



Araştırma Makalesi / Research Article

**THE VISIT OF THE AUSTRO-HUNGARIAN EMPEROR FRANZ JOSEPH TO
İSTANBUL IN 1869**

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Abstract

Throughout centuries, two great dynasties (Habsburgs and Ottomans) engaged in wars, yet by the mid-19th century, they sought to sustain their existence through diplomacy in the face of powerful European states. Another similarity between the two states is that, in 1867, for the first time, an Ottoman Sultan traveled to Europe, and in 1869, a Habsburg ruler made his first visit to Istanbul and Suez. This article examines Emperor Franz Joseph's visit to Istanbul in 1869. It discusses the reasons behind the Emperor's decision to undertake such journeys following Austria's recent heavy defeats and explores the expectations from these visits. The Emperor's impressions of the places he toured in Istanbul are conveyed using information derived from primary sources. Furthermore, detailed accounts of the press coverage from both Vienna and Istanbul regarding these visits are presented. Preparations and expenses for hosting a foreign emperor for the first time in Istanbul are also documented using archival records.

Keywords: Franz Joseph, Sultan Abdülaziz, Habsburgs, Istanbul, Ottomans.

**AVUSTURYA-MACARİSTAN İMPARATORU FRANZ JOSEPH'İN 1869'DAKİ
İSTANBUL ZİYARETİ**

Öz

Asırlar boyunca savaş yapmış iki büyük hanedanın (Habsburglar ve Osmanlılar) 19.yy'ın ortasında Avrupa'daki güçlü devletler karşısında diplomasi yürüterek varlıklarını sürdürmeye çalıştıkları görülür. Her iki devletin de bir başka benzerliği 1867'de ilk defa bir Osmanlı sultanının Avrupa'ya seyahat etmesine karşılık, 1869'da ilk defa bir Habsburg hükümdarının İstanbul'a ve Süveyş'e seyahat gerçekleştirmesiydi. Bu makalede İmparator Franz Joseph'in 1869 seyahatinin İstanbul ziyareti ele alınmıştır. Avusturya'nın kısa süre önce yaşadığı ağır yenilgilerden sonra İmparatorun bu gibi seyahatlere çıkması tartışılmış, bu ziyaretlerden beklenenin neler olabileceği üzerinde durulmuştur. İmparatorun İstanbul'da gezdiği yerler hakkındaki izlenimleri, birincil kaynaklardan edinilen bilgilerle aktarılmıştır. Ayrıca bu ziyaretlere dair hem Viyana'da hem de İstanbul'da çıkan basından edinilen bilgiler tüm ayrıntılarıyla verilmiştir. İlk defa bir konuk imparator ağırlayan İstanbul'daki hazırlıklar ile masraflara dair bilgiler arşiv kayıtlarından elde edilmiştir.

Anahtar Kelimeler: Franz Joseph, Sultan Abdülaziz, Habsburglar, İstanbul, Osmanlılar.

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Introduction

Emperor Franz Joseph's visit to Istanbul in 1869 can be considered a turning point in the history of the two dynasties. The primary purpose of this eastern journey, *die orientalische Reise*, was to attend the opening ceremony of the Suez Canal. Although the visit to Istanbul was intended as a stop on the way to Egypt, this article posits that its significance extends far beyond that. It marked the first time an Austrian Emperor and a European monarch officially visited Istanbul. Both empires share the longest border, shaped over a long history marked by extended conflicts. Currently, they are striving to establish concrete diplomatic relations and coordination in response to Russian and other imperialist states. This article notes that, for the first time, an emperor-level visit to the Ottoman Empire was met with grand ceremonial events. It can also be highlighted that this marks the first journey of a Habsburg monarch to the mystical East. This visit does not signify the end of all conflicts between the Ottomans and the Habsburgs, as just a few decades later, Austria annexed Bosnia. However, the Habsburg monarchy sought to establish a trade hegemony along the Danube, which was contingent upon navigating the political landscape of Europe in relation to the Sublime Porte. Additionally, Sultan Abdülaziz traveled to Europe just two years prior, and he also stopped in Vienna. The emperor's visit to Istanbul was also a return visit, *iâde-i ziyâret/ein Gegenbesuch*. In this article, we explore the Ottoman official ceremony for a first-time Sultan-level guest and explain how it occurred. What is the reason for this visit, and how do the Turks perceive their historical "enemy"? Did a significant event occur, and is this event a turning point for the Ottomans to adapt to the European system?

The histories of the Habsburgs and the Ottomans are often remembered for their great wars against each other. Though challenged by the forces of imperialism, both dynasties found strength in their significant rapprochements and interactions in the last century. The periods of peace between the two empires have not received as much attention as their wars. Following the Treaty of Sistova in 1791, the two states experienced a lengthy period of peace, which subsequently garnered little attention from historians. Indeed, both states had a strict relationship during the 19th century. This article examines the activities of Emperor Franz Joseph during his visit to Istanbul in 1869, coinciding with his attendance at the opening ceremony of the Suez Canal and his return visit to the Sultan. The pivotal element of this historic journey between the two states is, without doubt, the fact that it marks the highest-level visit in many years, occurring after a prolonged period characterized by their deep-rooted hostilities. This monumental meeting signifies a remarkable shift in relations, highlighting the potential for renewed dialogue and collaboration. Additionally, this event marked the first time in Ottoman history that an emperor was received in Istanbul on the same level as the Ottoman Sultan. That emperor was Franz Joseph. Although the title may have lost its historical significance, the respect it commanded has never diminished. (Vocelka, 2015, p. 226)

On 2 December 1805, during the Battle of Austerlitz, the Habsburgs faced a major defeat at the hands of Napoleon Bonaparte. Due to this loss, it was forced to give up the title of "Holy Roman Empire" which had been the highest authority in Europe for a thousand years, under Napoleon's pressure. Until 1806, "Austria" was not a state name but merely an Archduchy within the imperial structure, serving as the property and center of the Habsburgs. But thereafter, the name Austria was applied to the entire empire name. Throughout the 19th century, Austria was among the states threatened by imperialism. Encouraged by France, the Italians in the south and then Prussia, striving to establish German unity in the north, led to two significant wars. In the east, Russia, directly threatening the Ottoman Empire, posed the next major threat to Austria. Recognizing this situation early, Austrian Chancellor Prince Metternich attached as much importance to preserving the Ottoman Empire's borders as to safeguarding his own country's boundaries. Without directly opposing Russia, Metternich sought to play a role in the Ottoman-Russian tensions and worked to resolve the emerging issues. During the 1848 Revolutions, the situation in Vienna spiralled into

chaos following Prince Metternich's flight to London, ultimately leading Emperor Ferdinand to abdicate the throne. When Ferdinand's brother, Archduke Karl, also renounced his rightful claim to the imperial throne in favor of his son, the young Franz Joseph ascended the Austrian throne amidst the turmoil of the revolutions. Born in 1830, the young emperor adopted the names of his great-grandfathers, Joseph and Franz, and chose to use both in official documents. (Corti, 1973, p. 59)

