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German-Language Travelogues on the “Orient” and the Importance of the Time and Place of Printing, 1500 – 1876

Every travelogue is shaped by specific circumstances. The content and material form result from individual experiences, perceptions, and expectations. Yet the sociocultural background of the travelers and other actors involved in its production, as well as material and economic realities affect each individual travel report as well. Based on these assumptions, the project “Travelogues: Perceptions of the Other 1500 – 1876 – A Computerized Analysis” explored new digital methods for quantitative and qualitative analyses apt to identify the dominant factors and patterns that shaped the content of travelogues and, in turn, what this tells us today about the process of solidification and change of stereotypes and prejudices. The geographical focus was on the “Orient,” here defined as the Ottoman Empire and Persia (the latter as ruled by the Safavid and Qajar dynasties).¹

This chapter concentrates on one aspect of this process: the importance of the time and place of printing for the travel destinations described in German-language travelogues. While travelogues became and remained an intensely studied topic in the humanities in recent decades, and researchers keep assembling more and more travel narratives from the modern period,² until now stat-

1 This FWF/DFG-DACH project was funded by grants from the Austrian Science Fund (FWF: I 3795-G28) and the German Research Foundation (DFG: 398697847). Several institutions were involved: the Institute for Habsburg and Balkan Studies (IHB) at the Austrian Academy of Sciences, the Austrian Institute of Technology (AIT), the Austrian National Library (ONB), the University of Salzburg, and the L3S research center at the University of Hannover. Project website, accessed 09 May 2022, <<https://travelogues.github.io/>>.

2 For comprehensive bibliographies that often focus on specific geographic regions or languages see Gilles Boucher de la Richarderie, *Bibliothèque universelle des voyages, ou notice complète et raisonnée de tous les voyages anciens et modernes [...]* (6 vols., Paris, Strasbourg 1808); Wendy Bracewell et al. (eds.), *A Bibliography of East European Travel Writing on Europe* (Budapest 2008); Eutiner Landesbibliothek (ed.), *Bibliografie Reiseliteratur vom 18. bis 20. Jahrhundert*, accessed 09 May 2022, <<https://lb-eutin.kreis-oh.de/index.php?id=275>>; Anne S. Troelstra, *A Bibliography of Natural History Travel Narratives* (Zeist 2016); Stephane Yerasimos, *Les voyageurs dans l'Empire ottoman (XIVe–XVIe siècles): Bibliographie, itinéraires et inventaire des lieux habités* (Ankara 1991). On statistical overviews see also Gerald MacLean, *Early Modern Travel Writing (I): Print and Early Modern European Travel Writing*, in Nandini Das et al. (eds.), *The Cambridge History of Travel Writing* (Cambridge 2019), pp. 62–76, here pp. 64–65;

istical data have been lacking on the aforementioned time-place nexus. As Wolfgang Neuber has shown, a discussion of this linkage could not even be made speculatively.³ The present analysis therefore seeks answers to the question whether printing place and time were important for the regions portrayed in travelogues – and, ultimately, in which way this affected the circulation of knowledge about these regions.

1 Corpus creation

To enable such analyses the project team first needed to determine what exactly constitutes a travelogue and then create a corpus, collaborative tasks which have already been described in more detail elsewhere.⁴ In short, a travelogue was defined as a specific type of media that reports on a journey that actually took place. Hence, two elements characterize each travelogue: the first is content-based (description of travels) and the second biographical (factuality of travels). Travels represent movements in space and time that have a starting point, and lead the traveler via a variable set of further points outside his or her familiar cultural environment.⁵ This notion was described specifically in terms of authorship, content, materiality, and provenance, aiming for a broad concept. It includes, for instance, travelogues in various material forms (e.g. oral narrative, text, image, or video) describing long-term movements connected to professional

Daniel Roche, *Humeurs vagabondes: De la circulation des hommes et de l'utilité des voyages* (Paris 2003), especially pp. 24–28.

³ Wolfgang Neuber, *Der Reisebericht*, in Alexander Schwarz and Mechthild Habermann (eds.), *Textsorten und Textallianzen um 1500: Handbuch* (2 vols., Berlin 2009), vol. 1, pp. 209–220, here p. 215.

⁴ Doris Gruber et al., *Searching for Travelogues: Semi-Automatized Corpus Creation in Practice*, in Marius Littschwager and Julian Gärtner (eds.), *Traveling, Narrating, Comparing: Travel Narratives of the Americas from the 18th to 20th Century* (Göttingen [expected in 2022]); Jan Rörden et al., *Identifying Historical Travelogues in Large Text Corpora Using Machine Learning*, in Anneli Sundqvist et al. (eds.), *Sustainable Digital Communities. 15th International Conference, iConference 2020*, Borås, Sweden, March 23–26, 2020. *Proceedings* (Cham 2020), pp. 801–815, here pp. 803–804. This definition builds on the careful considerations of Almut Höfert, *Den Feind beschreiben: "Türkengefahr" und europäisches Wissen über das Osmanische Reich 1450–1600* (Frankfurt am Main et al. 2003), pp. 119–121.

⁵ In contrast to Wolfgang Treue, we do not assume that a traveler necessarily needs to return to the starting point or to its cultural environment, as we consider artifacts of people who died while traveling as travelogues and assume that (forced) emigrations begin with a journey. Wolfgang Treue, *Abenteuer und Anerkennung: Reisende und Gereiste in Spätmittelalter und Frühneuzeit (1400–1700)* (Paderborn 2014), p. 8.

circumstances (e.g. residences of ambassadors or missionaries and their families, as well as tours of craftsmen, the nobility, and soldiers), and short-time movements (e.g. connected to hikes or mountaineering), but the notion excludes permanent movements (e.g. nomads, vagabonds) and fictional travelogues, the latter referring to narratives that are not based on journeys actually undertaken.⁶

Operating with this definition, the project team collected a corpus of German-language travelogues in the holdings of the Austrian National Library (ONB) that were printed between 1500 and 1876. These focal points had one main reason: the availability of digital data that enabled the exploration of new methods for digital analyses. Thanks to the project "Austrian Books Online (ABO)" – a private-public partnership with Google Books – approximately 600,000 volumes from the historical holdings of the ONB have been digitized and their texts have been extracted with Optical Character Recognition (OCR) software. The digitization process started with those holdings that were printed after the end of the incunabular period (1500) and moved forward diachronically. By the beginning of the "Travelogues Project," the digitization had reached the year 1876, providing access to digitized copies and imperfect full texts of these sources.⁷ The focus on one language facilitated the comparability of the texts, and German is the language in which most travel reports have been published in modern times according to previous bibliographies and research.⁸ The project team, however, did not assume that the ONB owns a copy of all German-language travelogues published during the envisaged period, and historical coincidence certainly played a role in the constitution of the holdings of the library and consequently in the creation of the corpus.

The corpus creation itself took place in a threefold process. The first two steps root in classic methodologies of the humanities with keyword search in the library catalog as well as the harvesting of bibliographies on the topic. The third step represents a novel approach for this domain: machine learning, in this case embodied in algorithms trained for the identification of travelogues

⁶ Gruber et al., *Searching for Travelogues*; Rörden et al., *Identifying Historical Travelogues*, pp. 803–804.

⁷ Austrian Books Online, in Österreichische Nationalbibliothek, accessed 09 May 2022, <<https://www.onb.ac.at/digitaler-lesesaal/austrian-books-online-abo>>; Max Kaiser et al., *Austrian Books Online: Die Public Private Partnership der Österreichischen Nationalbibliothek mit Google*, in *Bibliothek, Forschung und Praxis* 37/2 (2019), pp. 197–208.

