that provides valuable insight into how hospitality was constructed, construed, and consumed. The visitors' book functioned as an outlet for personal reflection and covered an array of topics. Some comments eventually made their way to print, expanding their readership and the reach of the inn's reputation. Together, these accounts constructed an image of the hostess, her inn, and the surrounding landscape. Over time, the inn's reputation as a place of leisure and repose attracted the cycling community, whose members added their thoughts and observations inside the visitors' book. Through inscriptions that reveal complex networks and acts of communication, writing and reading, the inn's visitors' book served distinct and separate purpose from institutional bookkeeping—one that facilitated the exchange of information between travelers hailing from the same club or using similar modes of travel. This case study examines one volume to explore the range of communicative strategies and inscriptional forms found on the book's pages, and the layered travel narratives which illuminate travel experiences at the time.

Andrew P. Northey is an MA student in History at the University of Guelph, Canada, exploring Victorian inns in the Scottish Borders.

Hiromu Nagahara (MIT)

“London is like some precious pearls, wrapped in silk and stored away in a bag...”: Yoshida Yukiko’s British Sojourn and the Denouement of Japan’s Anglophilic Empire

In 1938, just as Anglo-Japanese relations were rapidly deteriorating due to Japan’s expanding war with China, the wife of the then-Japanese ambassador to the UK published a short English-language book in London. Titled *Whispering Leaves in Grosvenor Square*, this part-memoir and part-travelogue by Yoshida Yukiko records her busy social life and excursions within and outside of London during the first two years of her husband’s tenure at the Court of St. James’s. At its heart an extended love letter to her host country, a notable portion of her text is occupied by descriptions of the various British landscapes she cherished as her “treasures,” which in turn inspired her to produce several Japanese poems, the translations of which are interspersed throughout the book. This paper analyzes Yoshida’s book within the context of the longer history of elite Japanese travelers to the UK, many of whom saw the British Empire as a model to emulate in Japan’s own quest to join the ranks of “Great Powers.” It was Yoshida’s own father, Makino Nobuaki—himself a onetime diplomat in the UK in the 1880s and later a confidant to Emperor Hirohito—who likened London to hidden pearls, the “glory” of which only became apparent gradually over time. Between Makino and Yoshida’s stints in the UK, numerous other Japanese diplomats, aristocrats, and royals passed through the country, many of them recording their journeys in textual as well as visual forms. In fact, a close reading of Yoshida’s book reveals vivid echoes of these past records of travel, many of which oftentimes expressed deep affection for British landscapes as embodiments of national character. At the same time, it also echoes the anxieties shared by many of these Japanese travelers that their white British counterparts never quite saw them as their equals in the end.

Hiromu Nagahara is an Associate Professor of Japanese History at the Massachusetts Institute of Technology, with a focus on the politics of art and culture since the nineteenth century. He is the author of *Tokyo Boogie-Woogie: Japan’s Pop Era and Its Discontents* (Harvard University Press, 2017). His current research explores the cultural history of modern Japanese diplomacy by looking at how artistic and other pursuits of ‘play’ enable members of Japan’s ruling elite to join larger networks of global elites in cities like London, Paris, and Shanghai during the decades preceding World War II.

Arnab Dutta (University of Groningen)

Travel, Borders, and the Conceptual Divide between the British Isles and the Continent: Bengali Students in Interwar Europe

Placed within my broader research-project on the intellectual and political relations between Interwar Germany and British Bengal, this paper traces the patterns of travel of Bengali students in German-speaking Europe. Doing so, it analytically situates the longstanding conceptual divide between the concepts of the British Isles and ‘the Continent’ in the quotidian experiences of travels of these students in interwar Europe. In the immediate aftermath of the WWI, responding to the anti-colonial Gandhian movements’ call to boycott British institutions, a large number of Indian/Bengali students – who would have otherwise gone from the imperial periphery to the metropole i.e., the British universities – consciously started to choose German universities. The devaluation of German currency was advantageous to them as well. Several newly created German institutions in the 1920s – such