Throughout his lengthy reign, which continued until his death in 1916, the Austrian Empire encountered significant challenges both from within and outside its borders. The most pressing threats originated from internal separatist movements, with the Hungarians being the most prominent, followed by Italians, Czechs, and other ethnic groups that undermined the empire's stability. Externally, Prussia's ambition to unify the German states posed a significant threat to Austria's connections with the German-speaking regions of Central Europe, thereby weakening the empire. The Austrian Empire suffered major losses during Franz Joseph's reign. The defeat at the Battle of Solferino in 1859 resulted in the loss of its northern Italian territories, leaving the empire with only the port of Trieste as access to the sea. Later, the catastrophic defeat against Prussia at the Battle of Königgrätz in 1866 caused Austria to lose its influence over the German states of Central Europe and allowed the establishment of a unified German Empire in the north. (Drimmel, 1983, p. 224)

These events highlighted the declining strength of the empire. To prevent further fragmentation, Austria made concessions to the Hungarians in 1867 *Ausgleich*, culminating in the reorganization of the state as the Austro-Hungarian Empire (Kaiserlich und Königlich or K. u. K.). (Buchmann, 2003, p. 110) Alongside this political reform, efforts were made to renew the empire's image, with architectural developments in Vienna, Buda, and other major cities. After these changes, Emperor Franz Joseph started making diplomatic trips abroad to strengthen relations and enhance Austria-Hungary's position on the international stage. Learning from the isolation experienced during the conflict at Königgrätz, these visits aimed to establish stronger relations. Emperor's first official trip was to France on 21 October 1867. During this travel, the emperor ensured that the costs of the visit remained under 200,000 gulden. He stayed in Paris until 7 November, where he met with French Emperor Napoleon III and Empress Eugénie. Due to her pregnancy with Princess Valerie (1868–1924), Empress Elisabeth (Sisi, 1837–1898) could not accompany Emperor. Emperor's stay in Paris included watching theatre shows and taking part in different activities. Reports indicate that this visit was highly successful, leaving a positive impression in the region and strengthening Austria-Hungary's diplomatic ties. (Vocelka, 2015, p. 232)

In 1869, Franz Joseph embarked on another journey to the East, a trip motivated by multiple reasons. Foremost among these was the desire to strengthen diplomatic relations and expand Austria-Hungary's international influence. However, the official purpose of this Eastern journey was to attend the opening ceremony of the Suez Canal, which would connect the Red Sea to the Mediterranean. Austria held a portion of the shares in the canal's construction, as the waterway was anticipated to enhance Austrian trade significantly. (Akalin, 2011, p. 80) Austrian-flagged merchant ships, particularly the steamships of the Austrian Lloyd Company, would see a considerable increase in commercial activity thanks to the canal. Additionally, ships transporting goods from the Red Sea to Europe would likely use Austria's Trieste port as their first stop. The reopening of Mediterranean trade routes would also benefit Central Europe's economies, particularly the cities along the Rhine-Danube corridor. The canal would facilitate the transport of manufactured goods from German states along this waterway to more distant regions, enhancing their economic reach and influence. (Bugnyar, 2020, p. 77) Thus, the Suez Canal was anticipated to have a significant impact on the Austrian economy. (Unger, 1947, p. 592) With this journey, Emperor Franz Joseph not only aimed to strengthen diplomatic relations in the East but also achieved a symbolic milestone. By portraying himself as the King of Jerusalem, even in the

absence of formal power, he was the first Habsburg monarch to travel to the Holy Land. The last Habsburg sovereign to make a pilgrimage to the Holy Land was Frederick III during the mid-15th century, before he received his coronation as emperor. (Corti, 1952, p. 425)

The visit of Franz Joseph holds considerable importance, particularly as it occurred shortly after an official trip undertaken by the Ottoman Sultan. This context underscores the significance of diplomatic relations between the two parties. In July 1867, Sultan Abdülaziz visited Vienna on his return from a European trip. Franz Joseph's upcoming visit to Istanbul will be a reciprocal visit. (Karaer, 2003, p. 128)

During Emperor Franz Joseph's Eastern journey from 15 October to 6 December, he was accompanied by several prominent figures from the Austrian state. These included the *Obersthofmeister* Prince Konstantin von Hohenlohe-Schillingfürst (1828–1896), Imperial Chancellor Count Ferdinand von Beust (1809–1886), and the Royal Chancellor of Hungary, Count Gyula Andrassy (1823–1890). Andrassy is a key figure in the visit after 1867 to the new Austria-Hungary monarchy, as this new system of the empire will be seen by other states officially. Together with the imperial entourages, the new structure and appearance will also be showcased in the East. Additionally, the Bohemian-born priest and chronicler Beda Dudik (1815–1890), who a few times later documented the journey, was part of the imperial entourage. (Wurzbach, 1858, s. 201) Before the emperor set out on his journey, meticulous preparations were taking place in Istanbul too. These included arrangements at the *Dolmabahçe Palace*, the arrival of the Sultan's yacht from Varna to welcome, and the initial preparations by the Austrian ambassador in Vienna, Haydar Efendi, which began on 7 October. These details were conveyed to Vienna by the Austrian ambassador in Istanbul, Anton von Prokesch-Osten, through a telegram sent on 15 October. (HHStA, PA XII Türkei 95)

1. Imperial Ceremonies During Visit

On Sunday, 25 October 1869, Emperor Franz Joseph departed from Vienna by train for his journey, though Empress Elisabeth was unable to accompany him. However, throughout the trip, the empress received regular updates via the emperor's letters. During the journey, the imperial entourage consisted of 36 officials directly serving the emperor, including four chamberlains, four staff for kitchen duties, and 28 others in personal service. Throughout the emperor's travels, a total of 423 officials were assigned to various duties, along with additional personnel involved in the broader arrangements. (Samsinger, 2010, p. 267)