⁸ E.g. Eutiner Landesbibliothek, *Bibliografie Reiseliteratur*; Boucher de la Richarderie, *Bibliothèque universelle*; MacLean, *Early Modern Travel*, here pp. 64–65.

based on their OCR full texts. By applying these algorithms, 345 travelogues surfaced that the project team had not identified before.⁹

By July 2021, the corpus consisted of 3,528 travelogues, probably the most comprehensive collection of digital travelogues available so far (Fig. 1).¹⁰

printing year	total number of travelogues	digitized travelogues	undigitized travelogues	marker for the search in the OPAC of the ONB
1500–1599	84	73	11	travelogueD16
1600–1699	230	218	12	travelogueD17
1700–1799	895	850	45	travelogueD18
1800–1876	2,319	2,088	231	travelogueD19
total number	3,528	3,229	299	travelogueD*

Fig. 1: Number of travelogues in the corpus of the “Travelogues Project” by July 2021.

The whole corpus and metadata about it are accessible via an open license on GitHub and via the Online Public Access Catalog (OPAC) of the ONB – including the digital copies and OCR full texts.¹¹ The corpus is divided into the aforementioned four sets, and you can find each set by searching for the markers “travelogueD16,” “travelogueD17,” “travelogueD18,” and “travelogueD19”. If you look for “travelogueD*” the results represent the entire corpus. You can also combine these markers with additional search terms. For example, the travelogues project team set the historical marker “Orient” for travelogues regarding the region of the former Ottoman and Persian empires, the regions in which the “Travelogues Project” is most interested in. Additionally, there are eight geographical markers for the main world regions in the German language.¹² If more than one geograph-

⁹ For more details on this methodology for our semi-automatic corpus creation see: Gruber et al., *Searching for Travelogues*; Rörden et al., *Identifying Historical Travelogues*.

¹⁰ Since previous publications some of these numbers have changed due to the cleansing of doublets and further identifications of travelogues.

¹¹ Travelogues, in GitHub, accessed 09 May 2022, <<https://github.com/travelogues>>; Quick-Search, in Austrian National Library, accessed 09 May 2022, <<https://search.onb.ac.at/>>. For a guide on how to retrieve the full texts of the corpus see Martin Krickl, *Fulltexts for Travelogues*, accessed 09 May 2022, <<https://travelogues-project.info/2021-07-26-fulltext-for-travelogue/>>.

¹² Only the German terms in brackets are searchable:

ical region is described, multiple markers are included. A journey that led through Europe to Jerusalem, for example, is marked with “*Europa*” (Europe), “*Asien*” (Asia), and “Orient”. You can also sort and combine your search with other search terms. This and some of the more complex search queries have already been described elsewhere.¹³

2 The importance of time

Quantitative analyses of the corpus shed new light on the importance of external factors such as the timelines of the production of travelogues. By taking a closer look at the total numbers of travel accounts in diachronic perspective, the reports present themselves as strongly embedded within their sociocultural and political framework, as their production and geographical foci responded to ongoing crises, wars, and various other cultural, economic, political, or social developments. Fig. 2 shows the total numbers of travelogues (black) as well as the numbers of reports that include descriptions of the “Orient” (grey) in the corpus of the “Travelogues Project.”¹⁴ In the early sixteenth century, the numbers were relatively low, with a few travelogues published per annum, but started to grow in the late sixteenth and early seventeenth centuries, most notably regarding reports on Asia and the Americas. This geographical focus was most likely heightened by curiosity about newly encountered parts of the world.¹⁵ From 1619 onwards, however, the numbers of travelogues as published *per annum*

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- North America (*Nordamerika*): including the Caribbean. The border is today’s Panama Canal.
 - South America (*Südamerika*): including Tierra del Fuego and offshore islands.
 - Africa (*Afrika*).
 - Europe (*Europa*): including Iceland. The borders are the Straits of Gibraltar, the Bosphorus, and the Ural Mountains and River.
 - Asia (*Asien*).
 - Oceania (*Ozeanien*): including Australia and Papua New Guinea.
 - Arctic (*Arktis*): including all frozen areas in the Arctic Ocean, the Northwest Passage, and Greenland.
 - Antarctica (*Antarktis*): including all frozen areas in the Antarctic Ocean.

¹³ Gruber et al., *Searching for Travelogues*.

¹⁴ The data have been partially normalized. If the time of printing presumably stretched over several years, the project operated with the middle date or, in the case of two consecutive years, with the older date. If no printing date is given an approximate year is estimated.

¹⁵ On the notion of curiosity changing and becoming more positive, to some extent precisely because of these “discoveries” during the modern period, see Lorraine Daston and Katharine Park, *Wonders and the Order of Nature: 1150–1750*, 2nd ed. (New York 1998).

decreased decisively. This decline most likely resulted out of the Thirty Years War (1618–1648) that tied human, financial, and printing resources in the Holy Roman Empire¹⁶ – the same period was the heyday of broadsheets and pamphlets regarding the conflict.¹⁷ From about 1650 onwards, the numbers of travelogues increased again, notably with respect to accounts describing the “Orient” and mostly the Ottoman Empire. The dominance of the latter probably reflected its expansionist policies and continuous clashes with the Holy Roman Empire and other powers, especially Venice, Poland, and Russia, which generated a need to gain information about the opposite side. A stark decrease of travelogues in the corpus (about the Ottoman Empire) after the end of the military campaign marked by the Treaty of Karlowitz in 1699¹⁸ as well as further increases during the wars of 1714–1718 and 1736–1739 confirm this assumption.

In the first half of the eighteenth century, the numbers of reports in the corpus remained relatively low once again, but gained momentum from the 1770s onwards. The following decades show a very high production of travelogues. Numbers peaked in 1825, with 64 travel reports published that year, and remained high until the end of the study period in 1876. A few low points in the production are exceptions, which probably emerged out of special circumstances that tied printing, personnel, and other resources, for example during the Congress of Vienna (1814–1815) or the revolutionary events of 1848–1849. The height of production from the late eighteenth until the late nineteenth century most likely resulted out of a multitude of factors. Travel became cheaper and more accessible to larger parts of society, including women and a few people of color who by then also started to publish travelogues. In previous periods in Europe, it was white, highly educated men from the nobility, the clergy, and the upper

16 For an overview on the Thirty Years War see, e.g., Herfried Münkler, *Der Dreißigjährige Krieg: Europäische Katastrophe, deutsches Trauma 1618–1648* (Berlin 2017); Peter H. Wilson, *Der Dreißigjährige Krieg: Eine europäische Tragödie* (Darmstadt 2017).

17 Daniel Bellingradt and Michael Schilling, *Flugpublizistik*, in Natalie Binczek, Till Dembeck, and Jörgen Schäfer (eds.), *Handbuch Medien der Literatur* (Berlin 2013), pp. 273–289, here pp. 278, 282; Hans-Joachim Köhler, *Die Flugschriften der frühen Neuzeit: Ein Überblick*, in Werner Arnold et al. (eds.), *Die Erforschung der Buch- und Bibliotheksgeschichte in Deutschland* (Wiesbaden 1987), pp. 307–345, here p. 309; John Roger Paas, *The German Political Broadsheet: 1600–1700* (12 vols., Wiesbaden 1985–2014), vol. 1, pp. 15–16.

18 For further information on Ottoman-European relations during this period see, for example, Jean Béranger (ed.), *La paix de Karlowitz, 26 janvier 1699: Les relations entre l'Europe centrale et l'Empire ottoman* (Paris 2010); Colin Heywood and Ivan Parvev (eds.), *The Treaties of Carlowitz (1699): Antecedents, Course and Consequences* (Leiden, Boston 2020); Arno Strohmeier and Norbert Spannenger (eds.), *Frieden und Konfliktmanagement in interkulturellen Räumen: Das Osmanische Reich und die Habsburgermonarchie in der Frühen Neuzeit* (Stuttgart 2013).

