

Arařtırma Makalesi

**Contribution of Joseph von Hammer-Purgstall to the Rise of
Orientalism in the German-speaking World**

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Abstract

The contact with “oriental” languages started in the 17th century in Europe. The interconnection of history, culture, geography, language, and literature of the Orient has especially caught the attention of the European bourgeoisie and travellers. In specific, the German-speaking world of the 17th century was mainly interested in the Persian culture.

The focus of this paper is to highlight the contributions of the Austrian diplomat, orientalist, historian, and translator Joseph von Hammer-Purgstall, who can be regarded as the pioneer of Orientalism and Turcology in the Occident as well as a bridge-builder between East and West. He did not only teach famous historians and Orientalists such as Friedrich Schütz, Karl Bellino and Ulrich Seetzen, and inspired Johann Wolfgang von Goethe, but also introduced the Orient and in specific the Ottoman Empire to the West: a unique contribution of a European Orientalist who wrote about the Orient while having close relationships to people from the Orient.

Keywords: Joseph von Hammer-Purgstall, Orientalism, Turcology, Ottoman-Habsburg Relations, Austria

**Joseph von Hammer-Purgstall'ın Almanca Konuşulan Dünyada
Şarkiyatçılığın Yükselişine Katkısı**

Öz

Avrupa'da şarkiyatın dilleri ile temas 17. yüzyılda başlamıştır. Doğu'nun tarihi, kültürü, coğrafyası, dili ve edebiyatı arasındaki bağlantı, en çok Avrupa

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burjuvası ve gezginlerin dikkatini çekmiştir. Özellikle, 17. yüzyılın Almanca konuşulan dünyası Fars kültürü ile ilgileniyordu.

Bu makalenin odak noktası, Batı'da Şarkiyatın ve Türkolojinin öncüsü ve Doğu ile Batı arasında bir köprü kurucusu olarak bilinen Avusturyalı diplomat, oryantalist, tarihçi ve tercüman Joseph von Hammer-Purgstall'ın katkılarını vurgulamaktır. Hammer-Purgstall Friedrich Schütz, Karl Bellino ve Ulrich Seetzen gibi ünlü tarihçilere ve şarkiyatçılara sadece öğretmekle kalmadı, Johann Wolfgang von Goethe'ye de ilham kaynağı oldu. Kendisi aynı zamanda bir Avrupalı Şarkiyatçı olarak eşsiz bir katkı sunmuştur: doğu'dan insanlarla yakın ilişkiler içindeyken, doğu'yu ve özellikle Osmanlı İmparatorluğunu Batı'ya tanıttı.

Anahtar Kelimeler: Joseph von Hammer-Purgstall, şarkiyatçılık, türkoloji, Osmanlı-Habsburg ilişkileri, Avusturya

Orientalism in the German-Speaking World

Whereas Orientalism gained importance in France after Napoleon's expedition to Egypt in 1798, it remained an auxiliary science in the German-speaking world, which mainly served theology to master the Oriental languages in order to translate the Old Testament. The bourgeoisie, being deeply interested in the Orient and particularly in the Persian culture since the 17th century, introduced Orientalism in the region. Translations from Persian into German and travel records about the Orient led to the spread of a romantic worldview about the East in Europe¹.

Austria, known for its key position in Europe as the defender of Christianity against the Ottoman and therefore Islam, surprisingly enabled the blossom of the Oriental and Turkish Studies. Vienna had an important role in the development of Oriental studies, since the city was the location of the Oriental Academy which was founded by the Holy Roman Empress Maria Theresia in 1754. The city further had a key position due to its relationship with the Ottomans. Especially after the Second Siege of Vienna in 1683, the Habsburg Monarchy, had huge

¹ Remzi Avci, "Alman oryantalizmi ve İslami dönem Fars Edebiyatı: Bir literal geçişkenlik örneği olarak Josef von Hammer-Purgstall (1774–1856)", Alman Dili ve Edebiyatı Dergisi - Studien zur deutschen Sprache und Literatur 2, no.42(2019):57-76

interest in exploring the intellectual treasures of the Orient. The Austrian Joseph von Hammer-Purgstall, an Alumnus of the Oriental Academy, can be regarded as the pioneer who introduced Orientalism and Turcology to the West, by publishing various translations of literary works from Arabic, Persian, and Turkish and through his travel reports and books about his observations and the history of the Orient. He established the magazine *Fundgruben des Orient* (Treasure Trove of the Orient) (1809-19) where he published various translations of Oriental poems and other literary work. Having the perspective of a romanticist who was deeply in love with the Orient, Hammer-Purgstall dedicated his life to Oriental research².

