



International Symposium  
**THE KHIDR DIALOGUES**

Leaps of Faith, Religious Encounters  
& Shared Sacred Landscapes

**Programme**

6 May 2021

St George's Day/Hidirellez

Online, 10:30-18:30 BST

Register at

[SharedSacred.com/Symposium](https://SharedSacred.com/Symposium)

**10:30-10:50 – Safet HadžiMuhamedović (University of Cambridge)**  
**Welcome & Inauguration of the Shared Sacred Landscapes Exhibition**

### **Panel 1 | Sharing & Separation**

**11:00 – 11:20 – Yogesh Snehi (Ambedkar University)**  
**Embedded Sacred Contours of Punjabi Sufi Shrines**  
Q&A

**11:30-11:50 – Glenn Bowman (University of Kent)**  
**The al-Khidr, Prophet Elias and St. George Conjunction: The Knitting of Communities and the Agents of Their Unravelling**  
Q&A

**12:00-12:20 – Tom Selwyn (SOAS University of London)**  
**Two Women of Bethlehem: Biblical Lessons from Rachel and Ruth about Separate and Shared Sacred Spaces**  
Q&A

**12:30-12:55 – Break (& a visit to the exhibition)**

### **Panel 2 | Modes of Sharing in Discourse & Practice**

**13:00-13:20 – Ioan Cozma (Pontifical Oriental Institute in Rome), Maria Chiara Giorda (Roma Tre University) and Silvia Omenetto (University of Rome 'Sapienza')**  
**Sharing Religious Places: Theory, Categories, Historical (and Present-day) Case Studies**  
Q&A

**13:30-13:50 – Bojan Baskar (University of Ljubljana)**  
**Sharing the Poet, Sharing the Saint?**  
Q&A

**14:00-14:20 – Dionigi Albera (IDEMEC, CNRS, Aix-Marseille University)**  
**Modes of Sharing and Forms of Spatiality at St George Monastery in Büyükada (Istanbul)**  
Q&A

**14:30-14:55 – Break**

### **Panel 3 | Contours & Ripples of Sharing**

15:00 – Emrah Gökdemir (painter, filmmaker, graphic designer & performance artist)

*What Khidr Says to Moses: Turn Around Me* (short film, 8'33", 2015)

15:20-15:40 – Yael Navaro (University of Cambridge)

*Khidr Among Others: Socialism, Secularism and the Supernatural in Arab Alawi Spheres in Turkey*

Q&A

15:50-16:10 – Ethel Sara Wolper (University of New Hampshire)

*Shared Saints and Divided Landscapes: Shared Saints and the Memory of Mosul*

Q&A

16:20-16:35 – Break

### **Panel 4 | Encounters & Metamorphoses**

16:40-17:00 – Yuri Stoyanov (SOAS University of London)

*The Shared Religious Landscape of the North East Balkan Bektāshī Tekke of Ak Yazılı Baba and its Modern Syncretistic Transmutations*

Q&A

17:10-17:30 – Manoël Pénicaud (IDEMEC, CNRS, Aix-Marseille University)

*Turbalı Sultan Baba in Thessaly (Greece): A Former Christian Monastery Converted to a Bektashi Tekke*

Q&A

17:40-18:00 – Jens Kreinath (Wichita State University)

*Is al-Khidr comparable to the Green Man? Tracing Moments of Intercultural Encounters across the Mediterranean*

Q&A

18:10-18:20 – Safet HadžiMuhamedović (University of Cambridge)

*Closing remarks*

## Summaries of contributions

**Yogesh Snehi**

### **Embedded Sacred Contours of Punjabi Sufi Shrines**

Contrary to the received tropes of Sikh or secular historiography, Punjabi Sufi shrines offer a critical template to understand the in-the-making process of religious formation. Post-partition in 1947, East (Indian) Punjab became pre-dominantly non-Muslim, leading to abandonment of a large spectrum of Sufi shrines by Muslim caretakers. Interestingly, these shrines became alive within a decade after Partition, as rituals and practices were reinstated and expanded. *Urs*, *qawwali* (musical gathering), *langar* (community kitchen), *kushti-dangal* (wrestling), etc. were crucial in this enterprise. Importantly, there was a continued recognition of these being Sufi shrines. However, during the period of the 1980's and 1990's, violent militant movement targeted several of these shrines. Several Muslim and non-Muslim caretakers were killed and some shrines were also bombed. Once the militancy weakened, newer sets of shrines emerged in both the rural and urban landscapes. Known variedly as *marhi*, *dargah*, *khanqah*, *nigaha* or *jatheras*, these shrines open up fascinating possibilities to decode the continued existence of Sufi shrines in a non-Muslim landscape. Through a reading of saint shrines in Ghuram, Langiana, Abohar and Makhu, this paper will explore the landscape in which saint shrines exist and how these navigate the pressures of dominant narratives.

