

# **Anthropology, Archaeology and Heritage in the Balkans and Anatolia or The Life and Times of F.W. Hasluck (1878-1920)**

[University of Wales, Gregynog, 3rd-6th November 2001]

*Ethem Eldem, Bogaziçi University, Istanbul*

## **Power, Politics, and Science: Archaeology in the Ottoman Empire (1880-1914)**

The three or four decades before World War I were characterised by a spectacular development of archaeological activity throughout the Ottoman Empire, whereby European and American archaeologists scrambled to be part of the discoveries that might be made in its domains. Particularly interesting in this respect is the situation of the principal Ottoman actors, for the 'scramble for archaeology' initiated by the western powers of the time was paralleled by a similar—albeit much more modest—development of Ottoman archaeology. A handful of individuals closely associated with the newly founded Imperial Museum of Antiquities, thus found themselves in the midst of a struggle over control, property, and exploitation of the archaeological wealth of the empire. By focusing on the personal writings of Hamdi Bey and his circle this paper hopes to illuminate a fascinating vision of their awkward position in the world of Near-Eastern archaeology.

*Dr David Gill, University of Swansea*

## **The British School of Athens and Archaeological Research in the Late Ottoman Empire**

The admission of the first students to the British School at Athens in 1886 coincided with the epigraphic surveys of Sir William Ramsay and William R. Paton. Paton's archaeological work in Karia introduced John L. Myres to fieldwork in Anatolia. The British School's search for a suitable site for excavation included consideration of Kyzikos, Xanthos and Datcha; the first was the subject of a detailed study by F.W. Hasluck. Hasluck introduced Richard M. Dawkins to travels in the interior of Anatolia, which led to his study of Greek dialects in the region. David Hogarth, who had travelled through Anatolia with Ramsay, returned to Ionia to excavate on the site of the Artemision at Ephesos on behalf of the British Museum. Members of the British School at Athens, including Alan Wace, took part in the Byzantine Research Fund project in Constantinople. Women students of the British School, notably Gisela Richter, Margaret Hardie and Dorothy Lamb, also travelled in Anatolia to make a study of the monuments.

*Dr Birgit Olsen, University of Copenhagen*

## **R.M. Dawkins and Greece.**

Richard M. Dawkins was attached to the British School at Athens in the years 1902-14. As a classicist he was involved in the archaeological excavations of the school but his interests were not confined to Greece of the past. He soon began to study things modern Greek as well. At first the language had his particular interest and in his search for linguistic material he was guided towards folklore by his friend and contemporary at the school, F.W. Hasluck. He thus collected a substantial amount of songs and tales, and in the latter part of his life Greek folklore should be his predominant field of work. In this paper I will discuss Dawkins' relations to Greece with a special emphasis on folklore.

*Dr Eyal Ginio, Hebrew University, Jerusalem.*

## **'Exploring the 'Other': Margaret Hasluck and the Ottoman Gypsies'**

The Gypsies were the only group that was fully segregated from other components of the Ottoman society due to ethnic origin. The Gypsies - Christians as well as Muslims, nomads as well as sedentary, - were dealt with by the Ottoman authorities under the umbrella term 'Gypsy'. As 'the closest 'wildness' to 'civilized Europe', they attracted the attention of European philologists, folklorists and ethnographers who endeavoured to explain the Gypsies through prejudices that developed in the West. Margaret Hasluck can be regarded as an innovator who insisted on an Ottoman discourse of the Gypsies. She used, for the first time, available Ottoman documents and used her Albanian informers, to reconstruct the Gypsies' experiences during the Ottoman period.

*Mr Roderick Bailey, St Antonys College, Oxford*

### **'The Odd Couple: Margaret Hasluck and the Special Operations Executive, 1942-44'**

Within four years of her husband's death, Margaret Hasluck (1885-1948) began an attachment to Albania that did not end with her expulsion from the country in 1939. In 1942, she was recruited into Britain's Special Operations Executive (SOE), the secret wartime sabotage organisation set up by Churchill to 'set Europe ablaze', and placed in command of its Albanian Section. This paper explores this brief but eventful period of her life, by drawing on SOE's recently declassified papers and also the memories of British agents whom she briefed prior to their parachuting into occupied Albania.

*Dr Stathi-Storell, Andrietta (affiliation?)*

### **The Excavations of Hasluck and Wace at Geraki (East Central Laconia)**

The site of Gerakai (Geronthrae) is mentioned by Pausanias (Guide to Greece, vol 2. p. 82), who notes a temple to Ares, and that in the Acropolis there is a temple to Apollo. This source provided the main incentive for an early expedition to begin and Alan Wace and F.W. Hasluck worked there from briefly from May 26th until June 5th, in 1905. They found ancient pottery from the Bronze Age and many traces of human habitation but finally they did not find traces to justify themselves in going to the great expense of clearing any definite space. In this paper, I shall describe the setting of these early excavations, and outline the relationship of this early work with the contemporary excavations at the site.

*Professor Aynur Durukan, University of Izmir*

### **Hasluck and research into Turkish Art in Anatolia**

In my paper, I note the contribution of F.W. Hasluck's studies into the study of Turkish Art in Anatolia through such works as his Christianity and Islam Under the Sultans. This study will discuss his approaches to the Seljuk mystic and artistic milieu and note his remarks on more than fifty various monuments in Anatolia. Among the significant examples that will be treated here are the Mevlana's and S,emsi Tebrizi's tombs in Konya, Bektas,i and Ahi Evren convents in Kirs,ehir, Hüseyin Gazi's Tomb in Ankara, Geyikli Baba convent near Bursa, and several Bektashi convents in Istanbul.

*Dr David Shankland, University of Wales Lampeter*

### **Scepticism and continuities: an intellectual portrait of Hasluck**

This paper examines the first essay in Christianity and Islam Under the Sultans and illustrates the broader context of its scathing attack on Ramsay and the idea of cultural continuities. The wider intellectual debate to which Hasluck is referring is central to our understanding of syncretism, religious change, and cultural diffusion, and it sheds not a little light on his bravery (or perhaps lack of a sense of danger) that he should have pursued it from the heart of the classical archaeological tradition in Athens. The battle was fought again later amongst social anthropologists, who by that time interested in other pastures, did not notice Hasluck's prescience. Nevertheless, as disciplinary boundaries become fluid once again, it is time that his early role be acknowledged.