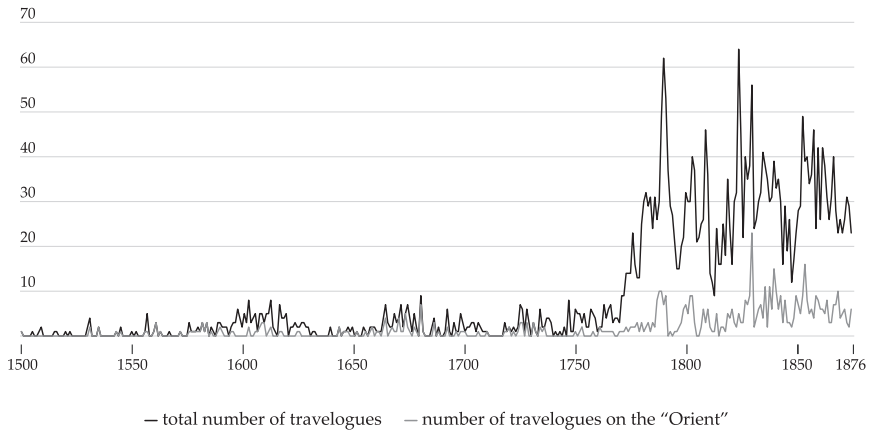


Fig. 2: Number of travelogues in the corpus of the “Travelogues Project” as printed *per annum* (1500–1876). © Doris Gruber and Marian Waibl, CC BY-SA.

bourgeoisie who had usually authored travelogues—with individual exceptions, of course, such as soldiers, pirates, or ordinary servants.¹⁹ Further positive effects on the production of travelogues during this period were rooted in the rise of the Enlightenment that went along with more secular tendencies and a heightened interest in areas that to Europeans were “unknown” and “exotic” places. This went hand in hand with shifts in the structure of society that manifested, for example, in the rise of the bourgeoisie, the emergence of traveling solely for pleasure and recreation – tourism –, or in the expansion of (travel) infrastructures, from railroads to paved roads, and steamships, and the introduction of charter vacations and bicycles. Additionally, the literacy rate increased, while printing itself and paper became cheaper and therefore more accessible. Not to be under-

¹⁹ For statistical evaluations of the “social status” of authors of travelogues see, e.g., Yerasimos, *Les voyageurs dans l’Empire ottoman*, pp. 10–11. For more details on the growing diversification of authors and its effect on the content of travelogues see, e.g., Gabriele Habinger, *Frauen reisen in die Fremde: Diskurse und Repräsentationen von reisenden Europäerinnen im 19. und beginnenden 20. Jahrhundert* (Vienna 2006); Sara Mills, *Discourses of Difference: An Analysis of Women’s Travel Writing and Colonialism* (London, New York 1993); Ron Ramdin, *Mary Seacole*, 2nd ed. (London 2012); Jane Robinson, *Wayward Women: A Guide to Women Travelers* (Oxford 2001); Clare Broome Saunders (ed.), *Women, Travel Writing, and Truth* (New York 2014).

estimated is the effect that successful travel narratives had in themselves, as they inspired other people to write their own reports. These outcomes were heightened during the nineteenth century by sociopolitical objectives that often aimed to increase the spread of nationalist, colonial, and Eurocentric ideas.²⁰

By focusing on travelogues on the “Orient,” shifts become clearer if one summarizes their share in the corpus and compares it to the share of all geographical regions across the four centuries. In absolute numbers, the importance of travelogues on the “Orient” increased, just like travelogues on all world regions, since the average numbers of travelogues published *per annum* kept rising significantly from one century to the next. Travel narratives on the “Orient” increased from 38 texts printed in the sixteenth century to 75 in the seventeenth, 124 in the eighteenth, and 433 in the nineteenth (Fig. 3). This increase in numbers, however, is not to be equated with increasing popularity. On the contrary, if one takes a closer look at the percentage of travelogues regarding the “Orient” in the corpus, numbers are mostly decreasing, from 45.2 percent in the sixteenth, to 32.6 in the seventeenth, and 13.9 in the eighteenth century. In the nineteenth century, the percentage figures rise again slightly, up to 18.7 percent (Fig. 4).²¹

One might ask why interest in the “Orient” appears to be decreasing. Again, this seems to have been a multifaceted process shaped by many factors. First of all, one needs to keep in mind that though all travelogues in the analyzed corpus are in the German language only, from the sixteenth to the eighteenth century the majority of texts were originally written in other languages. They represent translations, mostly from Dutch, English, French, Italian, Latin, Spanish, Swedish, or Portuguese. These translations make up 51.7 percent (46/89) of the corpus in the sixteenth century, 61.3 percent (141/230) in the seventeenth, 50.6 percent (453/895) in the eighteenth, and 21.3 percent (494/2319) in the nineteenth. As a result, the analysis presented here does not exclusively reflect relationships be-

20 For more details on these and further reasons for the well-documented increase in the production of travelogues from the mid-eighteenth century see, for example, Doris Gruber, *Europeans Encounter the World in Travelogues, 1450–1900*, in *European History Online (EGO)*, published by the Leibniz Institute of European History (IEG), Mainz, 08 March 2022, accessed 09 May 2022, <<http://www.ieg-ego.eu/gruberd-2022-en>>; Nigel Leask, *Eighteenth-Century Travel Writing*, in Das, *The Cambridge History*, pp. 93–107, here p. 94; Tim Youngs (ed.), *Travel Writing in the Nineteenth Century: Filling the Blank Spaces* (London 2006); Carl Thompson, *Nineteenth-Century Travel Writing*, in Das, *The Cambridge History*, pp. 108–124.

21 It needs to be noted that the Ottoman Empire and Persia underwent very different developments and were perceived very differently during this period. A comparative analysis of travelogues on both empires might lead to further findings. In the corpus of the “Travelogues Project”, among reports regarding the “Orient,” those on Persia represent a minority compared to those on the Ottoman Empire during the whole period examined.

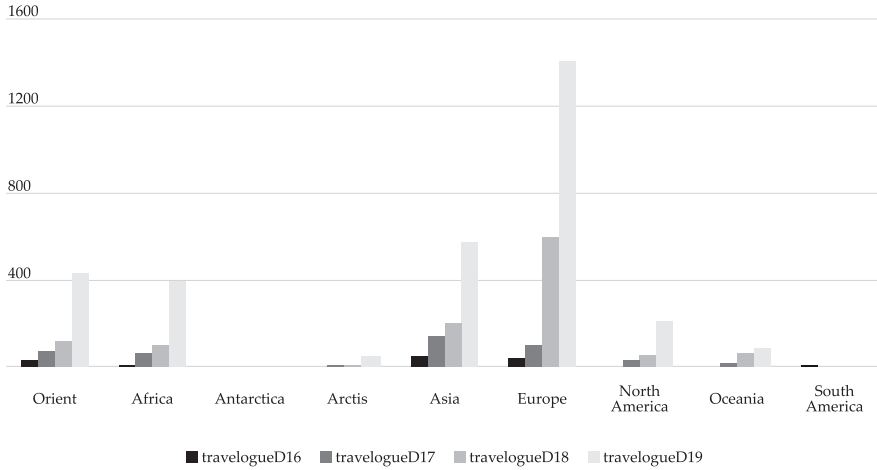


Fig. 3: Total numbers of travel reports in the corpus of the “Travelogues Project” with substantial descriptions of the different world regions.