**Glenn Bowman**

### **The al-Khidr, Prophet Elias and St. George Conjunction: The Knitting of Communities and the Agents of Their Unravelling**

Drawing from my ethnographic research in West Bank Palestine and Central Macedonia (FYROM), I here investigate inter-communal mixing around four shrines (two from each nation) so as to discern both what draws Christians and Muslims into close, often intimate, proximity and what can work to divide the communities into, in at least one instance, antagonistic polarities. In none of the sites I look at is the state of mixture or separation fixed; in all cases relations have been and continue to be shaped by social and historical forces acting not only from within the immediate communities but as well as from more or less distant 'outside' agencies.

**Tom Selwyn**

### **Two Women of Bethlehem: Biblical Lessons from Rachel and Ruth about Separate and Shared Sacred Spaces**

I have argued elsewhere (Selwyn 2009, 2011, 2020) that the building (in the first years of the 21<sup>st</sup> century) of multiple concrete walls around Rachel's Tomb in Bethlehem is one of the more extreme examples in today's world of spatial separation. I suggested that the story of Rachel's journey to Canaan with her family from her father's house in the region of Paddan Aram, near the Mesopotamian city of Abraham's birth, reveals Rachel as an embodiment of global cosmopolitanism and cultural pluralism and that her story in Genesis does not in any way legitimate her contemporary imprisonment. The present paper builds on, and departs from, Rachel's

story, concentrating as it does on the Book of Ruth. An underlying theme of the stories of both Rachel and Ruth is that these “Two Women of Bethlehem” invite us to consider what we may learn from them about separation, on the one hand, sharing, on the other - in both their own lifetimes and also in ours.

The story of Ruth is set in the city of Bethlehem and takes place “in the days when the Judges ruled” (Ruth: 1:1). The book concerns relationships between Ruth herself, her mother-in-law Naomi, and the man Ruth eventually marries, Boaz. It also concerns the relationship between the two neighbouring kingdoms of Judah, in which Bethlehem was located with Boaz as a senior and respected figure, and Moab where Ruth was born and raised. Readers of the bible and biblical commentaries might reasonably assume that, although Judahites and Moabites were cousins (both being descended from Abraham’s father), the two kingdoms were more or less perpetual enemies. Indeed, the book of Deuteronomy 23:3 tells us “An Ammonite or Moabite shall not enter into the congregation of the Lord .. for ever”. The book of Ruth itself, however, offers us a reading that subverts this sense of Deuteronomic hostility and exclusion. The present paper responds to the question about how this reading is achieved by looking at each of five of the story’s main themes: the role of the stranger, issues of fertility and sexuality, kinship between separate gods, the centrality of hospitality, and the perennial struggle between the worlds of myth and politico-religious rhetoric, on one hand, everyday life on the other.

#### *References*

- Selwyn, T. (2009) ‘Ghettoising a Matriarch and a City: An everyday story from the Palestinian/Israeli borderlands’. *Journal of Borderland Studies* 24(3): 39-55.
- Selwyn, T. (2011) ‘Tears on the Border: The case of Rachel’s Tomb, Bethlehem, Palestine’. In M. Kousis, T. Selwyn and D. Clark (eds) *Contested Mediterranean Spaces*. Oxford: Berghahn, 276-296.
- Selwyn, T. (2020) ‘Listening to Rachel: Re-framing the Matriarch Outside Her Imprisoned Tomb’. In M. Raheb (ed.) *Bethlehem: A Socio-Cultural History*. Bethlehem: Diyar, 143-164.