as the Deutsche Akademie of Munich, German Academic Exchange Services (DAAD), Humboldt Fellowships etc. – especially catered to increase such academic travels from India; and skilfully employed in this venture the trope of a common ‘Aryan past’ among the Germans and the Indians, and at the same time a narrative of German distinction against the ‘liberal West’. However, as colonial subjects of the British Empire, the mobility-rights and the experiences of Bengali students in Europe were intricately attached to larger questions of imperial subjecthood, passport-visa regulations, and the (imperial) rivalries between Britain and German-speaking Europe. In that context, what did travel mean to them as British colonial subjects across different non-British political registers in Europe / the so-called West? How did these students, through a series of negotiations and contestations, manage to disentangle different models of civilizational and racial hierarchies they experienced on the way? On conceptual-methodological terms, how do these travelling experiences help us ask certain fundamental questions: where were the limits of intra-European boundaries in the first half of the twentieth century vis-à-vis the questions of intra-European rivalries and the imperial belongings of the non-Europeans linked to such essential European projects? Responding to these questions, this paper draws from a wide range of hitherto untranslated travelogues and a wide range of archival sources in Bangla, German, French, English and Italian.

Arnab Dutta is a final-year PhD candidate of Modern History at the Graduate School for the Humanities, Rijksuniversiteit Groningen, the Netherlands. He is also a visiting doctoral fellow at the Department of History of Ideas, Uppsala University, Sweden (2019-20), European University Institute Florence, Italy (2021) and Global Intellectual History Graduate School, Freie Universität Berlin, Germany (2021, with a DAAD visiting PhD grant). His research interests are in cultural and intellectual history of South Asia, Interwar Germany, and Postcolonial Studies. Drawing on a wide range of sources and concepts derived from the language-worlds of Bangla, Hindi, Sanskrit, English, German, French and Italian, he is currently finishing his doctoral dissertation project on the intellectual entanglements between Interwar Germany and India. Among others, he has been awarded with the Duke of Arenberg Award 2018, RuG’s Sustainable Society Intercontinental PhD Grant for a research stay at Weatherhead Center for International Affairs, Harvard University, USA, the International Weimar Award 2020 from the Klassik Stiftung Weimar, Germany, and the Vossius Fellowship in the History of the Humanities and Sciences, University of Amsterdam, the Netherlands.

Mark Polczynski (Marquette University)

A Web-Accessible Database and Travel Map Tracing Rebecca West’s Journey Through Yugoslavia as Described in Black Lamb and Grey Falcon

Rebecca West was one of the 20th century’s most brilliant and forceful writers. In the mid-nineteen thirties she made several trips to the Balkans to gather materials for her 1941 masterpiece *Black Lamb and Grey Falcon – A Journey Through Yugoslavia*. West’s book provides insightful observations about the people and places of a lesser-known region of the world just a few short years before the region was devastated by World War Two and subsequent violence. Beyond this snapshot in time and place, the book includes detailed historical background reaching back hundreds of years for a region that gave rise to the term balkanization, and at over 1,000 pages in two volumes, the reader can become overwhelmed by the depth and breadth of the material. The purpose of the project covered in this presentation was to create a web-accessible database and travel map tracing West’s route that can aid in navigating these threads. This presentation provides descriptions of the project materials generation process, the data repository where project materials can be accessed (

<https://dataverse.harvard.edu/dataverse/BLGF-TM>), and the on-line web map where the places and travel routes cited in the book can be viewed (<https://arcg.is/0aqzrn>). The presentation concludes with a brief discussion of the means whereby ambiguities regarding places and routes described in West's book were resolved.

Mark Polczynski received a PhD in electrical engineering from Marquette University, then spent 20 years in industry in a variety of design and manufacturing roles, followed by 10 years at Marquette University as Director of the Engineering Management program. Now retired from academia, his primary focus is historical GIS. Recent publications include:

Lessons learned from using historical maps to create a digital gazetteer of historical places
<https://www.tandfonline.com/doi/full/10.1080/23729333.2021.2007444>

Beauplan's Ukraine: open access georeferenced databases for studies of early modern history of Central and Eastern Europe <https://www.sciendo.com/article/10.2478/mgrsd-2019-0015>

Danai Kontou (Durham University)

Exploring Uncertain (hi)stories on Arctic Maps

Danai is a PhD student at Durham's Geography department where she is mapping the changes and feedbacks between Sea Ice and Coastal Vegetation in the Arctic. Her focus is on the spatial and temporal analysis of remote sensing data. Danai has a huge enthusiasm for Polar Geography and a short in vivo experience in the Arctic (University of Svalbard). Her background is full of maps: she holds a bachelor's degree in Geography from the University of the Aegean and has been a full scholarship grantee and Cartography MSc (T.U. Munich, T.U. Vienna, T.U. Dresden, and University of Twente) where, for her master's thesis, she developed innovative three-dimensional visuals in cylindrical form for the time and space illustration of the anomalies of ice and vegetation in the Arctic.