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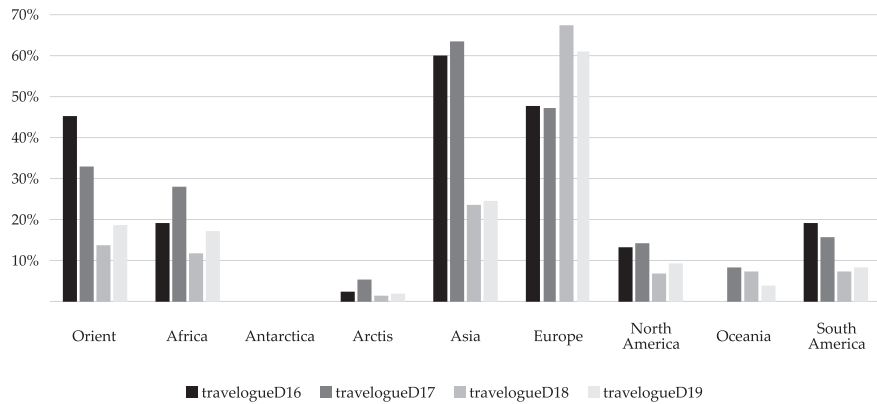


Fig. 4: Percentage of travel reports in the corpus of the “Travelogues Project” with substantial descriptions of the different world regions.

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tween the German-speaking world and the “Orient,” although adaptations to the “taste” of the intended German-speaking audience for travel narratives in the course of such translations and in the process of their selection were most likely common throughout the envisaged period.²²

Regarding our analysis, one also needs to keep in mind that the region labeled here as the “Orient,” was a diverse entity, and that the Ottoman Empire and Persia went through very different developments: both empires were perceived very differently in “the West” and especially in the Holy Roman Empire. While the Ottoman Empire was, for a long time, predominantly perceived as an enemy, the perception of Persia was more positive earlier on: during the period 1500–1876, there were constantly far more travelogues published on the Ottoman Empire than on Persia.²³ One of the reasons for the dominance of the Ottoman Empire was the number of travelogues on pilgrimages to biblical sites, the “Holy Land” – then a part of the Ottoman Empire –, which remained predominant among accounts of the “Orient” throughout the period under study here, but decreased in popularity as measured in percentage figures.

This decline probably was partly rooted in the growing secularization of European societies in the eighteenth and nineteenth centuries, but was also bound to the circulation of information itself. The “Orient” and most of all the “Holy Land” had been known to Europeans for millennia and were very popular topics of travelogues during the sixteenth century and before.²⁴ Consequently, there was already a comparatively significant amount of trustworthy information circulating about the region, which is why there was a greater demand for descriptions of less well-explored areas. To Europeans the latter often represented

22 On differences in content between German and Latin travelogues and on translations from one language to the other in the sixteenth and seventeenth centuries see Michiel van Groesen, *A First Popularisation of Travel Literature*, in *Dutch Crossing* 25/1 (2001), pp. 103–131; Michiel van Groesen, *The Representations of the Overseas World in the De Bry Collection of Voyages (1590–1634)* (Boston, Leiden 2008).

23 For deeper insights on these perceptions, see, e.g., Elisabetta Borromeo, *Voyageurs occidentaux dans l'Empire ottoman (1600–1644)* (2 vols., Paris, Istanbul 2007); Charis Goer and Michael Hofmann (eds.), *Der Deutschen Morgenland: Bilder des Orients in der deutschen Literatur und Kultur von 1770 bis 1850* (Munich 2008); Höfert, *Den Feind beschreiben*; Annette Katzer, *Araber in deutschen Augen: Das Araberbild der Deutschen vom 16. bis zum 19. Jahrhundert* (Paderborn et al. 2008); Jürgen Osterhammel, *Die Entzauberung Asiens: Europa und die asiatischen Reiche im 18. Jahrhundert*, 2nd ed. (Munich 2010); Andrea Polaschegg, *Der andere Orientalismus: Regeln deutsch-morgenländischer Imagination im 19. Jahrhundert* (Berlin, New York 2005); Yerasimos, *Les voyageurs dans l'Empire ottoman*.

24 See, e.g., Borromeo, *Voyageurs occidentaux*; Yerasimos, *Les voyageurs dans l'Empire ottoman*, especially pp. 12–13.

'blank spots' on the map that people driven by curiosity aimed to fill. This led, for example, to relatively large shares of travelogues that described the penetration of the inner parts of the African, American, and Asian continents in the eighteenth and nineteenth centuries.²⁵ In contrast, however, journeys to remote and climatically challenging regions remained relatively rare. While traveling and seafaring became cheaper and more accessible to wider sections of society throughout the period under consideration here, this did not have a strong impact on travels to regions like Oceania, the Arctic, and Antarctica, which remained resource-intensive undertakings and – according to the numbers in the corpus – exceptions throughout the period.

The decrease in the popularity of travelogues about the "Orient," however, was also due to accessibility, economic resources, as well as to cultural and political traditions. During all four targeted centuries, Europe was one of the most frequently described regions. In the sixteenth and seventeenth centuries, only Asia was described more often. Accessibility certainly facilitated the outstanding position of Europe. It was naturally the region that Europeans knew best and could visit in the easiest and cheapest way.²⁶ Moreover, the Grand Tour – educational trips of upper-class young men and women who usually traveled to destinations across Western Europe – became more and more fashionable and led to the production of a substantial number of travelogues.²⁷ Further, the relatively late infrastructural expansion of roads and railroads in the Ottoman Empire and Persia as well as the comparatively late onset of more intense economic relations with the Holy Roman Empire may have played their part in the percental decline of German-language travelogues on the "Orient." Moreover, the frequent description of European cultural and natural goods has most likely to do with a Eurocentric tunnel vision, as Europeans and other "Westerners" often tended to see European culture and nature as superior to others and therefore more relevant, which fulfilled colonial and imperialistic purposes²⁸ and probably had a positive effect on the production of travelogues about Europe. In addition,

²⁵ Gruber, *Europeans Encounter the World*.

²⁶ The great majority of the authors of the corpus of the "Travelogues Project" was European.

²⁷ For more details on the Grand Tour see, e.g., Attilio Brilli, *Quando viaggiare era un'arte: Il romanzo del Grand Tour* (Bologna 1995); Eva Bender, *Die Prinzenreise: Bildungsaufenthalt und Kavalierstour im höfischen Kontext gegen Ende des 17. Jahrhunderts* (Berlin 2011); Edward Chaney and Timothy Wilks, *The Jacobean Grand Tour: Early Stuart Travellers in Europe* (New York 2014); Annette C. Cremer, Anette Baumann, and Eva Bender (eds.), *Prinzessinnen unterwegs: Reisen fürstlicher Frauen in der Frühen Neuzeit* (Berlin, Boston 2018).

²⁸ Edward W. Said was famously the first to uncover these power relations: Edward W. Said, *Orientalism* (New York 1978).

some journeys to other continents started in Europe and even if the final destination was outside of it the travelogues included substantial descriptions of Europe. The share of such travelogues is, however, relatively low in the analyzed corpus.²⁹

3 The importance of place

Another factor related to the percental decline in popularity of travelogues about the “Orient” is the importance of the printing place and related publishing strategies of the printers and publishers, as a closer look at the places of travelogues’ production reveals.