He expressed his deep feelings for the Orient; vis-à-vis the desire to fully understand her history, language, and culture:

„der alten Wiege und Kibla des Menschengeschlechtes, woher Religion und gesellschaftliche Kultur entsprangen und wohin die fortschreitende Geschichte ihren Blick als nach dem verlorenen Paradiese ihrer Kindheit wehmütig zurückwendet.“³,

which means *„old cradle and kibla of humanity, from where religion and social culture originated and where progressive history turns its gaze wistfully back to the lost paradise of its childhood“*.

Life of Hammer-Purgstall

Joseph von Hammer-Purgstall was born in 1774 as son to Josef Hammer and Marianne Hammer in Graz and had nine siblings. His grandfather Johann Hammer was a gardener at the Belvedere Palace of Prince Eugen, an important name in the defence against the Ottomans in 1683 in Vienna. His father was promoted into nobility in 1791, after his reputation was unjustly damaged through his early retirement as a state counsel. Although Hammer-Purgstall was strictly educated in the Catholic-Jesuitical tradition, he later adopted the mindset of the French Revolution. He went to the Gymnasium in Graz till the age of 13, where

² Johann Fück, *Die arabischen Studien in Europa bis in den Anfang des 20. Jahrhunderts*, Leipzig 1955, 508

³ Tugba Ismailoglu Kacir, *Joseph Freiherr von Hammer-Purgstall und seine Rezeption in der Geschichtsschreibung über das Osmanische Reich*, PhD thesis, University of Vienna, 146

geography was his favourite subject, an interest that would benefit him later in his academic career. In 1787 his father took him to Vienna to complete his preparatory training at the Barbarastift. This training was necessary for him to be admitted to the Oriental Academy, where he was accepted in 1789. He completed his education with great success in 1794. After graduating from the Academy he started working as a *Sprachknaabe* (a novice dragoman). He also worked on certain manuscripts in the court library. He met his mentor and supporter, the Swiss historian Johannes von Müller, who was working at the State Chancellery in Vienna^{4 5 6}.

Hammer-Purgstall was a polyglot who knew ten languages: Besides his mother tongue German, ancient Greek, Latin, French, English, Italian, Spanish, Arabic, Ottoman-Turkish and Persian. He was further interested in geography, ethnography and science. His main aim was to understand the culture of the Orient, vis-à-vis the Arabic, Persian, and Turkish cultures^{7 8}. Five years after his graduation he was assigned as a Diplomat to Istanbul by Foreign Minister Thugut, additionally with the mission to find a manuscript of *One Thousand and one Nights* in Arabic⁹.

In the summer of 1799, he arrived as a “language boy” (Attachè) at the Internunciature (Austrian embassy) in Istanbul where he improved his Turkish and Arabic. He enjoyed being dressed up in traditional Turkish clothes and was able to study the country, its people and

⁴ Avci, “Alman oryantalizmi”, s. 57-76;

⁵ W. Kleindel (Ed.), *Das große Buch der Österreicher – 4500 Personendarstellungen in Wort und Bild*, (Austria: Verlag Kremayr & Scheriau, 1987), 615

⁶ Karl-Franzens-Universität Graz, *Joseph von Hammer-Purgstall - Briefe, Erinnerungen, Materialien*, accessed December 2, 2020, <http://gams.uni-graz.at/context:hp>

⁷ Herbert W. Duda, “Josef Freiherr von Hammer-Purgstall”, *Tausend Jahre Österreich: Eine biographische Chronik Jugend und Volk*, c. II. Vom Biedermeier bis zur Gründung der modernen Parteien, Vienna; Munich 1975, 19-20