As Franz Joseph had not yet visited the southern lands of the Austrian Empire, he began his journey to Istanbul by passing through Buda. (Dudik, 1870, p. 10) When they arrived in Buda at 5 pm, a large crowd was waiting for the emperor. After a brief meeting with the Hungarian nobles and ministers who came to greet him, the emperor continued his journey by train and reached the border of the Ottoman Empire through Temeschwar. He arrived in the city of Bazias, which borders autonomous Serbia, on 26 October. (Dudik, 1870, p. 18) In the border city of Bazias, the Emperor Franz Joseph was welcomed by the Hungarians and Serbs. Continuing his journey across the Danube on the steamers named Sophie and Friedrich, the Emperor was greeted at Vidin with fireworks prepared on such a scale that they illuminated the sky. He noted that although he had a considerable distance to travel, he could see the Black Sea as he passed through the Danube ports and arrived at Sistova. (Nostitz-Rieneck, 1966, p. 84) Thus, Franz Joseph had seen the easternmost lands of his country located on the banks of the Danube for the first time. (Dudik, 1870, p. 21)

On 27 October, in Ruse (Ruscuk), a pavilion covered with valuable carpets was constructed to welcome Franz Joseph, for arriving, which is regarded as a Turkish border outpost. The emperor, dressed in the uniform of a Hungarian general, was greeted by the Grand Vizier and Minister of Foreign Affairs Mehmed Emin Aali Pasha (1815-1871), (Commander-in-Chief) Serasker Ömer Lütfi Pasha (1806-1871), the Austrian-Hungarian Empire's ambassador to Istanbul Anton von

Prokesch-Osten (1795-1876), Haydar Efendi (1825-1885), the ambassador of the Sublime Porte to Vienna, and the governor of the Danube, Mehmed Akif Pasha (1822-1893). Additionally, figures such as the Teşrifatçı Ali Rıza Bey and Imrahor Muzaffer Bey were also present.²

The local leaders of various nationalities such as Greeks, Bulgarians, and Wallachians had gathered in Ruse from surrounding provinces to see Austrian Emperor Franz Joseph. Emperor conversed in German for a while with Ömer Lütfi Pasha, who was of Croatian descent and had come to greet him. (*Fremden Blatt*, 1869, November 3) Ömer Lütfi Pasha, of Croat origin, had also visited Franz Joseph last year during his medical visits in Europe. (Koetschet, 1885, s. 245)

As Franz Joseph advanced towards the ceremonial area, after thousands of trumpets, the Austrian national anthem was played, and amid the cheers of "long live" and "live for a thousand years", the emperor continued his way. (Dudik, 1870, s. 44; Nostitz-Rieneck, 1966, p. 85) After the first ceremony in Ruse, Franz Joseph continued his journey and travelled from there to Varna by train. The Turkish statesmen also departed from Ruse in separate carriages after the emperor. (Dudik, 1870, p. 46)

The train, which set off at 10 am, had progressed along the route, stopping at several stations, and arrived at Varna Harbour at 12. Here, a Turkish unit consisting of 400 soldiers had been brought to welcome the emperor. In Varna, the imperial ships named Elizabeth, Gargnano, Helgoland, and Fiume welcomed. In addition to these, Sultan Abdülaziz also sent the Sultaniyye and two other yachts to Varna. The emperor settled into the suite of Sultaniyye and continued his journey from Varna to Istanbul. (Mildensee, 2019, p. 11)

2. The Preparations for Emperor in Istanbul

The announcement of Emperor's arrival prompted extensive preparations in Pera. The Pera municipality took action to repair sidewalks and roads, while the Austrian colony engaged in discussions with officials from the Lloyd Company to coordinate arrangements in their area. Special arches were constructed at select locations in honour of Franz Joseph. The meticulous preparations were of immense significance as the Austrian colony eagerly anticipated the momentous occasion of welcoming their emperor, Kaiser, for the very first time. A community of three thousand residents inhabited in there, and they made the decision to have the Lloyd steamers Pluto, Neptune, and Vulcan extend their greetings to the emperor. (Wiener, 1870, p. 25)

According to a report in Austrian newspapers, it was considered to prepare as Emperor's residence to Beylerbeyi Palace on the opposite side of the strait, which had previously been allocated for the Empress of France. Indeed until 19th century, Ottoman sultans had never lived under the same roof with a non-Muslim (ruler). However, it is said that this proposal was abandoned due to Sultan Abdülaziz's visit to Vienna two years ago, during which Schönbrunn Palace was allocated to the sultan, and yet Dolmabahçe Palace was designated instead.³ (*Morgen-Post*, 1869, October 26)

This research discovered proof in the Ottoman or Habsburg archives to validate the claims made in the newspaper. It is evident that the hosting of Emperor Franz Joseph is less extensive as French Empress. The cost of hosting Emperor Franz in the palace is 32,645 kuruş and 2 para, which is noteworthy visit to Istanbul. (BOA. HHD, n. 15863/3) On the other hand, the amount spent for the

² Witnessing the reception of the Emperor, Beda Dudik mentions the name of Ali Rıza Bey as a ceremonial official on this date, although Örenç states that Ali Rıza Bey was appointed to this position for a year in 1873 (Örenç, 1998, s. 14; Dudik, 1870, p. 42).

³ "Man hatte rücksichtsvoll für die muselmännische Sitte, die es bisher nicht zuließ, daß auf osmanischem Bode ein Andersgläubiger mit dem heiligen Sultan unter einem Dache wohne, zuerst Vorgeschlagen, daß der Kaiser in dem Sommerpalasts von Beglerbeg bequartiert werde, der gegenüber aus Asiens Küste steht und wo dormalen die Kaiserin der Franzosen hauset. Allein der Sultan Abdul Aziz entschied, daß in Konstantinopel dieselbe Regel gelte, die für ihn in Wien geübt worden, und daß der Kaiser von Oesterreich mit ihm in demselben Hause schlafe, wie er in Schönbrunn dessen Gast gewesen."

empress was 38,614 kuruş and 9 para. (BOA. HHD, n. 15863/2). The dates for these two events are very close together, and the comparison clearly reveals the costs of the Ottoman royal ceremonies for visiting royal guests during that time.

Image 1: A photograph of Franz Joseph (Terakkî, 1869, Teşrin-i evvel 31)



Preparations for the reception of the emperor began at 5 on 29 October 1869. First, unofficial ships located in the strait were removed to clear the way.⁴ The initial welcome was actually carried out by the Sultaniye yacht. Additionally, at 10:30, the signal for the emperor's entry into the strait was first given by the Pluto steamer from the Austrian Lloyd Company, departing from Anadolukavağı. The signal was sounded following the ferry captain addressing in an imperial manner. During the greeting, all the crew on the ferry came out onto the deck and stood at attention. The soldiers in uniforms welcoming Emperor Franz Joseph had lined up from Büyükdere to Dolmabahçe Palace. (Wiener, 1870, p. 25) Additionally, a program had been prepared in the palace regarding where the emperor would go in Istanbul and what he would eat before his arrival.