3.1 The sixteenth and seventeenth centuries

During the sixteenth and seventeenth centuries, German-language travelogues were printed and published in many places across Europe. Most of these places were naturally situated in or near German-speaking areas, and well-known printing centers such as Nuremberg, Augsburg, or Leipzig played an significant role, but no place was as important as Frankfurt am Main.³⁰ In the sixteenth century, the travel accounts in the corpus of the “Travelogues Project” were printed and published in 22 different places, by far the most in Frankfurt am Main (26), followed by Augsburg (11), Nuremberg (10), Görlitz (4), and Vienna (4).³¹ In the seventeenth century, 43 different places were confirmed: Frankfurt am Main again

29 In the subset for the eighteenth century, out of 599 travelogues that include or solely represent descriptions of Europe 535 focus on Europe exclusively (12 of are marked with “Orient” due to descriptions of the European parts of the Ottoman Empire). In the subset for the nineteenth century, this ratio is 1157 to 1406 travelogues (50 of which include “Oriental” descriptions).

30 For further information on these printing and cultural centers see their entries in Wolfgang Adam and Siegrid Westphal (eds.), *Handbuch kultureller Zentren der Frühen Neuzeit: Städte und Residenzen im alten deutschen Sprachraum* (3 vols., Berlin 2012).

31 Followed by three travelogues each printed in Basel, Cologne, Leipzig, and Strasbourg; two each in Dillingen (Danube), Freiburg (Üechtland), Lauingen (Danube); and one each in Antwerp, Güstrow, Hagenau, Halle (Saale), Ingolstadt, Marburg, Neuhausen (?), Oppenheim, Zerbst (Anhalt), and Zurich. The numbers here and below are above the total numbers of travelogues for each century, because, if more than one place is given in a publication, both were counted individually.

occupied the first place (73), followed by Nuremberg (33), Leipzig (18), Oppenheim (11), Amsterdam (10), Augsburg (9), and Geneva (7).³²

Frankfurt am Main was also the place where most travelogues with descriptions of the "Orient" appeared. In the sixteenth century, Frankfurt am Main (12) was followed by Augsburg (5), Görlitz (4), and Leipzig (3).³³ In the seventeenth century, slightly more travelogues on the "Orient" appeared in Nuremberg (14), but Frankfurt am Main still occupied the second place (11), followed by unconfirmed places (7), Geneva (6), and Leipzig (6).³⁴

The dominance of Frankfurt am Main and the position of Nuremberg are worth a closer look, although at first glance this result may not seem that surprising, as both Frankfurt am Main and Nuremberg were two of the most important printing centers of their time.³⁵ On closer inspection, however, it becomes clear that Frankfurt am Main's outstanding position was connected to the fact that it was the place where the majority of the volumes of the most important German-language travel collections of the time appeared: those of the de Bry and the Hulsius families.

Travel collections were established as a sub-genre of travel literature in Western Europe from the early sixteenth century onwards. Such collections were often meant to showcase a specific region or country and usually assembled multiple travelogues on or from a specific geographical region, or a certain time period, within single volumes or a series of books. Most accounts that appeared in travel collections had previously been published elsewhere, often in other languages. The choice of travel reports for a travel collection was of course subjective, and new editions and translations affected their content, intentionally or unintentionally.

32 Followed by six prints each in Hamburg, Munich, and Vienna; four prints in Schleswig; three prints each in Hanau, Ingolstadt, Jena, Tübingen, and Ulm; two prints each in Arnheim, Heidelberg, Helmstedt, Konstanz, Strasbourg, and Würzburg; and one print each in Altenburg, Basel, Bayreuth, Bern, Breslau (Wrocław), Brixen, Cologne, Dillingen (Danube), Gera, Lübeck, Magdeburg, Mainz, Oldenburg, Rothenburg (Tauber), Ruhstorf-Sulzbach, Castle Bevern, Stockholm, Stuttgart, Sulzbach-Rosenberg, Zittau, and Zurich. 15 prints appeared in unconfirmed places.

33 Two each were published in Basel, Lauingen (Danube), Nuremberg, Strasbourg, and Vienna. One each was published in Antwerp, Freiburg (Üechtland), Güstrow, and Zerbst (Anhalt).

34 Followed by Schleswig (four travelogues), three each in Amsterdam, Jena, and Vienna; two each in Augsburg, Helmstedt, and Munich; and one each in Altenburg, Hamburg, Hanau, Heidelberg, Breslau (Wrocław), Cologne, Gera, Konstanz, Lübeck, Mainz, Rothenburg (Tauber), Ruhstorf-Sulzbach, Strasbourg, Stuttgart, Tübingen, Würzburg, and Zurich.

35 For Frankfurt am Main see, e.g., Marina Stalljohann, *Frankfurt am Main*, in Adam and Westphal, *Handbuch kultureller Zentren*, vol. 1, pp. 535–593. For Nuremberg see, e.g., Michael Diefenbacher and Horst-Dieter Beyerstedt, *Nürnberg*, in Adam and Westphal, *Handbuch kultureller Zentren*, vol. 3, pp. 569–1610.

tionally.³⁶ The first known travel collection is either *De orbe novo decades* by Pietro Martire d'Anghiera (1457–1526), an assortment of Spanish explorations in the Americas,³⁷ or Fracanzio da Montalboddo's (fl. 1507–1522) *Paesi novamente ritrovati*, first published in 1507, on travels to America, Africa, and Asia.³⁸

The aforementioned de Bry collection of voyages was established by Theodor de Bry (1528–1598), a trained goldsmith and copper engraver from Liège, in 1590. His sons, Johann Theodor de Bry (1561–1623) and Johann Israel de Bry (1565–1611), continued editing the collection – or rather collections since they comprised several distinct series – until 1634. In terms of travel collections, Theodor de Bry could build on his experiences in London between 1586 and 1588, where he had also worked with Richard Hakluyt (1552–1616), who himself edited several famous travel collections from the 1580s onwards, mostly regarding the English colonization of North America.³⁹

The volumes in the de Bry collections were usually dedicated to the (re)issue of single travelogues and appeared in Frankfurt am Main, though some of the volumes were (also) published in Oppenheim. The collections brought numerous accounts together, on the Americas, Africa, Asia, and Oceania, and they were written by a variety of European authors. Most of these travelogues had been published before and were now reprinted or translated into German and Latin. Additionally, they were equipped with often newly created copper plates; images

36 For more details on European travel collections see van Groesen, *The Representations of the Overseas World*, pp. 35–41; Matthew W. Binney, *The Rhetoric of Travel and Exploration: A New "Nature" and the Other in Early to Mid-Eighteenth-Century English Travel Collections*, in *Revue LISA/LISA e-Journal. Littératures, Histoire des Idées, Images, Sociétés du Monde Anglophone – Literature, History of Ideas, Images and Societies of the English-Speaking World* 13/3 (2015), accessed 09 May 2022, <<https://doi.org/10.4000/lisa.8687>>; Max Böhme, *Die großen Reisesammlungen des 16. Jahrhunderts und ihre Bedeutung* (Osnabrück 1985; reprint of Strasbourg 1904); Daniel Carey and Claire Jowitt (eds.), *Richard Hakluyt and Travel Writing in Early Modern Europe* (Farnham 2012), see especially the introduction and section 1.

37 The first complete edition appeared in Compluti [=Alcalá de Henares] in 1530. See Pietro Martire d'Anghiera, *De orbe novo decades: I-VIII*, edited by Rosanna Mazzacane (2 vols., Genova 2005), vol. 1, pp. 9–15, 21; Norbert Ankenbauer, "das ich mochte meer newer dyng erfahren": Die Versprachlichung des Neuen in den *Paesi novamente ritrovati* (Vicenza, 1507) und in ihrer deutschen Übersetzung (Nürnberg, 1508) (Berlin 2010), pp. 95–97.