## **Ioan Cozma, Maria Chiara Giorda and Silvia Omenetto**

### **Sharing Religious Places: Theory, Categories, Historical (and Present-day) Case Studies**

In the frame of the “Spatial Turn” that has characterized Religious Studies in the last 15 years (Knott, 2005; Obadia, 2015), researchers of different scientific fields have reflected on the sharing of religious places from a variegated perspective, using different concepts, terminologies, and approaches (Albera & Couroucli, 2012; Brand et al., 2012; Crompton, 2013; Bowman, 2013b; Barkan & Barkey, 2014; Diez de Velasco, 2014; Crompton & Hewson, 2016; Hayden et al., 2016; Bobrowicz, 2018). Such places are usually referred to as places of religious coexistence and sharing; they are rooms, buildings, and even large urban areas or zones (e.g., streets, neighborhoods, or city suburbs), as well as natural places (e.g., parks, hills, and caves).

The paper aims to offer a concise framework on the issue related the sharing religious places and discuss the possibility of a common terminology through the case studies identified so far.

In an attempt to organize this complexity – and the wide variety of terminology that derives from it – scholars distinguish between two main places. On the one hand, the “sites which are claimed, practiced and inhabited by two or more religious

denominations, or which have been converted from one religion to another” (Longhi & Giorda, 2019, p. 110) through bottom-up dynamics such as churches, mosques, shrines, monasteries, and tombs. On the other, those settings which following the opposite meanings of the multireligious paradigm (Dinham, 2012) recreate multi-faith spaces top-down in so-called non-places such as shopping centres, airports, hospitals, or middle-middle architectural projects.

The simultaneous presence of different religions in the same place has been analyzed from an anthropological and sociological perspective in the last years. These studies have focused on how religions have settled in urban space: as guests, through renting a place (secular or religious), by a commodate contract, by purchasing a place (secular or religious), through allocation, or even through illegal occupation (Longhi & Giorda, 2019; Cozma & Giorda, 2020).

From the historical point of view, there are ways of diachronic and synchronic coexistence. Diachronic sharing is the case of the places which were converted over time, accompanied by the changing their religious identity, while synchronic sharing is the case of those places that are used (or temporary/occasionally attended) simultaneously by two or more religions.

Some ethnographic studies have concentrated on religious practices, rites, objects, vestments, customs, and gender.

Studies on architecture and management have promoted spatial modes management and design of those places. They have identified different dynamics of sharing: by ‘partitioning’ of the rooms or buildings, by ‘overlapping’, that is, the alternative use of the same environment at different times of the day, or by ‘syncretic combination’ characterized by spaces in which different religious identities are stratified.

## **Bojan Baskar**

### **Sharing the Poet, Sharing the Saint?**

Having remained in the shadow of the neighboring Bosnian tragedy, Montenegro has not attracted much scholarly attention and anthropologists are seldom aware of its ethno-religious heterogeneity. This also applies to the study of intercommunal relations regarding the uses of religious sanctuaries, cults and religious objects, both sharing and conflictual or competitive.

Sometimes, these relations are intertwined with largely secular, or pseudoreligious, relations regarding certain categories of cultural goods or persons, typically relations of exclusive appropriation or sharing within a wider horizon. This paper will be dealing with such entanglements in Prćanj, a small town in the Bay of Kotor. The town is one of South Dalmatian towns sharing a rich history of an early Illyrianism (from 16th century onwards) that eventually developed into Yugoslavism aspiring to transcend the Orthodox-Catholic divide. Prćanj was also a favorite summer residence of the Montenegrin *vladika* (both secular and church ruler) Petar Petrović Njegoš. Njegoš was also a great poet, enjoying the recognition as, in this order, Serbian, Yugoslav and (currently) Montenegrin national poet. Due to its many links with Njegoš, Prćanj is entitled to certain claims regarding its role in the cult of the Poet as “cultural saint”. At the same time, Njegoš is captured in the conflict between the Montenegrin state and the Serbian Orthodox Church (its Montenegrin patriarchy), which is in the process of making the poet the religious saint of the

Serbian Church. The consequences of this deep conflict that is made especially virulent because of the contested Poet's tomb are clearly visualized in Prćanj as a spatial juxtaposition of the imposing local Catholic cathedral and a small recently-built rotunda of the Orthodox Church, represented as a (replica of) the Njegoš's Chapel and located on the opposite side of the local cemetery. Can the clearly disruptive act of planting the rotunda as an aggressive reminder of "Communist barbarism" be at least to some extent neutralized by being dropped in the very site of memory conveying the values of Yugoslavism, religious symbiosis, and past prosperity?