The *Terakkî* newspaper, which was the first newspaper in the Ottoman Empire, aimed to report on events occurring in Europe, and showed great interest in the emperor's visit to Istanbul compared to other newspapers in the city. On the front page of its issue, published on 31 October 1869, they

⁴ The ceremony was summarized before Emperor's visit. (BOA. BEO, NGG.d. 903/12)

featured a full-page image of the emperor. See Image 1 (Terakkî, 1869, Teşrin-i evvel 31) It is stated that this newspaper reported the emperor's arrival in Istanbul on Thursday, 29 October 1869, at approximately half-past six (the adhan clock), as he arrived by the imperial steamship. Subsequently, around 30 vessels, consisting of Austrian Lloyd steamers, Şirket-i Hayriyye steamers, and other small ships, gathered in the strait to welcome the emperor. It is said that the crowd waiting included not only Austrians but also a significant participation from the Muslim population and other nationalities. (Terakkî, 1869, Teşrin-i evvel 30)

Image 2: A photograph of Franz Joseph taken during his visit in 1869 by the Abdullah Frères. (ÖNB, Bildarchiv und Grafiksammlung, Pf 19000 E 37E)



In contrast to the Sultan's yacht carrying the emperor, Sultan Abdülaziz arrived to greet the emperor aboard a ceremonial boat rowed by 24 oarsmen in red. (Wiener, 1870, p. 29; Innsbrucker Nachrichten, 1869, October 30) The emperor descended the staircase and stepped onto the royal barge, settling into the palace vessel to observe his surroundings. When the boat approached Dolmabahçe Palace, all the state dignitaries were ready to greet the emperor in their official attire. When Franz Joseph appeared on the stairs, the Imperial Band (Muzikâ-i Humâyun) performed the Mecidiye march for the welcoming ceremony. Following the emperor, to his right was the Imperial Chancellor, Count Beust, in a grey coat, and to his left was the ambassador to Istanbul, Prokesch, in military uniform, followed by the Chancellor of Hungary, Count Andrassy, and other Austro-Hungarian dignitaries, who transferred to the palace by boat. At 1 pm, together with the state officials, all guests proceeded to the grand hall of the palace. (Wiener, 1870, p. 30)

In the letter Franz Joseph wrote to Empress Elizabeth, he mentioned all the details regarding his welcoming ceremony. In his room in the Palace, he first seated himself on the sofa, enjoying Turkish coffee and smoking a cigarette. At 4 pm, dressed in civilian clothes, the emperor met with

Prokesch and noted that he was eager to see the Bosphorus from a boat. After that, he attended the Sultan's dinner invitation at 6 pm in civilian attire. The emperor conveyed his enjoyment of the music performed in the evening and regarded the meal as average. After dinner, the emperor and the sultan, along with Grand Vizier Mehmed Emin Aali Pasha and a dragoman, sat down for coffee and cigarettes. Although the emperor's first impression was that the Bosphorus was wider, he stated that he found it narrower than the Danube River. (Nostitz-Rieneck, 1966, p. 87)

3. Visits in Istanbul

To ensure the emperor was received in the best possible manner, Sultan Abdülaziz had left the Dolmabahçe Palace with his harem and fully dedicated the palace to him. (Wiener, 1870, p. 35) Additionally, special bakers have been brought from Vienna to ensure the emperor receives the best treatment.⁵ Franz Joseph, settled with the imperial retinue and state officials in Dolmabahçe Palace, set out on his first excursion the day after his arrival. On this excursion, he preferred civilian clothing; he wore a black tailcoat and light grey trousers. (Wiener, 1870, p. 37) He was intrigued by the horses in the *Has Ahırs* (Imperial stables) behind the palace. The majority were Arabian horses, and he made a short trip to Tophane on one of them. As it was Friday, Sultan Abdülaziz visited the Dolmabahçe Mosque close to the palace to pray. Upon his return to the palace at noon, the emperor was able to observe the sultan's Friday parade from that location. (Wiener, 1870, p. 38)

In the afternoon, the emperor visited the Topkapı Palace and the Baghdad Kiosk. In Topkapı Palace, Franz Joseph could see some old books. The Latin manuscripts were inherited from King Matthias Corvinus of Hungary (1443-1490), and the walls adorned with Iranian carpets and tiles at the Baghdad Kiosk. These books and carpets were very impressed by the emperor. In response to his close interest in the manuscripts, Sultan Abdülaziz gave him four books as gifts.⁶ The emperor inscribed the term "Corvina" on a specially designed chest intended for the donation of these esteemed books to the Hungarian Academy of Sciences upon his return. Upon his arrival, these rare and highly valuable works were delivered to Pest. (Wiener, 1870, p. 45) These books are: *Comoediae* by Titus Maccius Platus (ö. MA 184), *Historiarum libri* by Polybius (MÖ 264-146), *Rhetoricorum libri* by Georgius Trapezuntius (1395-1486), and *de civitate Dei Libri* by Aurelius Augustinus (354-430).⁷

Franz Joseph expresses how he was received in the detailed letters he wrote to Empress Elizabeth during this journey:

"...Accompanied by at least 30 people in boats, I went with all my entourage to the old palace, the residence of previous sultans. Here, we saw a notably remarkable treasure and a lovely small library. The Prophet's standard and cloak were kept here, but we were not permitted to see them because we are Christians."⁸

After visiting the Topkapı Palace, the emperor went to Hagia Irene Church, where he saw the old weapons on display. Later, he travelled first to Hagia Sophia Mosque and then to Süleymaniye

⁵ For the expense list of the items purchased for the emperor's entertaining, see: (Feryal, 1989).