⁸ Kemal Beydilli, “Joseph Von Hammer-Purgstall (1774-1856) ve Fundgruben des Orients (Şark'ın Hazine) Dergisi”, *Kitaplara Vakfedilen Bir Ömre Tuhfe: İsmail E. Erünsal'a Armağan*, (edt. Hatice Aynur, Bilgin Aydın, Mustafa Birol Ülker), c. I, İstanbul 2014, s. 129-277

⁹ Karl Acham (Ed.), *Rechts-, Sozial- und Wirtschaftswissenschaften aus Graz. Zwischen empirischer Analyse und normativer Handlungsanweisung: wissenschaftsgeschichtliche Befunde aus drei Jahrhunderten*, Vienna 2010, 142

looking for old manuscripts. Hammer-Purgstall was an efficient, disciplined, and excellent organizer. Although he had plenty of leisure time, he used his time effectively: every day before going to work he read in books and classical manuscripts, found someone to talk in Arabic in the morning and someone to talk in modern Greek in the evening – he didn't miss a second to broaden his knowledge, to explore every single corner of Istanbul to find manuscripts and to observe the cultural life of the Ottoman. He prepared a bibliography where he listed all printed works that he could find in Istanbul, which is an immense gift to Orientalism. He shared his experiences about his first stop in the Orient in various periodicals. In 1800 he was sent to Egypt to observe and report about the situation in the Austrian consulates in the region, but due to the naval blockade of the British he was not able to reach Egypt as he had planned. Finally, the British naval officer William Sidney Smith, brother of the British Minister Sir Spencer Smith, took him with him. Hammer-Purgstall served minister Smith privately as an interpreter and secretary^{10 11}.

In 1801 he was sent to England, where he also visited libraries in Oxford and Cambridge and had the possibility to broaden his network with diplomats, geographers, philologists, and orientalists. In 1802 he was ordered to return to Vienna. On the basis of the qualifications he had demonstrated, Hammer-Purgstall was appointed secretary of legation at the Internunciature in Istanbul in the summer of 1802, where he worked on *Siret Antar*, *Hajji Chalfa*, *One Thousand and one Nights* and *Baki*, so that in 1804 his "*Encyclopedic Survey of the Sciences of the Orient*" appeared. Within the four years of his stay, he started among other research topics his research on the culture and history of the Ottoman Empire. In 1806, in the initial phase of the Russo-Turkish War, Hammer-Purgstall unwillingly left Istanbul, became a consular agent in the Ottoman Danube Principality of Moldova and consequently went to Jassy. The friendship between him and the French consul general was disliked by Russia, which led to his

¹⁰ Sibylle Wentker, "Joseph von Hammer-Purgstalls erste Reise nach Istanbul im Spiegel seiner 'Erinnerungen aus meinem Leben'", *The Journal of Ottoman Studies* XXV, no.1 (2005): 225-247

¹¹ Hans Lohberger, "Joseph von Hammer-Purgstall", *Blätter für Heimatkunde*, no.41 (1967)

defamation in Vienna by the Russians. This led to his recall to Vienna in 1807. Until 1811 he remained a consular agent. In 1809 he went to Paris on his own initiative to retrieve stolen manuscripts from Vienna^{12 13}.

His friend and colleague, the French Arabist and Orientalist Silvestre de Sacy, helped him in this endeavour¹⁴.

In 1811 he was appointed court interpreter for the oriental languages . His supervisor isolated him from the staff in the state chancellery, and ordered Hammer-Purgstall to work from home, because he was a “restless spirit”, who could not get along with anyone in the office. In 1817 he was appointed court counsellor. In 1816 he married Karoline von Henikstein (1797-1844) with whom he had five children. Hammer-Purgstall, who was like a family member to the Duke and Duchess Purgstall, inherited after the death of the deceased Duke’s widow, Purgstall’s property, as well as his surname and the family crest in 1835. “Von Hammer” became “von Hammer-Purgstall”^{15 16}.