**Dionigi Albera**

### **Modes of Sharing and Forms of Spatiality at St George Monastery in Büyükada (Istanbul)**

The Princes' Islands – an archipelago off the coast of Istanbul in the Sea of Marmara, consisting of four larger islands and a handful of tiny islets – has an old historical connexion with the city. A large number of religious buildings (churches, synagogues, mosques, monasteries) constitute a tangible sign of the well-established coexistence of various faiths in this small space. Among these religious places, the Orthodox monastery of St. George, on the summit of the largest island, Büyükada, has recently acquired a particular prominence.

This monastery has a quite old origin, and was rebuilt towards the half of the 18<sup>th</sup> century. According to widespread legends, it had curative properties linked to some miraculous events connected to its foundation. Various travellers who visited the monastery during the 19<sup>th</sup> century indicate its specialization in the treatment of mental illness. The presence of a miraculous icon and of an *ayazma* also contributed to its fame.

The former celebrity of the monastery, however, is minor if compared with the contemporary outburst of devotions converging on it. In the last thirty years, St. George monastery has become increasingly popular in Istanbul, due to its reputation for votive efficacy concerning health and any kind of personal problems. Many people of different faiths visit the island and climb to the monastery, in expectation of having their wishes granted. These visits may be individual, at different moment during the year. Moreover, there are two important collective pilgrimages: on April 23, which is St George's Day; and on September 24, St. Tecla's Day.

The April pilgrimage is the most important and attracts huge crowds that take boats to go there from Istanbul's ports, spending all day in Büyükada. The number of pilgrims depends on specific factors (like weather conditions, for example). In some years (for instance in 2014) it may arrive up to 80,000. The great majority of the visitors are Muslims. If the Greek presence is quite limited, besides the priests and the helpers in the monastery area, other Christian denominations attend the pilgrimage, as well as a limited number of Jews.

This paper will present a description of the effervescence of ritual practices during this day and will analyse both the main modes of sharing and the spatial organization of the pilgrimage.

**Emrah Gökdemir**

***What Khidr Says to Moses: Turn Around Me (short film, 8'33'', 2015)***

The white stone in the place of Hızır Ziyareti (the holy visitation site of Khidr) on the seashore of Samandağ is known as the meeting place of the Prophet Moses and the spiritual being Khidr. For decades, perhaps for hundreds of years, this stone has been turned around by praying. Turning is at the center of worship. The smell of bahr (incense), which fills one as soon as one enters the site, permeates every part of the domed space. There are fossilized prayers, fingerprints and kiss marks on the marble surrounding the stone. Pain and dreams are mixed with each other in the place, as if they were squeezed together.

**Yael Navaro**

***Khidr Among Others: Socialism, Secularism and the Supernatural in Arab Alawi Spheres in Turkey***

A distinct aesthetic highlights Arab Alawi homes, shops, marketplaces, and festival sites in south Turkey, where an analogy is visually, materially and symbolically made between religious and political figures. Placed side by side, the pictures (some paintings, others photographs) stand for the Prophet Ali, for Turkey's secularist and modernist founder Atatürk, as well as for left-wing Turkish revolutionaries like Deniz Gezmiş, Yılmaz Güney, and Mahir Çayan, alongside Che Guevara. In this paper, I ask how this religio-political iconography relates to the *Khidr*-centred cosmology of the region. While never depicted in pictographic form, is there something in the mythological and transcendent figure of *Khidr* that is referenced in the socialist and secularist line up of exemplars for the Arab Alawis? Or, what does *Khidr* have to do with Atatürk and Che Guevara?

**Ethel Sara Wolper**

***Shared Saints and Divided Landscapes: Shared Saints and the Memory of Mosul***

Up until the protracted attacks on Mosul and neighboring regions this area was long described as one of the most diverse in the world. Mosul was a place where Muslims of different sects, Christians, and other religious minorities had long co-existed. Medieval and early modern shrines formed one of the greatest tangible proofs of that co-existence; the audiences for some of these shrines were as mixed as the population of Mosul. This paper considers the role of shared saints and prophets in forming places of connections between different groups as a way to investigate why and how these shrines continued to function as unique sites of interaction between minority and majority populations despite dramatic changes in population and political rule.