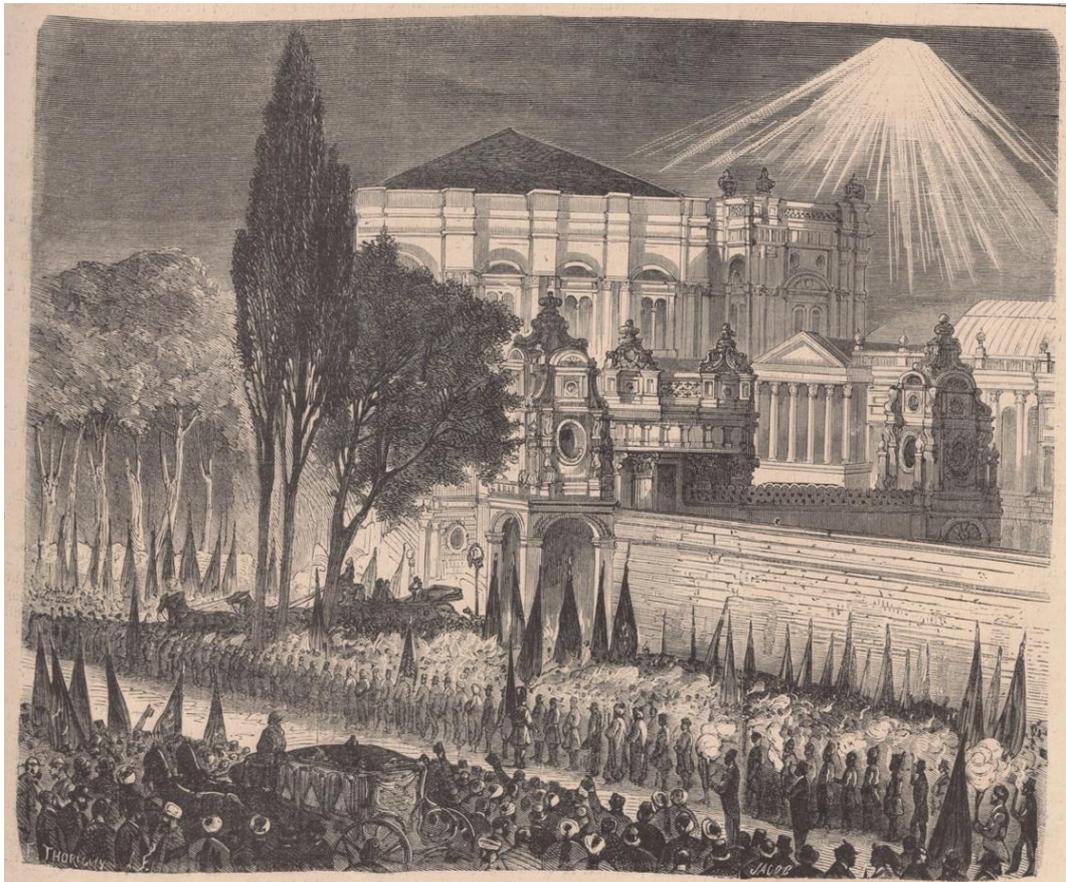
⁶ This collection, which attracted the interest of Franz Joseph, contained a total of 14 books by Mathias Corvinus. These books were the most beautiful manuscripts brought from Buda by Sultan Süleyman (the Magnificent) in 1540. See. (Bugnyar, 2020, p. 133)

⁷ In the archive record regarding the books gifted by the Sultan "bin beşyüz sene-i milâdiyesinde latince tahrir olunmuş Pilasden şahsının komedyaya yani oyunların bazı kitabı, bin beşyüz sene-i milâdiyesinde Polib nam müverrihin lâyhâ tercüme olunmuş kitabı, bin beşyüz sene-i milâdiyesinde Trabzonî Corcinin Latin lisanı üzere mantık manzum kitabı, bin beşyüz sene-i milâdiyesinde tahrir olunmuş Ogüst nam zâtn Latince Kudüs-i şerif tarihi..." (BOA. TS.MA.d, 421/15; Dudik, 1870, p. 84).

⁸ In the aforementioned letter: "In diesem Garten sahen wir 8 Tiger, eine Voliere mit unzähligen Papageien, Gazellen im Freien und 400 Pfauen. Der Sultan hat 20 Tiger, 14 Löwen und noch eine Menge andere Tiere". (Nostitz-Rieneck, 1966, p. 89) ; The work of Dudik also contains information that there are 8 Giraffes seen here. (Dudik, 1870, p. 99).

Mosque and the tomb of Sultan Mahmud II. (Laibacher Tagblatt, 1869, November 2) He later relocated to the Seraskerlik, where he ascended the fire tower to gain a panoramic view of the entire city. In a letter, Franz Joseph mentioned visiting the tomb of Sultan Süleyman, who had besieged Vienna, in honor of Empress Elizabeth. He also noted that from this vantage point, he could see the Great Bazaars through the narrow, dirty streets. After returning from the Seraskerlik, he went to the garden known in those days as Yıldız Kiosk, which was connected to Çırağan Palace, to see 8 tigers, countless parrots, deer, and around 400 peacocks. In his letter, he mentions that Sultan Abdülaziz had a total of 20 tigers and 14 lions. He also refers to Dolmabahçe Palace in this letter, describing it as a small, entirely marble house characteristic of the East, partially painted, resembling a house from *the One Thousand and One Nights*, with its columns, rooms, and baths. (Nostitz-Rieneck, 1966, p. 89)

Image 3: *The torch procession held for Franz Joseph's departure from Dolmabahçe Palace on the evening of 31 October (Le Monde Illustré, 1869, November 20)*



Wilhelm Wiener notes a minor unpleasantness during the emperor's visit to Istanbul, although the contemporary newspaper *Terakkî* indicates the contrary. According to Wiener, on the emperor's left, travelling in civilian attire in an open-top carriage at noon, was the Austrian Ambassador, İbrahim Haydar Efendi (1825-1885), with Prince Hohenlohe and Count Bellegarde facing him. When crossing an old bridge towards the Hagia Sophia Mosque, a large group of fanatics made their discomfort evident. Wiener believed that there was unease about a Christian statesman visiting the Hagia Sophia, as such a visit was a previously unheard-of novelty. (Wiener, 1870, p. 43; Samsiger, 2010, p. 273) While the *Terakkî* newspaper did not address this unfortunate event, it did highlight the enthusiasm with which the Muslim population welcomed the emperor. (Samsiger, 2010, p. 272)

“The inhabitants of the residence of the exalted emperor, while greeting him with respect, have also been seen to reciprocate suitably, expressing their joy and approval with evident signs of satisfaction.” (Terakkî, 1869, Teşrin-i evvel 30) ⁹

It seems that Franz Joseph did not see or hear this mentioned protest, as there is no mention of it in the letter, he sent to his wife that day. He had dinner with the Sultan at 6 and went to bed at 9. The members of the emperor's entourage were complaining of being unable to sleep due to the mice and fleas that roamed at night. (Nostitz-Rieneck, 1966, p. 89)