38 Van Groesen, *The Representations of the Overseas World*, p. 35.

39 For more details on Richard Hakluyt see, for example, Carey and Jowitt, *Richard Hakluyt*; Peter C. Mancall, *Hakluyt's Promise: An Elizabethan's Obsession for an English America* (New Haven, Conn., London 2007).

that strongly shaped representations of the respective regions during the following centuries.⁴⁰

The travel collection of the Hulsius family started to appear a little later and was established by Levinus Hulsius (c. 1550 – 1606), a Calvinist religious refugee, author, and teacher from Ghent, who came to Frankfurt in 1602 via stops in Frankenthal and Nuremberg.⁴¹ The collection that Hulsius' widow Maria Hulsius (née Ruting, fl. 1606 – 1619) and his other heirs continued, amounted to twenty-six volumes between 1598 and 1630, most of them published in Frankfurt am Main, but several in Nuremberg, Oppenheim, and Hanau. The volumes of the Hulsius collection usually represented reprints of travelogues from the de Bry collection, with the difference that the texts appeared in German only and were at times greatly abbreviated. The books of the Hulsius collection were also published in a smaller, cheaper, and therefore more accessible format than the one offered by the de Bry collection.⁴²

As mentioned above, these collections were one factor that explained the outstanding position of Frankfurt am Main among the printing places of German-language travelogues. A closer look at all printers and publishers in Frankfurt am Main of texts from the sixteenth and seventeenth centuries in the corpus of the "Travelogues Project" confirms that the de Bry and Hulsius families published by far the greatest numbers. In the sixteenth century, 11 out of 26 travelogues were published by Theodor de Bry or his sons, though none by the Hulsius family.⁴³ Other printing and publishing families in Frankfurt am Main published a maximum of 8 travel reports during this century: the Feyerabend family occu-

40 For a comprehensive study of the de Bry series see van Groesen, *The Representations of the Overseas World*. See also Susanna Burghartz (ed.), *Inszenierte Welten: Die west- und ostindischen Reisen der Verleger de Bry, 1590 – 1630 = Staging new worlds. De Brys' illustrated travel reports, 1590 – 1630* (Basel 2004).

41 Josef Benzing, Hulsius, Levin, in *Neue Deutsche Biographie* 10 (1974), p. 30, accessed 09 May 2022, <<https://www.deutsche-biographie.de/pnd117056235.html#ndbcontent>>.

42 For more information on the travel collection of the Hulsius family see A[dolph] Asher, *Bibliographical Essay on the Collection of Voyages and Travels, Edited and Published by Levinus Hulsius and his Successors at Nuremberg and Francfort from Anno 1598 to 1660* (London, Berlin 1839); Böhme, *Die großen Reisesammlungen*, pp. 120 – 136; van Groesen, *The Representations of the Overseas World*, pp. 346 – 352. Sven Trakulhun, *Three Tales of the New World: Nation, Religion, and Colonialism in Hakluyt, Hulsius, and de Bry*, in Carey and Jowitt, *Richard Hakluyt*, pp. 57 – 66.

43 By then, the Hulsius collection appeared in Nuremberg, with four volumes in the corpus of the "Travelogues-Project".

pies second place (8 travelogues) and the Wechel family third place (6 travelogues).⁴⁴

For the seventeenth century, specialization is even more evident. Out of 73 travelogues published in Frankfurt am Main, 19 appeared with the de Bry and 25 with the Hulsius family.⁴⁵ From the 30 other publishers and printers, most appeared with Wolfgang Richter (d. 1626: 9 travelogues), the Becker family (8 travelogues)⁴⁶, and Christoph le Blon (d. 1665: 7 travelogues). Wolfgang Richter and the Becker family, however, acted exclusively as printers for the de Bry and the Hulsius travel collections.⁴⁷

Yet, in both travel collections the “Orient” is notably absent. None of the travelogues in the de Bry or Hulsius collections from the sixteenth century describes the “Orient,” and only one from the seventeenth century does so: Samuel Braun’s (1590–1668) *Schiffahrten*.⁴⁸ The latter does not treat the “Orient” exclusively, but mostly other regions in Africa, Asia, and Europe. This broad geographical focus might explain why this travelogue appeared in the de Bry and the Hulsius collections.

44 Eight were published by the Feyerabend family: Hieronymus (1563–1581), Johann (1550–1599), or Sigmund Feyerabend (c. 1528–1590). Six appeared with the Wechel family: two with Johann Wechel (1549–1593), and four with the heirs of the latter’s cousin Andreas Wechel (c. 1527–1581) – the heirs being his sons-in-law Johann Aubry (d. 1600) and Claude Marne (d. 1610). Three travelogues each appeared with Weigand Han (1526/29–1562) and his heirs; Georg Rab (d. 1580), and Johann Schmidt (d. 1596). Two each were published by Matthaeus Becker the Elder (before 1573–1606), Johannes Saur (1573–1636), and David Zöpfel (c. 1525–1563). The numbers here and below again surmount the total numbers of travelogues of each century, because, if more than one printer or publisher is given in a publication, both were counted individually. Some of the aforementioned printers also published travelogues together with the de Bry family.

45 Four further travelogues from the de Bry collection of the seventeenth century appeared in Oppenheim, nine further reports from the Hulsius collection appeared in Hanau, Oppenheim, and Nuremberg. Note that the larger numbers of volumes in the Hulsius collections result out of reprints.

46 One appeared with Matthaeus Becker the Elder, five with his son Matthaeus Becker the Younger (1576–1612), and two with the latter’s widow Katharina Becker (née Müller, fl. 1603–1618).

47 With the other printers or publishers in Frankfurt, no more than five travelogues could be confirmed.

48 Samuel Braun, *Die Neunzehende Schiffarth/ Inhaltendt/ Fünff Schiffarthen Samuel Brauns Burgers vnd WundArtzt zu Basel/ so er vor kurtzen Jahren in vnterschiedliche frembde Königreich vnd Landschafften glücklich gethan/ [...]* (Frankfurt am Main 1626), VD17 23:299809S, accessed 09 May 2022, <<http://data.onb.ac.at/rep/104A6BF2>>. This travelogue was originally published in Basel in 1624, VD17 23:254429Y, accessed 09 May 2022, <<https://kxp.k10plus.de/DB=1.28/CMD?ACT=SRCHA&IKT=8079&TRM=%2723:254429Y%27>>.

The main reason why the de Bry and Hulsius collections hardly included any travelogues on the “Orient” is most likely the publication of another collection that first appeared in Frankfurt am Main as well. It is called *Reyßbuch deß heyligen Lands* (Travel Book on the Holy Land) and represents a travel collection that assembles multiple travelogues and mostly pilgrimages to the Holy Land within a single volume.⁴⁹ The first edition of *Reyßbuch deß heyligen Lands* brings sixteen accounts together and was edited by Sigmund Feyerabend (c. 1528–1590), who came from a printer family, was born in Heidelberg and was very well established in Frankfurt am Main when the first volume of the collection appeared in 1584 – six years before the first volume of the de Bry collections.⁵⁰ During the seventeenth century, the “Travel Book on the Holy Land” was reprinted at least three times. The first two reissues also appeared in Frankfurt am Main. Franz Nicolaus Roth (d. 1657) enlarged the collection to a two-volume edition of eighteen accounts in 1609, which was reprinted in 1629.⁵¹ The third reissue, now extended to twenty-one accounts, appeared in Nuremberg in 1659.⁵²

Reyßbuch deß heyligen Lands was meant to be a success, as suggested by its title alone: it was most likely based on the successful *Itinerarium Sacrae Scripturae. Das ist/ Ein Reisebuch/ Vber die gantze heilige Schrifft/ [...]* (An Itinerary of the Holy Scriptures ...) by Heinrich Bünting (1545–1606): a lavishly illustrated book that described the biblical geography of the Holy Land, was first published in Helmstedt in 1581 and reissued at least sixty times in many places except in Frankfurt am Main between 1582 and 1757.⁵³

49 For more details on this travel collection see Anne Simon, Sigmund Feyerabend's *Das Reyßbuch deß heiligen Lands. A Study in Printing and Literary History* (Wiesbaden 1998).