**Yuri Stoyanov**

***The Shared Religious Landscape of the North East Balkan Bektāshī Tekke of Ak Yazılı Baba and its Modern Syncretistic Transmutations***

One of the earliest and most important Bektāshī religious building complexes in the Balkans, Ak Yazılı Baba tekke possesses a distinct shared sacred landscape and in the late Ottoman era became a fully-fledged dual veneration site. Literary and historical



testimonies, archaeological and material culture data, oral histories present a rich array of sacred stories, rites of passage and cultic observances which blend Islamic mystical and popular Christian religiosity centred on the tekke's shared environment. A current absence of religious authority at the site and lack of religio-political exploitation of its significance has generated novel syncretistic transmutations in its complex, focused on the universalism of spirituality and perennialism.

**Manoël Pénicaud**

### **Turbalı Sultan Baba in Thessaly (Greece): A Former Christian Monastery Converted to a Bektashi Tekke**

Every 1st of May, in the region of Farsala (Thessaly), pilgrims meet at the shrine of Turbalı Sultan Baba, a Muslim Bektashi saint. Albanian Muslims who immigrated in Greece in the 1990's or 2000's come to pray to him and other Bektashi Dervishes buried in the sanctuary. According to tradition, before to become a Bektashi *tekke* ("convent"), the building would have been a former Greek Orthodox monastery dedicated to St. George.

Already mentioned in the works by Frederick Hasluck, it seems to be a case study of an "ambiguous space" with contemporary continuities in the Greek context. What is significant nowadays is that Greek Orthodox pilgrims simultaneously join the Bektashis to visit the holy place. Taking place in May, this feast day is also linked to the celebration of the springtime and to "Hederlezı", a popular holiday for Muslims in the Balkans related to Elijah and Hıdr (al-Khidr).

This paper is the result of a fieldwork carried out in 2016. I will present observations, reflexions, photographs and a short movie (7 min and subtitled in English) I made.

**Jens Kreinath**

### **Is al-Khiḍr comparable to the Green Man? Tracing Moments of Intercultural Encounters across the Mediterranean**

In recent scholarship on the Mediterranean roots of neo-paganism and the study of religion, culture, and environmentalism in Central Europe and the British Isles, one often comes across the assumption that there are some deep-rooted connections or conjunctions between the mythic-poetical figure of al-Khiḍr and that of the Green Man. This specifically plays out in research on spring festivals, as they are in the Caucasus known as Nowruz or in the Eastern Mediterranean as Hidrellez or across Central and Northern Europe as First of May festivals. In countering often unfounded assumptions about forgotten historical roots for the identity of al-Khiḍr and the Green Man, this paper argues that the conjunction of these figures was a literary invention that occurred during the 18<sup>th</sup> and 19<sup>th</sup> century. By tracing the earliest European accounts of the figure of al-Khiḍr back to moments of intercultural encounters that happened during the 15<sup>th</sup> and 16<sup>th</sup> century, this paper aims to demonstrate that throughout the traceable 'archeology of knowledge' (Foucault 1969), the defining features of the figure of al-Khiḍr and the festivals associated with him remained surprisingly stable until literary fictionalizations of this figure led to a rather diffuse reception history through the identification of European spring festivals with the Hidrellez. As far as the figure of the Green Man is concerned, it will be shown that any conjunction with the figure of al-Khiḍr is clearly an invention of tradition.

