

Book Review

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1 General Evaluation

The Oriental languages and cultures have long been on the research agenda of Western scholars and many works have been done on both near eastern and far eastern civilizations in order to define the linguistic and cultural landscape in these *non-western* regions of the world. Putting aside the criticism made by Edward Said (1978) on the way how Western scholars approach towards the East -some examples can also be found in the chapter written by Bernt Brendemoen in the volume- this work reviews one of the recent contributions on the issue, *Turcologica Upsaliensia: an illustrated collection of essays* edited by Éva Á. Csató, Gunilla Gren-Eklund, Lars Johanson and Birsel Karakoç.

The word *Upsaliensia* in the book title is crucial given that the city of Uppsala has been a center for the studies on Oriental languages including Turkic. In this respect, the present volume is a collection of the essays presenting the previous works of the scholars, collectors and diplomats who made various discoveries in Turkic world while they are affiliated with Sweden's oldest university at Uppsala. The essays are illustrated with figures and maps, a detailed list of which is given in the front matter of the volume.

The book has both hardcover and ebook versions. The hard cover version of the book has 20.32 x 2.54 x 26.04 cm dimensions, and 288 pages excluding front matter and index pages. The cover illustration, *Panorama of Uppsala, 1730* belongs to Joseph Friedrich Leopold (1668–1726).

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The front matter of the book has a copy right page, a preface page, a list of figures and tables, and notes on the contributors. The main body of the book consists of seventeen chapters which can be divided into two thematic parts: the first part consists of chapters on the works of Uppsala professors on Turkic world. The second part has chapters on the Turkic cultural heritage preserved in the library of the Uppsala University, also known as Carolina Rediviva. The works in these chapters present various manuscripts, maps and art objects. The backmatter of the volume includes an index for personal names mentioned in the book.

The works in the volume focus on a specific period of time when Sweden had strong connections with the Turkic world. The chapters illustrate both political and scientific motivations behind the development of the Turkic studies at Uppsala and how this contributed to the enrichment of the Turkic collection at the university's library. The scientific interests go hand in hand with political and religious ones in the case of Sweden's interests in the Orient. Besides the expeditions to the Ottoman land encouraged by King Karl XII, a clear example comes with the interest of Swedish scholars in Karaite community in Lithuania, the case where cultural interests go together with religious ones. More interestingly, a similar situation is also present in the motivations behind the translation of an Oriental classic -Kalila and Dimna- into Swedish by which the author seeks for opportunities to participate into the power struggle between high and low lords in 17th century Sweden.

The content of the book is satisfactory in a number of ways. First of all, the chapters in the volume present very detailed information on the issues at hand. This indicates the high-level expertise of the contributors of the volume on the issues covered. A clear example to this would be the essay written by Josef Eskhult, where the author informs us about the fine details of the academic life of Christian Ravius who – among many other things- fights with the Western prejudices towards Turkish language.

Second, the volume has many examples of meticulous works on Turkic linguistics and culture, and provides new horizons for the future studies on the field. The work by Birsnel Karakoç, Fikret Turan and Ali Yıldız is of this kind where we learn a lot about the Turkic manuscripts in the library of Uppsala University. Needless to say, the manuscripts described in the chapter call the attention of Turcologists for future studies, as well as historians interested in the Ottoman Empire and other Turkic states.

Third point comes with the illustrations inside the volume. The chapters are expanded on the illustrations from the collection of the Oriental studies at Carolina Rediviva. This makes the reader follow and understand the issues discussed in the essays more readily on the one side and keeps the attention of the reader on the topics described in the chapters on the other side. The colorful presentation of the issues makes the reader feel more comfortable towards the

materials and provides a good taste of reading. Manuscript leaves, miniatures, paintings, maps, book covers and other illustrations are used appropriately in terms of the thematic structure of the chapters.

Needless to say, the book provides many opportunities for Turcologists as well as scholars who work on Turkish linguistics in a number of respects. The first point comes with the Turkish grammars written in pre-20th century in Europe. Westerners interests on Turkish grammar have resulted in many grammar books in the past and some of these books have been depicted in this volume. On the one side, Turcologists have opportunities to work on these grammar books in order to show how Turkish grammar writing has evolved within centuries. On the other side, Turkish linguists have opportunities to consider how various grammatical phenomena have been handled in these books and how the grammatical rules of Turkish have been subject to the diachronic changes over time.