50 Sigmund Feyerabend (ed.), *Reyßbuch deß heiligen Lands : Das ist Ein gründtliche beschreibung aller vnd jeder Meer vnd Bilgerfahrten zum heyligen Lande/ so bißhero/ in zeit dasselbig von den Vngläubigen erobert vnd inn gehabt/ [...]* (Frankfurt am Main 1584), VD16 F 902, accessed 09 May 2022, <<http://data.onb.ac.at/ABO/%2BZ176245508>>.

51 *Reyßbuch deß heiligen Landts/ Das ist Ein gründtliche beschreibung aller unnd jeder Meer unnd Bilgerfahrten zum heyligen Lande [...]* (Frankfurt am Main 1629), VD17 1:071746U, accessed 09 May 2022, <<http://resolver.staatsbibliothek-berlin.de/SBB0002CC200000000>>.

52 Franz Nicolaus Roth (ed.), *Reyßbuch deß Heyligen Lands [...]* (2 vols., Frankfurt am Main 1609), VD17 23:232191B and VD17 23:232199N, accessed 09 May 2022, <<http://data.onb.ac.at/ABO/%2BZ163300405>> and <<http://data.onb.ac.at/rep/104F85F0>>; *Bewehrtes Reißbuch deß Heiligen Lands/ Oder/ Eine gründliche Beschreibung aller Meer- und Bilgerfahrten zum heiligen Lande/ [...]* (Nuremberg 1659), VD17 3:313657Y, accessed 09 May 2022, <<http://data.onb.ac.at/ABO/%2BZ157645002>>. On the reissues see also Simon, Sigmund Feyerabend's *Das Reyßbuch*, pp. 116–135.

53 Henk A. M. van der Heijden, Heinrich Büntings *Itinerarium Sacrae Scripturae*, 1581. Ein Kapitel der biblischen Geographie, in *Cartographica Helvetica* 23 (2001), pp. 5–14, here pp. 6, 13.

In Frankfurt am Main, however, it seems that the editors of the de Bry and Hulsius collections as well as those of the *Reyßbuch deß heyligen Lands* probably acted upon well-planned publishing strategies, and coordinated their content to avoid mutual competition. This seems even more likely since the de Brys and the Feyerabends had cooperated before. A cousin of Sigmund Feyerabend, Johann Feyerabend (1550–1599), even printed one of the first volumes of de Bry collections in 1597.⁵⁴ Another reason for such an agreement of cooperation might have been that, given Sigmund Feyerabend's reputation, it was deemed prudent not to make him an enemy. Feyerabend was considered one of the most important printers of his time and is also known as a shrewd and at times ruthless businessman who was involved in numerous legal proceedings because he published unauthorized reprints or disregarded imperial and municipal privileges.⁵⁵

Just like the cooperation between the de Bry and the Hulsius families,⁵⁶ this strategy of cooperation rather than competition between travel collections ultimately proved to be a success, at least regarding the flourishing travel collections by the de Bry and Hulsius families. The publishing house of Feyerabend, however, did not survive long after the death of Sigmund Feyerabend and the publication of *Reyßbuch deß heyligen Lands*, which, according to the number of volumes and reissues, was the least successful of the described travel collections. At the same time, this strategy probably also restricted the circulation of knowledge about the “Orient” during the sixteenth and seventeenth centuries, precisely because *Reyßbuch deß heyligen Lands* was not reissued that often and therefore most likely circulated a lot less than the volumes of the de Bry and Hulsius collections.

54 Girolamo Benzoni, *Das sechste Theil der neuwen Welt. oder Der Historien Hieron. Benzo von Meylandt/ Das dritte Buch. Darinnen warhafftig erzehlet wirdt/ wie die Spanier die Goldreiche Landschafften deß Peruanischen Königreichs eyngenommen/ den König Atabalibam gefangen vnd getödtet. [...]* (Frankfurt am Main 1597), VD16 B 1750, accessed 09 May 2022, <<http://data.onb.ac.at/ABO/%2BZ185157909>>. Michiel van Groesen called Sigmund Feyerabend even a “business partner” of the Theodor de Bry in the late 1580s. Van Groesen, *The Representations of the Overseas World*, pp. 41–42.

55 For more details on the biography of Sigmund Feyerabend see, for example, Thomas Bauer, *Feyerabend, Sigmund*, in *Frankfurter Personenlexikon*, accessed 09 May 2022, <<http://frankfurter-personenlexikon.de/node/2172>>; Josef Benzing, *Feyerabend, Sigismund*, in *Neue Deutsche Biographie* 5 (1961), p. 119, accessed 09 May 2022, <<https://www.deutsche-biographie.de/pnd118683527.html#ndbcontent>>; [Ernst] Kelchner, *Feyerabend*, in *Allgemeine Deutsche Biographie* 6 (1877), pp. 755–756.

56 The cooperation between the de Bry and Hulsius families has been discussed in greater detail in van Groesen, *The Representations of the Overseas World*, pp. 346–349.

3.2 The eighteenth and nineteenth centuries

During the eighteenth and nineteenth centuries, the picture appears different, especially due to the sharply rising numbers of travelogues, though some of the already described trends continued throughout this period. Regarding the printing centers, it was no longer Frankfurt am Main but Leipzig that dominated the picture. For the eighteenth century, 87 publishing and printing places are confirmed. Most travelogues were published in Leipzig (272), Berlin (115), Vienna (92), Frankfurt am Main (73), Nuremberg (42), Hamburg (37), Zurich (35), Augsburg (28), Brünn (Brno) (23), and Göttingen (22).⁵⁷ In the nineteenth century, out of 158 printing and publishing places, most travelogues appeared again in Leipzig (631), followed by Vienna (440), Berlin (265), Stuttgart (227), Tübingen (106), Weimar (71), Hamburg (63), Dresden (60), Braunschweig (52), and Graz (51).⁵⁸

If one considers only the printing and publishing places of travelogues regarding the "Orient," the results are very similar. In the eighteenth century, Leipzig (36) was followed by Augsburg (15), Berlin (14), Frankfurt am Main (12), Vienna (12), Graz (10), and Nuremberg (9).⁵⁹ And in the nineteenth century, Leipzig (103) was followed by Vienna (76), Berlin (62), Stuttgart (44), Graz (25), Tübingen (14), and Pest (13).⁶⁰

Regarding the printers and publishers, it becomes obvious that successful printers and publishers of travelogues operated in multiple places. During the eighteenth century, most travelogues in the corpus of the "Travelogues Project" appeared with Franz Anton Schrämbl (1751–1803) in Brünn (Brno), Troppau

⁵⁷ Followed by 19 in Gotha; 18 in Stettin (Szczecin); 16 in Graz; 13 each in Bern, Copenhagen, and Saint Petersburg; 12 in Dresden; 10 each in Halle (Saale), Jena, Prague, Rostock, and Troppau (Opava). In other locations, no more than nine travelogues were confirmed. 18 prints appeared in unconfirmed places.