## Notes on contributors

**Dionigi Albera** is an anthropologist and senior research fellow at the French National Center for Scientific Research (CNRS). He is based at the IDEMEC (Institute of European Mediterranean and Comparative Ethnology, Aix-Marseille University), which he has directed from 2006 to 2016. His research has focused on Europe and the Mediterranean, and his interests include migration, kinship and family, pilgrimage and interfaith mixing. Among his latest books are: *Sharing Sacred Spaces in the Mediterranean: Christians, Muslims and Jews at Shrines and Sanctuaries* (2012), edited with M. Couroucli; *Dieu, une enquête. Judaïsme, christianisme, islam: ce qui les distingue, ce qui les rapproche* (2013), edited with K. Berthelot; *International Perspectives on Pilgrimage Studies: Itineraries, Gaps and Obstacles* (2015), edited with J. Eade; *Pellegrini del nuovo millennio* (2015), edited with M. Blanchard; *Reframing the History of Family and Kinship: From the Alps towards Europe* (2016), edited with L. Lorenzetti and J. Mathieu; *Dictionnaire de la Méditerranée* (2016), edited with M. Crivello and M. Tozy, and *New Pathways in Pilgrimage Studies* (2017), edited with J. Eade. He is one of the curators of the touring exhibition *Shared Sacred Sites* held at the *Museum of Mediterranean and European Civilizations* in Marseille (Mucem, 2015), the *Bardo Museum*, Tunis (2016), the *Macedonian Museum of Contemporary Art* and the *National Museum of Photography*, Thessaloniki (2017), the *National Museum of the History of Immigration* in Paris (2017-2018) and the *Museum of Confluences-Dar el-Bacha*, Marrakesh (2018), *New York Public Library, Morgan Library and Museum* and *James Gallery*, New York (2018), *Depo*, Istanbul (2019) *CerModern*, Ankara (2021).

**Bojan Baskar** is Professor of Social Anthropology and the Mediterranean Studies at the University of Ljubljana (Department of Ethnology and Cultural Anthropology). His recent research has been focused on the Eastern and Northern Adriatic cultures, in particular Montenegrin. His current research interests also include history and theory of anthropology, ethnoecology, anthropology of food, comparative mythology, racism, travel writing. Some most recent publications:

Baskar, B. (2021) 'Austronostalgia and Bosnian Muslims in the Work of Croatian Anthropologist Vera Stein Erlich'. In: Šistek, F. (ed.). *Imagining Bosnian Muslims in Central Europe: Representations, Transfers and Exchanges*. New York; Oxford: Berghahn Books, pp. 155-169.

Baskar, B. (2020) 'A Mixture Without Mixing: Fears of Linguistic and Cultural Hybridity in the Slovenian-Italian Borderland'. *Acta Histriae*, 28(4), pp. 605-622.

Baskar, B. (2019) 'The Third Canonization of Njegoš, the National Poet of Montenegro. In: Dović, M. and J. K. Helgason (eds). *Great Immortality: Studies on European Cultural Sainthood*. Leiden; Boston: Brill, pp. 269-293.

**Glenn Bowman**, Emeritus Professor of Socio-Cultural Anthropology at the University of Kent at Canterbury, has carried out field research in Jerusalem and West Bank Palestine since 1983 and in Former Yugoslavia since 1991. Early research focussed on practices of 'Jerusalem Pilgrimage' and on the multiple shapes such reverencing took, but subsequent work engaged with internal and exilic forms of Palestinian nationalism and with the forging under occupation of a national movement out of religiously diverse communities. In the early '90s, he began to examine a counter movement - the fragmentation of the federated state of Yugoslavia into antagonistic constituent parts - but was drawn, in looking for analogous practices around religious sites to those he'd studied in Palestine, to investigate the congeries of Sufi, Sunni and Orthodox Christian worshippers gathering around historically indeterminate shrines in Macedonia.

**Ioan Cozma** earned a doctorate in Eastern Canon Law in Rome with a dissertation about the conflicts over places of worship ownership between Orthodox and Greek-Catholics in post-communist Romania. His expertise is comparative religious law, Byzantine canon law, interreligious dialogue, and religious places. He taught Orthodox canon law at the universities of Alba Iulia and Cluj-Napoca in Romania and comparative canon law at the Institute of Ecumenical Studies in Venice. Since 2014 he has been teaching Byzantine canon law at the Pontifical Oriental Institute in Rome and serves as Canon Law expert of the Orthodox Church in America.

**Maria Chiara Giorda** is an Associate Professor of History of Religions at Roma Tre University in Rome. She is also a member of the Faculty of the "Master in the European Islam Studies" at the University of Eastern Piedmont, Professor of "Comparative profiles between systems: Judaism, Christianity, and Islam" at the University of Padova and she teaches "The planning of buildings for worship" at the Sapienza University of Rome. She earned a PH.D. in Religious Studies at École Pratique des Hautes Études in Paris (2007) with a dissertation about monasticism and ecclesiastical institutions in Late Antique Egypt. Her research interests are Geography of Religions, Shared Religious Places, History of Monasticism, Religions and Urban Spaces.