The second point is related to the Turkish manuscripts described in the volume, especially in Chapter 11 where an exhaustive description of the Ottoman Turkish and Chaghatay manuscripts in the library has been provided by the authors. Further investigation of these manuscripts and also the early printed books of Ibrahim Müteferrika may broaden the fields of both Turkish linguistics and Turcology. Moreover, the volume provides insights on the development of Turkish vocabulary when it confronts with Persian and Arabic 10th century onwards. The volume provides information about the Turkish-Persian Vocab, Azeri-French phrase book, Azeri-French Vocab and small size grammars of Azeri Turkish. In this respect, Turkish linguists may find new areas of research in terms of the development of Turkish lexicon as well as the development of translation studies in Turkic.

The third point comes with the information regarding to the folkloric items of Turkic world in the volume. The collection of the library has many books, maps and other items about the traditions, worships, religious beliefs, superstitions, folk medicine of the local Turks in different parts of the Turkic world. These data sources are waiting for Turcologists for further academic investigations and obviously any study on these data will shed lights on the cultural history of Turkic speaking peoples.

The book is compiled in a well-organized way as a natural outcome of the rigorous efforts of the editors. For example, the first two chapters of the volume provide general information about the main points of the book: the history of Oriental studies in Uppsala and the development of the Turkic collections in the library. These two chapters help readers a great deal to follow the materials covered in the rest of the book. Moreover, the contributions with similar topics follow one another in the first part of the book. Between the first and the second parts, we encounter the reverse case where a Turkish occidentalist, Ahmet Mithat Efendi, comments on the Western world (Yavuz, 2006; Eskin, 2018). In the

second part, too, after a detailed description of the manuscripts in the library, works on specific manuscripts follow each other in a well-organized fashion.

2 Overview of the book

In Chapter 1 Gunilla Gren-Eklund focuses on one of the main topics of the volume: the history of Oriental studies in Sweden. Gren-Eklund discusses how the focus of the Oriental studies had shifted from Hebrew and Greek into Turkic languages from the 16th century onward in Uppsala University.

In Chapter 2, Per Cullhed highlights the second main topic of the book: the development of the collections related to Turkic speaking world in Uppsala University library. The author states that several factors accelerated the development of Turkic collections in the library. These are, among others, (i) the political relationships between the Ottoman Empire and Sweden, e.g. King Charles XII's brief stay at Bender in Ahmed's III period, (ii) travelers' collections which were brought to Uppsala, e.g. Jacob Jonas Björnståhl's manuscript collections including a copy of *Lami Çelebi's Letaifname*, (iii) diplomats' and pastors' collections donated to university's library, e.g. Sturzenbecker's collection including examples of Ibrahim Müteferrika's early printed books, and (iv) large scale gifts to library, e.g. Oskar II's 1891 gift which includes 1000 Turkish books, which he had received from Sultan Abdülhamid II (Zal, 2015) for the event 8th International Orientalist Congress organized in Stockholm and Oslo in 1889.

Lars Johanson in Chapter 3 provides a detailed description of the studies on the Turkic world during the period of Swedish Empire (1632-1718). The author puts forward that Swedish contacts to the Turkic world go back to Vikings and Varangians who had visited Khazars in the lower reaches of the Volga river and fought with Pechenegs and Seljuks. This contact had continued over the centuries and became more intense in the period of Swedish Empire, which is of great importance for the Swedish culture and scholarship. Lars Johanson provides key figures and events which depict the examples of Swedish contact with the Turkic world. For instance, an orientalist Christian Ravius was appointed as a full professor in the university and contributed to solve some communication problems between Sweden and the Orient. Significant events which had contributed to the Turkic studies in Uppsala can be listed as (i) contacts with Safavid Persia in order to create an alliance against the Ottoman Empire, e.g. Charles XI's Delegation which was sent to Isfahan in 1684, (ii) the visiting of Gustaf Peringer, who was commissioned by Charles XI in 1690, to the Jewish Lithuanian Karaites who were speakers of a Turkic language, (iii) Charles XII's five-year stay (1709–1714) at Bender and encouragement of Swedish scholars (Gustaf Celsing, Michael Eneman and Henric Benzelius among others) learning Turkish language and culture, (iv) the Swedish – Turkish friendship.

Chapter 4 by Josef Eskhult focuses on the academic career of a famous professor, Christian Ravius. The chapter discusses the potential reasons for advocating Turkic studies and the acquisitions of Turkic manuscripts. As also mentioned in the previous chapter by Johanson, Christian Ravius has a great role in the orientalist studies and contributed a lot to the field. Josef Eskhult elaborates on this issue by discussing the works of Ravius thoroughly. He states that the contribution of Ravius is not limited to the development of scholarly works on the Oriental cultures. He is also a key figure in Swedish diplomacy due to his service at the Royal Court for establishing diplomatic relations with Crimean Khanate and Safavid Sultanate. Eskhult states that in his unpublished manuscript on Turkish *De lingua Turcica tractatus*, Ravius rejects the Western prejudices towards the Turkish language and culture, and highlights the need for an unbiased study of Turkish. He depicts Turkish as a noble language, not a barbaric one as claimed by Megiser (1612) (cf. Dilaçar, 1969) and Ryer (1652). Also, Ravius offers solutions to the problems that he encountered in the previous Turkish grammar one of which will be detailed below:

Ravius compares and contrasts the three consonantal system of Arabic morphology with the agglutinative nature of Turkish one by highlighting the transparent nature of the latter compared to the difficulty of the former. Due to this transparency, Ravius argues that Ryer's taking infinitive as the stem of a Turkish verb is not correct. Rather, imperative form should be regarded as the bare stem of a Turkish verb.