⁵⁸ Followed by Pest (44), Jena (38), Frankfurt am Main (32), 31 each in Halle (Saale) and Saint Petersburg, 28 each in Munich and Zurich; 26 in Augsburg, 19 in Breslau (Wrocław), 17 in Gotha and Prague; 16 in Sankt Gallen; 15 in Hannover, Naumburg, Nuremberg, and Regensburg; 14 in Linz; 13 each in Altona and Bremen; 12 in Bern and Rudolstadt; 11 in Heidelberg, 10 each in Brünn (Brno), Darmstadt, Innsbruck, and Mainz. In other locations, no more than nine travelogues were confirmed. The top positions of Vienna and Graz in the eighteenth and nineteenth centuries may or may not result from the focus on the ONB, the most comprehensive repository of publications that appeared in locations of today's Austria.

⁵⁹ Followed by Jena (7), and 4 each in Erlangen, Hamburg, Rostock, Troppau (Opava). In other locations, no more than three travelogues were confirmed.

⁶⁰ Followed by Weimar (12), Nuremberg (11), and Halle (Saale; 10). In other places, no more than nine travelogues were confirmed.

(Opava), and Vienna (56 travelogues), followed by Adam Gottlieb Schneider-Weigelsche Kunst- und Buchhandlung (41) in Cologne, Frankfurt am Main, Leipzig, and Nuremberg, and Joseph Georg Traßler (1759–1816) in Brünn (Brno) and Troppau (Opava) (33 travelogues). During the nineteenth century, most travelogues appeared with J. G. Cotta'sche Buchhandlung (127), usually in Stuttgart, but also in Augsburg, Tübingen, Munich, and Leipzig; followed by F. A. Brockhaus (106), which mostly operated in Leipzig, but also in Altenburg, Amsterdam, Berlin, Bremen, Breslau (Wrocław), Hamburg, London, Schaffhausen, and Vienna; the Arnoldische Buchhandlung (60), which mostly published in Leipzig and Dresden, as well as the Landes-Industrie-Comptoir (59). The latter is the only one among these dominant publishers that operated in one place only – in Weimar.

Again, travel collections played their part in these remarkable rankings. In the eighteenth century, Franz Anton Schrämbl edited two travel collections: *Magazin von merkwürdigen neuen Reisebeschreibungen* (Magazine of Memorable New Travelogues) as well as *Sammlung der besten Reisebeschreibungen* (Collection of the Best Travelogues). The latter was co-edited by Joseph Georg Traßler in Troppau (Opava) and Brünn (Brno)⁶¹ and both travel collections include travelogues regarding the “Orient.” In the nineteenth century, some of the dominant publishers also edited travel collections: J. G. Cotta'sche Buchhandlung published *Reisen und Länderbeschreibungen der älteren und neuesten Zeit* (Travels and Country Descriptions of the Older and Most Recent Times), and Landes-Industrie-Comptoir zu Weimar brought out *Bibliothek der neuesten und wichtigsten Reisebeschreibungen zur Erweiterung der Erdkunde* (Library of the Latest and Greatest Travelogues for the Expansion of Geography) as well as *Neue Bibliothek der wichtigsten Reisebeschreibungen zur Erweiterung der Erd- und Völkerkunde* (New Library of the Latest and Greatest Travelogues for the Expansion of Geography and Ethnology). All these travel collections include travelogues describing the “Orient.”

By focusing exclusively on travelogues on the “Orient”, we find that most travelogues from the eighteenth century appeared with the heirs of the brothers Philipp Martin and Johann Veith (both fl. before 1725) in Augsburg and Graz (14), August Mylius (fl. 1763–c. 1846) in Berlin (8), as well as the aforementioned Franz Anton Schrämbl (7), Adam Gottlieb Schneider-Weigelsche Kunst- und Buchhandlung (7), and Joseph Georg Traßler (6).⁶² Again, travel series made

⁶¹ Both were also part of the same “*Lesezirkel*.” See V. Petrbok, Trassler (Traßler, Traszler), Joseph Georg (1759–1816), Buchdrucker, Buchhändler und Herausgeber, in *Österreichisches Biographisches Lexikon (ÖBL)* 1815–1950, vol. 14 (Lfg. 66, 2015), pp. 427–428, accessed 09 May 2022, <https://www.biographien.ac.at/oeb1/oeb1_T/Trassler_Joseph-Georg_1759_1816.xml>.

⁶² For the eighteenth century, no other printer or publisher present in the corpus of the “Travelogues Project” published more than five travelogues.

up a large share of their output: the Veith publishing house edited the *Neuer Welt=Bott* (New World Messenger) between 1725 and 1736, a collection of letters, writings, and travelogues written by Jesuit missionaries; and August Mylius published the travel collection *Sammlung der besten und neuesten Reisebeschreibungen in einem ausführlichen Auszuge* (Collection of the Best and Latest Travelogues in Detailed Extracts).

Throughout the nineteenth century, most travelogues on the “Orient” appeared with Johann Andreas Kienreich (1759–1845) in Graz (23), an outstanding rank chiefly due to the travel collection he brought out: *Taschen-Bibliothek der wichtigsten und interessantesten See- und Landreisen, von der Erfindung der Buchdruckerkunst bis auf unsere Zeiten* (Pocket Library of the Most Important and Interesting Sea and Land Trips from the Invention of the Art of Printing to our Times). Kienreich was followed by Konrad Adolf Hartleben (1778–1863), who published mostly in Vienna, but also in Leipzig and Pest, as well as the aforementioned J. G. Cotta’sche Buchhandlung (12) and F. A. Brockhaus (12).

In contrast to the previous centuries, two dominant trends seem new in the nineteenth century: the outstanding positions of Stuttgart and Tübingen, which are clearly linked to the rise of the Cotta publishing house, as well as the strong production in places of today’s Austria, which may or may not result out of the focus of the present analysis on travelogues in the holdings of the ONB.

Conclusions

This chapter underlines the importance of time and place in the analysis of travelogues. Previously lacking statistical evaluations of the production of printed German-language travel reports confirm well-known research hypotheses, provide new information, and raise further questions. In terms of temporality, travelogues turned out to be children of their time. Their production acted in accordance with and responded to general social, economic, and political tendencies, conflicts, and wars. With respect to the “Orient,” the production rose especially at times when the “Orient,” and most of all the Ottoman Empire, was perceived as a threat to the “West,” which led to greater interest in information about the region. Exactly how these factors affected the content of the accounts needs to be determined in the future, just as a differentiation between and a comparative analysis of travelogues on the Ottoman Empire and Persia might offer further findings, since both empires underwent very different developments and were at times perceived very differently in the “West” during this period.

In terms of the places of production and especially printing locations, the present analysis sheds new light on the importance of certain places – most of

all Frankfurt am Main and Leipzig – as well as on resident publishing houses and printer families and the outcomes of their publishing agendas. At times, even the geographical foci of travelogues and their circulation were the result of deliberate decisions based on publishing strategies. This is particularly evident with regard to Sigmund Feyerabend's *Reyßbuch deß heyligen Lands*, which was probably the reason why reports on the "Orient" were not included in the travel collections of the de Bry and Hulsius families and therefore circulated less during the sixteenth and seventeenth centuries.

It is clear, however, that in all four centuries travel collections had a significant impact on the circulation of travelogues. These collections certainly contributed to the popularity of the genre, but further research is still needed to understand these processes and trends. Most travel collections from the eighteenth and nineteenth centuries have not even been recorded bibliographically, and research into their reception, reach, and effect on other discourses and corpora is still lacking. Furthermore, the relationship to travelogues in languages other than German and from other regions in and beyond the "West" needs to be clarified, including, but not exclusively, with regard to translations and adaptations.