

Éva Á. Csató, Gunilla Gren-Eklund, Lars Johanson & Birsal Karakoç (eds).  
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From the seventeenth century to the nineteenth century, the Swedish Empire maintained active political contacts with some Turkic-speaking states, especially the Ottoman Empire. This led to growing interest in Turkic languages and cultures, which also influenced the academic life at Uppsala University. The *Turcologica Upsaliensia – An Illustrated Collection of Essays*, edited by Éva Á. Csató, Gunilla Gren-Eklund, Lars Johanson, and Birsal Karakoç, focuses on the period mentioned above, providing a comprehensive overview of the establishment and development of the study of Turkic languages and related academic activities in Uppsala. The seventeen chapters of the volume also present the background of the Turkic collections at Uppsala University Library. Thus, they reflect the political and academic connections behind the acquisition of the Turkic cultural heritage by Swedish scholars, travellers, and diplomats. All the essays are abundantly illustrated, primarily by photos of the Oriental manuscripts held at the library, most of which are digitised and available on the ALVIN platform.

The essays vary significantly in terms of their viewpoints and topics, but this only demonstrates and sheds light on how many different factors and aspects influenced the establishment of Turkic languages as an academic field and the acquisition of the Turkic manuscript collection at the Uppsala University Library. The first three chapters of the volume introduce the history of Turkic studies and the Turkic cultural collections during the seventeenth and eighteenth centuries in the Swedish Empire, focusing specifically on the University of Uppsala and its library.

Chapter 1 (pp. 1–9), written by Gunilla Gren-Eklund, addresses the formation of the study of Oriental and Turkic languages in Uppsala. The University of Uppsala, established in 1477, was primarily a centre for training priests, and language study of any kind was mainly devoted to interpreting the Bible. However, as a result of Christian missionary activities outside of Europe, there was a growing need for the study of Oriental languages, which led to the establishment of the Chair of Oriental Languages. Additionally, the close political contacts between the Ottoman and Swedish Empires led to an increased interest by key intellectuals, such as Christian Ravius and Gustaf Peringer and his students, and travellers outside of Academia, who collected important Turkic materials.

Chapter 2 (pp. 10–33) by Per Cullhed presents the historical-political background of the Turkic collection at the Uppsala University Library. The chapter sheds light on the link between Sweden's political ambitions and the enlargement of the library's Turkic manuscript and book collection,

especially featuring Ottoman Turkish cultural heritage. The chapter shows how new materials were acquired through travellers, diplomacy, and gifts in the eighteenth and nineteenth centuries. Significantly, Cullhed shares important information about catalogue skills and catalogue abbreviations, which can be helpful for users of the manuscripts.

In Chapter 3 (pp. 34–46), Lars Johanson discusses the situation of Turkic studies between 1632 and 1718. Although Turkology as a discipline was not officially established until 2004 in Sweden, primarily due to political, diplomatic, and military reasons there were essential interactions during the seventeenth and eighteenth centuries, which greatly influenced the Turkic collections in Uppsala as well.

Chapters 4 and 6–9 present another important aspect: the careers of significant Orientalists who contributed to Turkic studies at the University of Uppsala. Among the scholars presented is Christian Ravius (Chapter 4 by Josef Eskhult, pp. 47–71). Ravius (1613–1677), a professor of Semitic languages, was also interested in other Oriental languages and thus highly skilled in Ottoman Turkish and Crimean Tatar. He was interested in describing comparatively the features of Turkic languages and collecting Oriental manuscripts. His collection contains 22 Ottoman Turkish manuscripts, which can be found today in Germany at the Staatsbibliothek zu Berlin.