On the following day, at on 30 October, the emperor held a meeting with diplomatic representatives and the Iranian ambassador and had breakfast with Serdar Ömer Pasha. (Nostitz-Rieneck, 1966, p. 90) The Sultan's boat later transported the emperor from the palace, navigating along the Anatolian shore of the Bosphorus until reaching Hünkâr Iskelesi. There were Arabian horses, elegantly adorned with Turkish saddles, awaiting his arrival. From Hünkâr Iskelesi, they rode onward, arriving at the ceremonial ground that had been prepared for the emperor. A wooden kiosk had been set up for viewing the event. With the arrival of Franz Joseph, cold drinks were served, and the event commenced. There were 23 hunter and infantry battalions, 3 Circassian cavalry regiments, and 132 cannons brought for the ceremony. Budapest and Vienna newspapers reported that approximately 30,000 soldiers were brought for this ceremony. (Pester Lloyd, 1869, Oktober 29) After the Sultan arrived here with his entourage, he spent time with the emperor until 6 pm, and the ceremony began with the onset of dusk. A similar ceremony had recently been arranged here for the Empress Eugenie of France and the Crown Prince of Prussia, who visited Istanbul before heading to the opening of the Suez Canal. (Özyetgin, 2023, p. 129; Dudik, 1870, p. 104) Emperor, who returned to the Dolmabahçe Palace at half past nine in the evening, watched the magnificent fireworks displayed for him throughout the night from the royal boat. Meanwhile, the Ottoman Navy anchored by the shore, illuminating the strait with its lights. (Nostitz-Rieneck, 1966, p. 91) Sultan Abdülaziz also gave 4 horses as a gift to Emperor Franz Joseph, Kont Beust, Hohenlohe and Bellegarde. The description by Wiener of the scene he witnessed is as follows:

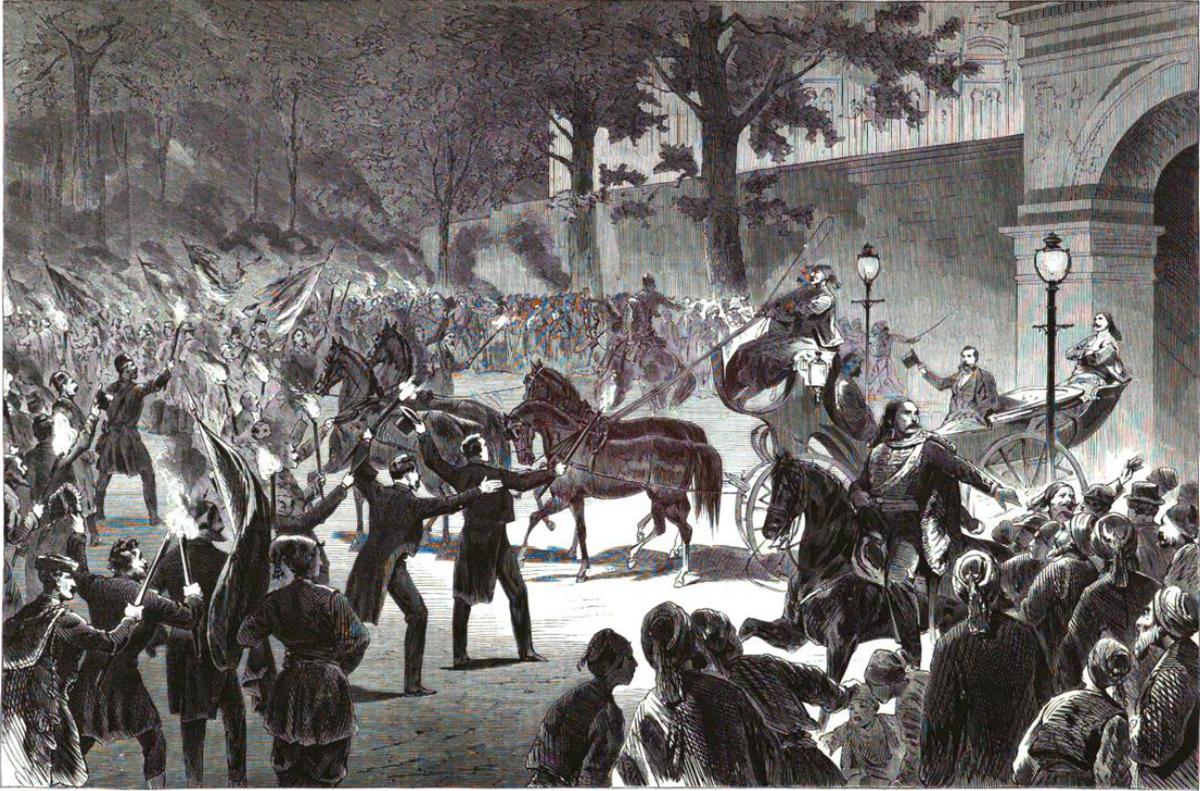
“The Bosphorus was on fire- the night had turned into day. Imagine millions of stars scattered across the vast expanse, millions of flames dancing up from the waves, millions of suns shining all around, millions of fireflies flickering through the air, millions of rays descending from the mountains into the sea and just as many reaching from the waves towards the heavens, and you have an inadequate sketch of the scene that unfolded before our eyes.” (Wiener, 1870, p. 58) ¹⁰

On the same evening, the prominent figures of the Austrian colony had organised a dinner on the Lloyd steamer named Pluto. Guests from Austria were present at this gathering, and the discussions during the feast focused on the significance of the emperor's journey to the East and how it would significantly impact their trade. It was mentioned that, with the opening of the Suez Canal, the Austrian Lloyd Company's ships would lead in transporting goods via Egypt. The banquet ended upon hearing that emperor had returned aboard the Sultaniye yacht. (Wiener, 1870, p. 57)

Image 4: *A different engraving depicting the departure of Franz Joseph from the Dolmabahçe Palace.* (Illustrierte Zeitung, 1869, December 11)

⁹“İmparator-ı müşârün-ileyh güzâr-gâhında olan ahaliye selâm vererek iltifatlar ettikleri gibi ahâli tarafından dahi mukabele-i lâykada kusûr olmayarak izhâr-ı alâim-i hoşnûdî ve hüsn-i kabul olunduğu çeşm-i memnuniyetle görülmüşdür.”

¹⁰ “Der Bosphorus stand in Flammen - die Nacht war zum Tage gewandelt. Man denke sich Millionen Sterne verstreut im weiten Kreise, Millionen Flammen aufzüngeln aus der Fluth, Millionen Sonnen leuchten in der Runde, Millionen Glühwürmer durch die Luft schwirren, Millionen Strahlen von den Bergen in das Meer sich senken und ebenso viele aus den Fluthen zum Himmel hinanreichen, und man hat ein unzureichendes Croquis des Bildes, das sich vor unseren Augen entrollte.”