Hans Helander in Chapter 5 contrasts Sweden with other European countries in terms of their attitude towards the Ottoman Empire. The author states that Sweden developed a positive look at the Ottoman Empire with respect to the fear of the "Turkish Threat" compared to many other European countries, and this situation is obvious when we consider the reflections of this fear as a theme in early modern Latin poetry. According to the author, the idea of undertaking a joint Crusade campaign against Turks became a common literary theme during the centuries after the fall of Constantinople in 1453. The author provides clear examples of this sort such as the work of Annius of Viterbo which is dedicated to Pope Sixtus IV in 1480: *De futuris Christianorum triumphis contra Turchos et Mahumethanos omnes* (*On the future triumphs of the Christians over Turks and Muslims*). The same cannot be said for the Swedish literature given that both the Ottoman Empire and Crimean Khanate were allies of Sweden.

In another work in Chapter 6, Hans Helander discusses the speech of Professor Gustaf Peringer given at Uppsala University in 1674. The speech was on the Oriental languages and starts with the evaluation of Hebrew, a language which is the mother of all languages ranking above all others. After the evaluation of other Semitic languages Chaldean, Syriac and Arabic, and another oriental language Persian, Peringer shifts his attention into Turkish, a moment when he had to make a great amount of effort to break the prejudice. The listeners

were fine with the languages so far: Hebrew is crucial for theological studies, Arabic is of a great importance to understand Greek philosophers and the works of Arabic scholars in various subjects including medicine, law, philosophy, algebra, astronomy, etc. However, it is not obvious why we should learn Turkish. Peringer makes a valuable effort to persuade listeners to study Turkish in that knowledge of Turkish is extremely useful given that Sweden has good diplomatic relations with the Ottoman Empire and Crimian Khanate.

Another contribution on Gustaf Peringer is made by Éva Á. Csató in Chapter 7 where the author provides a detailed discussion on the works of Peringer on Karaite community in Lithuania. Being a student of Christian Ravius in his early age, Peringer was influenced by him a lot in the sense that Peringer studied Turkic alongside his interest on Hebrew and other Semitic languages. Éva Á. Csató states that Peringer's interest on Jewish Karaite community was basically based on the idea that he could contribute to Biblical studies by getting information about the Biblical texts of Karaim. Eventually, the international reputation of Peringer comes with his Turcological studies on the Karaim translation of the book of Genesis, but not his Biblical or Hebrew studies. According to the author, Peringer applies to King for fund and leave in order to study on the Karaim texts. The four-months visiting of Karaite people in Lithuania, Peringer studies religious texts with the help of his competence on Crimean Tatar language. However, the author states that the results of Peringer's visit to the Karaim were inconclusive given that he does not seem to have learned much about Karaim beyond what he had learnt before.

In Chapter 8 Ulla Birgegård provides information about Johan Gabriel Sparwenfeld who travelled to the Orient and acquired some precious manuscripts. Being a real polyglot and a book collector, Johan Gabriel Sparwenfeld travelled into North Africa and other places. The author states that the contribution of Johan Gabriel Sparwenfeld to Turcological studies in Uppsala comes basically from the manuscripts that he donated to the library. These include a small Turkish-Persian vocabulary with French translations towards the end, a short Turkish grammar copied by de Lauzière, a French scholar with Orientalist interests, a French-Azeri "Vocabularium" with more than 100 pages, followed by a French-Azeri phrase book, compiled by de Lauzière, an Azeri text in Arabic letters, including the Passion of Christ, an Arabic-Turkish grammatical codex.

The contribution of Sabira Ståhlberg and Ingvar Svanberg in Chapter 9 mentions about the travels of Fredrick Hasselquist to İzmir and Manisa. As a student of Carl Linnaeus, a professor of natural sciences who send his students to different parts of the world to know about new species and botany, Fredrick Hasselquist sent twelve live tortoises alongside a barrel of vine to his teacher. According to the authors, Fredrick Hasselquist gathered data observing everything of interest: traditions, beliefs, superstitions, worships, folk medicine

of the local Turks, Greeks, Armenians and Jews, animals and plants. His collections were sent to Sweden two years after his death. The collections include manuscripts as well as plants and animals.