While exploring the career of the greatest Swedish Turkologists of Uppsala, the volume does not lack details of how the Ottoman Empire was represented in European literature. Chapter 5 (pp. 72–81) by Hans Helander discusses the different interpretations and roles that the shadow of the Ottoman Empire cast on the different European states, as well as its reflection in Early Modern Latin literature. Chapter 6 (pp. 82–92), also by Hans Helander, and Chapter 7 (pp. 93–102) by Éva Á. Csató focus on another Swedish scholar, close to Christian Ravius: Gustaf Peringer (1651–1710), the only individual to whom two chapters are dedicated. Therefore, we can see his academic activities from two different viewpoints: in Chapter 6, we read about his speech delivered in praise of Oriental languages in 1674, while Chapter 7 reveals his fieldwork on the Karaim minority in Lithuania and his importance for Karaim studies at Uppsala University.

In Chapter 8 (pp. 103–119), Ulla Birgegård deals with the extensive career of Johan Gabriel Sparwenfeld (1655–1727), who served as a diplomat in Moscow between 1684 and 1687 and had a keen interest in languages and many foreign friends. His stay, diary, and acquired manuscripts from Russia provide essential information on different Turkic cultures and languages and many other topics. In Chapter 9 (pp. 120–128), Sabira Ståhlberg and Ingvar Svanberg introduce a Linnean naturalist's journey in the eighteenth century. Frederick Hasselquist (1722–1752) was a medical student at the University of Uppsala but became enthusiastic about studying flora and fauna in the Levant. He visited Anatolia, Egypt, Palestine, and Cyprus; however, he died in Smyrna when only thirty years old. Although his fieldwork period did not last long, his collections containing botanical and zoological specimens, cultural heritage items and detailed notes, especially on Turkic traditions (today categorised as ethnobiological), are important.

Chapter 10 (pp. 129–144) has a different approach, as it describes the Eighth International Congress of Orientalists held in Stockholm/Uppsala and Christiania in 1889. The author, Bernt Brendemoen, highlights the main events, how the news reflected on the happenings, and the significance of the Congress for the Oriental manuscript collection at the University Library of Uppsala.

The following chapters (Chapters 11–17) deal with Turkic materials from the collections of the Uppsala University Library. Among the materials, Birsal Karakoç, Fikret Turan, and Ali Yıldız provide an extensive overview of Ottoman Turkish and Chagatay manuscripts (Chapter 11, pp. 145–166). In Chapter 12 (pp. 167–179), Lars Johanson extensively exam-

ines a manuscript written in Middle Azeri with Latin script, giving new knowledge about the language. Another set of Chagatay manuscripts, presented in Chapter 13 (pp. 180–197), show details about a Hajj (pilgrimage) from 1302/1885. Additionally, Kristof D’hulster describes a Chagatay-Kazakh version of the story about Jesus and the Skull in Chapter 14 (pp. 198–208). Chapter 15 (pp. 209–226) by Mohammad Fazlhashemi deals with the socio-political and cultural reasons why Harald Appelboom (1612–1674), a Swedish diplomat in the Netherlands, translated a Muslim mirror for princes, the *Kalila wa Dimma*, into Swedish.

The especially richly illustrated last two chapters describe Carl Gustaf Löwenhielm’s (1790–1858) Turkish sketchbooks from 1824 to 1827. Chapter 16 (pp. 227–239) by Jan von Bonsdorff introduces Löwenhielm’s stint as a Swedish officer in the Ottoman Empire. The last chapter, Chapter 17 (pp. 240–262) by Göran Bäärnhielm, deals with an Ottoman manuscript collected by Swedish pastor Adolf Fredrik Strutzenbecker (1757–1784). The manuscript is practically identical to Pīrī Re’īs’ significant sailing handbook, the *Ki`tab-ī Bahriye*, from the 1520s. Although the manuscripts are richly illustrated, described with great detail, and catalogued, it would have been helpful to add links, so that interested readers and scholars could find them at the ALVIN online portal.

This volume highlights important political moments of contact between Sweden and the Turkic sphere, especially the Ottoman Empire, and their influence on the academic world, specifically Turkology at Uppsala University. It also provides essential guidance and information about the manuscripts collected during this period. The book is a delightfully varied reading, written by expert scholars in different fields, and it offers significant insights on topics and connections which would otherwise remain invisible and unknown both to Turkic scholars and to a general audience of readers.