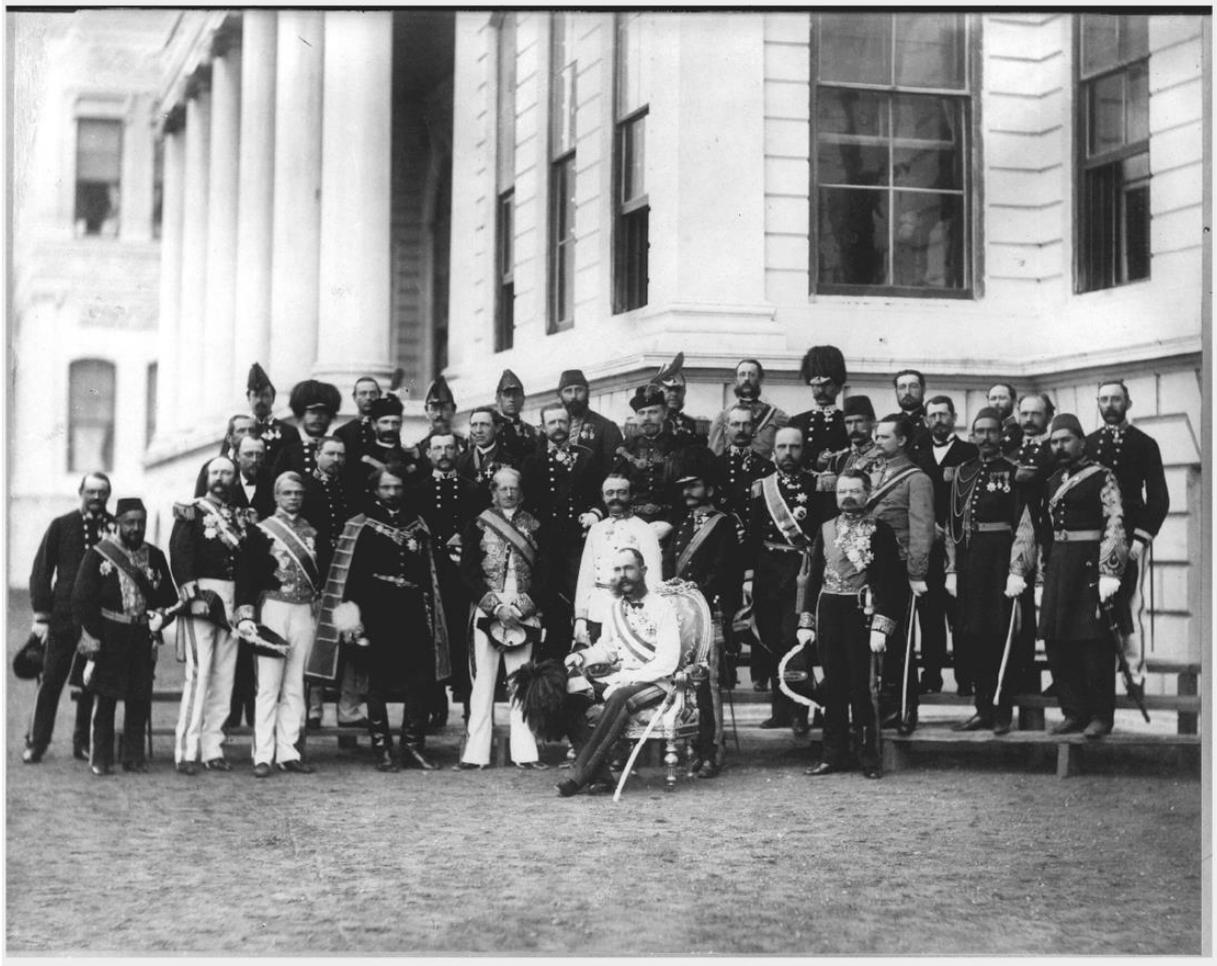


Franz Joseph has been selected for the Sunday mass on 31 October at Santa Maria Catholic Church. Before leaving the palace, he had a photograph taken in front of Dolmabahçe Palace with his 30-member senior entourage, which included 5 Turkish officials. (See Image 5) In this photograph taken by Abdullah Frères, the emperor is wearing a marshal's uniform as usual. The journey began at 9 am, proceeding along the coast through Tophane and Fındıklı to the church in Galata. This area was predominantly inhabited by Christians and home to the Austrian Embassy (Venetian Palace). The emperor's passage was once again marked by ceremonial parades, and a newly opened street was even named “Franz Josef Street.” Austria's ambassador in Istanbul, Anton von Prokesch-Osten, along with Chancellor Count Beust and Count Andrassy, were also part of the emperor's entourage, arriving at the church at 10 am. (Dudik, 1870, p. 106) The information regarding this trip published in the Terakkî newspaper is as follows:

“His Majesty Emperor of Austria, on the previous Sunday, adorned in his formal attire and accompanied by the distinguished members of the state council, arrived in an open carriage drawn by six horses at around 4 pm, entering the area of Beyoğlu and reaching the gate constructed between the Ağa Mosque and the Sixth Municipality Pera through a division by the Municipality...” (Terakkî, 1869 Teşrin-i sâni 1)¹¹

Image 5: *Photograph of Franz Joseph and his entourage taken by Abdullah Frères, in front of Dolmabahçe Palace before the ceremony on Sunday, 31 October. (ÖNB Bildarchiv und Grafiksammlung, RV 2722-F)*

¹¹ “Haşmetlü Avusturya İmparatoru hazretleri dünkü Pazar günü elbise-i resmîyelerini lâbis oldukları ve maiyetlerinde bulunan vükela-yı devlet-i müfahhamaları dahi birlikte buldukları hâlde altı res at koşulmuş açık bir paytona râkiben saat dört kararlarında Beyoğlunâ teşrif ve Altıncı Daire-i Belediye tarafından taksim ile Ağa Camii arasında yapılmış olan kapıya vusullerinde...”



The main street in Pera was adorned with Austrian and Turkish flags, and a band had been brought in to play marches for the emperor's arrival. The emperor was welcomed here by Salih Bey, the head of the Sixth Municipality Pera. After mutual compliments, the emperor proceeded to Santa Maria Church. Inside the church, a special throne had been set up for the emperor, and young girls dressed in white were prepared to greet him. (Dudik, 1870, p. 108) The hymn "Domine, salvum fac imperatorem" (O Lord, save the emperor) was sung in honour of the emperor at the ceremony. (Bugnyar, 2020, p. 149) After the ceremony, Ambassador Prokesch accompanied the emperor, and they moved to the Embassy Palace with the delegation. The emperor received the other ambassadors and the wives of the embassy staff in his presence. In a sign of Franz Joseph's presence, the red and white Austrian flag that hung at the door of the Venetian Palace was lowered, and the yellow and black Habsburg flag featuring an eagle symbol was raised. (Dudik, 1870, p. 110)