**Emrah Gökdemir** is a multidisciplinary artist from Turkey. He is one of the founders of Antakya Performative Collective, which was established in 2018. He has exhibited his works across Turkey and Europe. Currently, he is doing an artist residency in collaboration with Halle 14 Gallery in Leipzig, Germany.

**Safet HadžiMuhamedović** is a Research Associate in Inter-Faith Relations at Cambridge Inter-Faith Programme, Faculty of Divinity, University of Cambridge and a Postdoctoral Research Associate at Fitzwilliam College, Cambridge. He has been teaching anthropology at the universities of Bristol, Cambridge, Goethe Frankfurt, and London (Goldsmiths and SOAS) since 2012. Safet is the author of *Waiting for Elijah: Time and Encounter in a Bosnian Landscape* (2018) and co-editor (with Marija Grujić) of *Post-Home: Dwelling on Loss, Belonging and Movement* (2019), as well as a co-convenor of the Xenia seminar series and the principal investigator on the Shared Sacred Landscapes project.

**Jens Kreinath** (PhD, 2006) is an Associate Professor of Social and Cultural Anthropology at Wichita State University. His fields of expertise include the semiotics of ritual, aesthetics of religion, and history of anthropological concept formation, with an interest in studying entangled infrastructures of material culture and historical discourse analysis. At Wichita State University, he teaches linguistic anthropology, religion, anthropological theory, and is the director of its Visual Anthropology Lab. His research focuses on religious minorities and inter-religious relations in Turkey. Since 2010, he has conducted ethnographic research on Christian-Muslim relations in Hatay—historical *Antioch*, the southernmost province of Turkey. Based in his ethnographic and historiographic findings on shared traditions of saint veneration in this region, he coined the concept of interterritoriality to analyze emerging dynamics of interreligious relations as mediated through the aesthetics of sensory perceptions and in the performance of saint veneration rituals at shared sacred sites. His ethnographic findings on Hatay are published in journals like the *Anthropology of the Contemporary Middle East and Central Eurasia* (2014), *Journal of Ritual Studies* (2019), and *Anthropological Theory* (2020). His research also appeared in *The Seductions of Pilgrimage* (edited by Michael A. Di Giovine and David Picard, 2015), *Aesthetics of Religion* (edited by Alexandra Grieser and Jay Johnston; 2017), *Sensations and Figurations of the Invisible* (edited by Birgit Meyer and Terje Stordalen; 2019), and *Levantine Entanglements* (edited by Terje Stordalen and Øystein S. LaBianca, 2021).

**Yael Navaro** – Born in Istanbul, Yael Navaro was educated at Brandeis University (BA 1991) and Princeton University (MA 1993, PhD 1998). She has been teaching at the University of Cambridge since 1999 where she is Reader in Social Anthropology. Her publications include *Faces of the State: Secularism and Public Life in Turkey* (Princeton University Press, 2002) and *The Make-Believe Space: Affective Geography in a Postwar Polity* (Duke University Press, 2012). She was the Principal Investigator of a European Research Council grant under the title “Living with Remnants: Politics, Materiality and Subjectivity in the Aftermath of Past Atrocities in Turkey” (2012-16). The research for this paper was conducted under this project. A co-edited volume entitled *Reverberations: Violence Across Time and Space* (University of Pennsylvania Press, 2021) is coming out this year, and a single-authored book centered around “Khidr cosmography” is under preparation.

**Silvia Omenetto** is an Italian Geographer of Religions and Research Fellow in the Department of History Anthropology Religions Visual and Performing Arts at the University of Rome “Sapienza”. She deals with examining the territorialization processes activated by religious organizations – now and in the history – and the location in addition to the architecture of religious places (places of worship and cemeteries) in the urban space intertwining multiscalar spatial analysis with qualitative field research.