In Chapter 10, Bernt Brendemoen provides a detailed discussion of the Eighth International Congress of Orientalists in 1889 which was partly held in Uppsala. What is important about this congress in terms of the Turcological heritage in Uppsala University is that Ottoman Sultan Abdülhamid II gifted some precious Turkic manuscripts to the King of Sweden, Oscar II. Oscar II donated these manuscripts to Carolina Rediviva in 1891. What is also important is that Turkish author Ahmet Mithat Efendi was commissioned by the Sultan to represent the Ottoman Empire at this congress and the author of the chapter provides a detailed information about Ahmet Mithat Efendi's journey. According to Bernt Brendemoen, Ahmet Mithat's book *Avrupa'da bir Cevelan* [A Journey in Europe] has detailed descriptions of what he encountered in Stockholm, Uppsala and Oslo. It is quite noteworthy that Ahmet Mithat Efendi's views on the habits of spoiled and degenerate Europeans do not apply to Swedish people.

The second part of the book presents samples from the Turkic collection at Uppsala University. In Chapter 11, Birsal Karakoç, Fikret Turan and Ali Yıldız provide an exhaustive description of the Ottoman Turkish and Chaghatay manuscripts in the library. The authors state that the majority of the library's collections in Arabic, Persian and Turkic languages comes with bequests, donations or gifts from scholars, diplomats or kings, although a number of the materials were purchased. The authors provide many information about these manuscripts in the chapter. Thematically speaking, the majority of the books are history and chronicles, examples of lyric poetry, biographies and Sufism works.

In Chapter 12, Lars Johanson provides a discussion on a manuscript in the Sparwenfeld collection: an Azeri translation of the Gospel of Matthew. The author states that what makes this text so crucial for Turkic comes with the fact that it is written in Latin and provides us many information about the sound structure of the Middle Azeri used by the Turkic population in the Persia. It is highlighted in the chapter that Azari Turkic has a great role in this period of Persia given that Safavids were themselves a Turkic dynasty and use their native language in the court and army until the 18th century.

Kristof D'hulster in Chapter 13 and 14 gives a description of two Chaghatay manuscripts: a travelogue which describes a pilgrimage to Mecca in 1885 and the story of Jesus and the Skull in Chaghatay-Kazakh. The pilgrimage travelogue belongs to *Hakim Sufi Hoca Beyogli* from Tashkent and details many points regarding to the religious practices of Islam. The author states that the text is written in Eastern Middle Turkic or Post-Classical Chaghatay Turkic with some parts in Persian and Arabic, and acquired by a Swedish collector Fredrik Robert Martin during his journey in the Central Asia.

The other Chaghatay manuscript, the story of Jesus and the Skull, was also obtained by the Swedish collector Fredrik Robert Martin. Kristof D’hulster states that the text provides readers an opportunity to have a look at the sociolinguistics of 19th century Kazakh literature given that the story moves between textuality and orality. The language of the text is Chaghatay-Turkic, but it is strongly influenced by Kazakh with respect to its phonetics, phonotactics, morphology and lexicon.

In chapter 15, Mohammad Fazlhashemi provides us a case where the Swedish translation of an Oriental tale, *Kalila and Dimna* is used in the education of a royal prince. The book was dedicated to eight-year old king Karl XI by Harald Appelboom, who is the head of the Swedish mission in the Netherlands. The book was translated into Swedish from the French version which is in turn translated from the Ottoman Turkish version belonging to *Ali Çelebi*. The author states that the basic motivation behind the translation of the book is linked to the personal interests: participating to the power struggle between high and low lords in 17th century Sweden. However, it is also important to note that the book is a part of the early modern process of globalization, indicating that the development of Sweden cannot be seen as completely isolated from the global processes.

The chapters 16 and 17 present readers the examples from the art collection of the Uppsala University Library. Chapter 16 by Jan von Bonsdorff gives a description of watercolours from Istanbul at 19th century. The objects are selected from the sketchbook of Count Carl Gustav Löwenhielm, providing a unique documentation of daily life in different parts of the city including Pera, Galata, Sultanahmet, Beyazit and Bosphorus.

In Chapter 17 Göran Bäärnhielm calls our attention to explore an Ottoman-period exercise book on map drawing. The book is found among the Ottoman manuscripts legacy of Henrik Sturtzenbecker, a Swedish pastor at the embassy in Istanbul and is catalogued as “Collection of maps on Constantinople and surrounding areas”. The author states that the book resembles the *Kitab-ı Bahriye* of *Piri Reis* in terms of the content of the collection. The chapter is illustrated with the examples of maps from the collection, indicating the Mediterranean coasts and islands with architecture and vegetation.

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