Franz Joseph, after having breakfast at the Venetian Palace, visited the Austrian school. After visiting this newly built school, he left to proceed to Üsküdar. He boarded the boat, which was ready in front of Dolmabahçe Palace, in civil attire, and this time they proceeded to Kadıköy. In Kadıköy, he visited the military hospital and the nearby Haydarpaşa estate. (Dudik, 1870, p. 112) At the military hospital, Serasker Hüseyin Avni Pasha and the Sultan's personal doctor, Marco Pasha, were receiving the emperor. The crowd wanted to see the Austrian Emperor had filled the square. In fact, one of the carriages that had come for this purpose nearly overturned due to the bad road, causing the veiled women inside to fall, leaving them exposed. (Dudik, 1870, p. 113) They reached Üsküdar via Selimiye Barracks along with the Selimiye Mosque and the surrounding

cemetery. After transferring to a boat again, they proceeded to the Beylerbeyi Palace and, after spending some time in the palace garden, returned to the opposite shore with the ferry that arrived. The emperor, who attended the grand feast hosted by the Sultan in the evening, went from there to the theatre in Pera. The emperor found the Italian opera unsatisfactory, describing the theatre as small and the performance as poor after watching only one act of *La Favorita*. (Nostitz-Rieneck, 1966, p. 92) The streets of Pera, brightly lit for the emperor, were filled with curious onlookers, and the size of the crowd was noted in both local and foreign newspapers. (Terakkî, 1869, *Teşrin-i evvel* 30; Linzer Tages-Post, 1869, November 2)

On Monday, 1st November, Franz Joseph went to pray at the still unrecognised Austrian St. George Church. From there, at 10 am, he visited Tophane accompanied by Count Andrassy and Bellegarde. (Morgen Post, 1869, November 2) The Imperial visit, hosted by Tophane Müşiri Halil Pasha, concluded as he returned to Dolmabahçe Palace for breakfast. After a brief journey guided by Muzaffer Bey, they returned to Dolmabahçe Palace at 6 pm. As this was the final dinner, Turkish statesmen and representatives from Austria gathered. After the mutual presentations of medals at 8 pm, the emperor's visit was completed, and he departed from the palace. While Sultan Abdulaziz was awarded the *Order of Saint Stephen* by the emperor, Sultan Abdulaziz reciprocated with *Order of Mecidi*. Outside the palace, the Austrian national anthem was played as a farewell to the emperor. In front of the palace, Franz Joseph boarded the boat to the accompaniment of a march while wearing his marshal's uniform. The Sultan himself personally accompanied him to this point. (Bugnyar, 2020, p. 161) The farewell night for the emperor was significant, and everywhere overlooking the strait was illuminated. Moreover, in honour of the emperor's departure from Istanbul, 30 ships were prepared to salute him. By 9 pm, the emperor arrived at the Elizabeth steamship, and a ship was provided from the Ottoman fleet to accompany him. (Dudik, 1870, p. 124) On the night of 1 November, the ferry, which kept on its course without stopping, left the Dardanelles the next day and headed towards its next destination, Athens. (Nostitz-Rieneck, 1966, p. 96)

5. Conclusions

Emperor Franz Joseph's visit to Istanbul had significant historical implications. It is evident that the good relationships between the two dynasties in the 19th century were not based on a choice but rather on an obligation. The history of these dynasties was characterized by intense battles and rivalries in the Mediterranean during the 16th century and beyond. During that period, both dynasties aspired to be recognized as the leading powers in the world. After colonialism, the claims of these states were weakened, and they attempted to protect their territories from new colonial powers. The 19th century introduced additional challenges, such as nationalism and imperialism. The territories of the Habsburgs, and especially those of the Ottomans, became targets for new imperialist colonization. The Ottoman Empire's territories were large and difficult to defend against the colonial powers. On the other hand, the Habsburg territories were affected during 19th-century nationalism, and they could not defend themselves well either. So, the ideas mentioned earlier directly threatened both empires. This century introduced new diplomacy and policy, and it is required to build both empires with colonial powerful states in closer relationships for effectively implement their foreign policies. Austria was always the center of European diplomacy, but it achieved in new system after the 1815 Congress of Vienna. But after the 1848 Revolutions and great wars against other European states, they needed to protect it. The Ottomans did not have the opportunity to effectively integrate into this European system early on.

Reforms in the Ottoman Empire, *Tanzimat*, which began during the reign of Sultan II. Mahmud would lead to changes not only in the inner side of the Ottoman Empire but also externally. For the first time, an Ottoman sultan held a formal audience with ambassadors, acknowledging the necessity of establishing closer relations with European states and adopting new principles in foreign policy—significant turning points in 19th-century Ottoman history. Following the change

in the treatment of European envoys in Istanbul, for the first time, noble Europeans would also begin to visit Istanbul. This new diplomatic period marked the Ottomans' attempt to enter the European diplomatic arena. During this era, many bureaucrats became well-versed in European culture and history, with a particular emphasis on the French language. In the era of imperialism, the Ottomans recognized the need to enhance not only their military, academic, and scientific capabilities but also to establish aristocratic connections with European nobility. As a result, numerous princes and princesses began to travel to the Orient. This made geography more tangible and visible than ever before, as the Orient and the Levant were filled with mysteries. Especially during and after the Crimean War, many noble individuals from the West visited the Ottoman territories to experience the allure of the mystical Orient. For these visits, ceremonial arrangements that had not been previously applied were implemented, and various decorations were produced to be given to the guests. (Tekin, 2014, p. 400)

The significance of Franz Joseph's journey was that it marked the first time such a distinguished guest was hosted in Istanbul. Although greater expenses were incurred to host the Empress of France, who had recently visited Istanbul, Franz Joseph's status surpassed that of others. Franz Joseph's ancestral link to the Holy Roman Crown, with its "apostolic" title, gave him a nominal superiority over other European monarchs. He was the heir to the Habsburgs, who had defended Europe against the Turkish threat from the East for centuries, and he still retained the title of King of Jerusalem. However, the changing conditions of European politics necessitated that this ancient empire pay heed to diplomacy as well. Following significant wars in the second half of the 19th century, the empire lost all its standing and could not ignore the voices from within. It understood that it could only sustain its existence between a unified Germany, imperial Russia, and France through diplomacy. With this travel, Franz Joseph wants to indicate that Austria is still a part of the European trade system, and, with diplomatic skills, they could manage the losses. Although the policy of preserving the status quo of the Ottoman Empire had been followed since Prince Metternich, this policy was abandoned in the third quarter of the century. The empire would attempt to compensate for the substantial territorial losses it suffered by seizing Bosnia.¹² In the First World War, the last century had almost passed with similar dynamics for the allied Austro-Hungarian and Ottoman Empires. In this final war, too, both empires were allies on the historical stage.

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¹² The Austrian ambassador to Istanbul, Prokesch-Osten, advocated for a return to Metternich's diplomacy and protecting the status quo of the Ottoman Empire against Russian imperialism until the end of his life. See. (Kara, 2022, p. 123)

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