**Manoël Pénicaud** is a French Anthropologist and a Research Fellow at the French *National Center for Scientific Research* (CNRS). He is based in Aix-en-Provence at the IDEMEC (*Institute of European Mediterranean and Comparative Ethnology*, Aix-Marseille University). He is a specialist in pilgrimages, cult of saints, shared holy places, interreligious dialogue and figures, Abrahamic hospitality, visual anthropology and museology. Among recent publications: *Louis Massignon. Le "catholique musulman"* (Bayard, 2020); "Votive Exopraxis. Muslim Pilgrims at a Christian Orthodox Monastery (Büyükkada, Istanbul)" (with B. Fliche, *Common Knowledge*, 2020); and *Shared Sacred Sites* (coedited with K. Barkey et D. Albera, NYPL, 2018). He is also one of the curators of the touring exhibition *Shared Sacred Sites* held at the *Museum of Mediterranean and European Civilizations* in Marseille (Mucem, 2015), Tunis (2016), Thessaloniki (2017), Paris (2017), Marrakesh (2018), New York (2018) and Istanbul (2019).

**Tom Selwyn** is a Professorial Research Associate at the Department of Anthropology and Sociology at SOAS, University of London, having been awarded an Emeritus Professorial Research Fellowship by the Leverhulme Foundation in 2014. He is widely published in the field of the anthropology of travel, tourism and pilgrimage (ATTP) with regional interests in the Mediterranean region in general and the eastern Mediterranean in particular. He has also published work on Brexit and other examples of exclusionary nationalism. In 2018, he co-edited a volume on the meanings and practices of home, home making, and home coming. He directed/co-directed four major research and development projects involving networks of European universities focussing on Palestine and Bosnia-Herzegovina for the European Commission between 1995 and 2010; founded the MA in ATTP at SOAS in 2010; was honorary librarian of the Royal Anthropological book collection in the British Museum for a decade, and a recipient of the RAI's Lucy Mair medal. He is presently a member of the team mounting the Xenia series of anthropological debates and the SOAS summer school in ATTP. He co-edits the series "Articulating Journeys: Festivals, Memorials, and Homecomings" for Berghahn publishers.

**Yogesh Snehi** teaches history at the School of Liberal Studies, Ambedkar University Delhi. His major teaching and research interests focus on Punjab and debates on popular religion and its practice. He has been a Fellow at the Indian Institute of Advanced Study, Shimla (2013–15). His recently published monograph *Spatializing Popular Sufi Shrines in Punjab: Dreams, Memories, Territoriality* (2019, London & New Delhi: Routledge) situates saint veneration practices in the partitioned (Indian) Punjab. Snehi has also jointly edited a volume *Modernity and Changing Social Fabric of Punjab and Haryana* (2018, New Delhi: Primus).

**Yuri Stoyanov** (PhD, The Warburg Institute, University of London) is based at SOAS, University of London. A Senior Fellow at the Albright Institute, Jerusalem, his current assignments include visiting professorships at several universities in Europe and Asia; his past assignments include Oxford, British Academy and Wingate fellowships, and Directorship of the British Academy Kenyon Institute in Jerusalem. He is on the editorial board of several international academic journals and institutions. His English-language publications include *The Hidden Tradition in Europe* (Penguin Books, 1994), *The Other God* (Yale University Press, 2000), *Defenders and Enemies of the True Cross* (Austrian Academy of Sciences Press, 2011) and edited volumes. Since 2000 he has worked on a series of research projects and organized several international initiatives and workshops (supported by British and Italian academic institutions and involving wide-ranging field work) focused on the status of religious sites and cultural/archaeological reserve areas as well as religious minorities in the Balkans, the Eastern Mediterranean, the Middle East, and Central Asia.

**Ethel Sara Wolper** is an art historian of the medieval and early modern Islamic world. She is the author of *Cities and Saints: Sufism and the Transformation of Urban Space in Medieval Anatolia* (Penn State University Press, 2003), and a coeditor with Daphna Ephrat and Paulo Pinto of *Saintly Spheres and Islamic Landscapes: Emplacements of Spiritual Power across Time and Place* (Brill, 2021). Wolper's current research focuses on shared sanctuaries and the politics of heritage conservation in destroyed cities of the Islamic world. She also is the founder of the Remembering Mosul project ([www.rememberingmosul.org](http://www.rememberingmosul.org)). Wolper is Associate Professor of History at the University of New Hampshire.