Social Life and Politics

Despite the fact that Joseph von Hammer-Purgstall was a very social person whose network reached from Kalkutta to Washington and who worked with and taught worldwide academics, he tirelessly dedicated his life to his academic research on the Orient. His diligence enabled him to acquire an international reputation. He was a member in seven Asian societies as well as an honorary member in more than forty domestic and foreign academies and societies. His presence as a socialite was important in society events in Vienna for him to broaden his network and to enjoy scientific conversations. He was often invited to diplomatic events by the French ambassador Louis-Guillaume Otto, by the Russian Minister Stackelsberg and by the Prussian Lord Humboldt. Wherever he

¹² Kacir, *Joseph Freiherr von Hammer-Purgstall*, s. 25.

¹³ Beydilli, “Joseph Von Hammer-Purgstall (1774-1856) ve Fundgruben des Orients (Şark’ın Hazinelei) Dergisi”, s. 129-277

¹⁴ Alexandra Marics, *Die Briefe Antoine-Isaac Silvestre de Sacys an Joseph von Hammer-Purgstall – translatorisch beleuchtet*, PhD thesis, Karl-Franzens-University Graz, 2016

¹⁵ Hans Lohberger, “Joseph von Hammer-Purgstall“, *Blätter für Heimatkunde*, no.41 (1967)

¹⁶ Austria Forum, “Joseph von Hammer-Purgstall“, accessed December 3, 2020, https://austria-forum.org/af/AustriaWiki/Joseph_von_Hammer-Purgstall

could, Hammer-Purgstall sought connections to poets and scholars. He gained the respect of intelligentsia of the German-speaking world, and the Persian Literature. *Fundgruben des Orient* was a treasure for Johann Wolfgang von Goethe¹⁷, who made use of the rich collection of eastern poetries in his literary creations, among them his *West-östlicher Divan*, a collection of lyrical poems. Hammer-Purgstall was praised in 1819 in the memoirs of this important piece, which had a great impact in Europe. Further, Persian readings with the Austrian writer Franz Grillparzer and with the German Poet, Orientalist, and translator Friedrich Rückert were organized by Hammer-Purgstall in Vienna. Furthermore, he supported other Orientalists such as Karl Bellino and Ulrich Seetzen^{18 19}.

Friedrich Engels said that they had no solid knowledge of the history and people of the Ottoman Empire, and that Hammer-Purgstall was the only respectable person among the diplomats²⁰.

Despite that he witnessed several political upheavals during his lifetime which led to an identity crisis of Europe, such as the French Revolution (1789), the Napoleonic Wars (1792-1815), the Viennese Congress (1815) and the Revolution of 1848; he continued his academic research while being a civil servant until 1849. Prince Metternich (the most important figure during the Viennese Congress), Hammer-Purgstall's superior since 1809, openly explained to him that he would never become a diplomat since he was "too knowing, too direct, too open" and therefore "useless", a quality which was reluctantly fostered in the authoritarian regime of Metternich²¹.

¹⁷ Sibylle Wentker, "Joseph von Hammer-Purgstalls erste Reise nach Istanbul im Spiegel seiner 'Erinnerungen aus meinem Leben'", *The Journal of Ottoman Studies* XXV, no.1 (2005): 225-247

¹⁸ Remzi Avcı, "Alman oryantizmi ve İslami dönem Fars Edebiyatı: Bir literal geçişkenlik örneği olarak Josef von Hammer-Purgstall (1774–1856)", *Alman Dili ve Edebiyatı Dergisi - Studien zur deutschen Sprache und Literatur* 2, no.42(2019):57-76;

¹⁹ Austria Forum, "Joseph von Hammer-Purgstall", accessed December 3, 2020, https://austria-forum.org/af/AustriaWiki/Joseph_von_Hammer-Purgstall

²⁰ Ahmet U. Nalcioğlu, "Avusturyalı Orientalist Hammer-Purgstall'da Osmanlı siiri", *A.Ü.Türkiyat Araştırmaları Enstitüsü Dergisi*, no.20 (2002): 139-143

²¹ Kacir, *Joseph Freiherr von Hammer-Purgstalls*. 135-136

They both had disputes over political issues vis-à-vis the Orient and Hammer-Purgstall was never asked for his advice with regards to the Ottomans. Metternich was in favour of a strong Ottoman, whereas Hammer-Purgstall argued based on his personal experiences and observations that the Ottoman Empire was already in its decline. He stated that the decay of the public administration system, the power divisions in the highest offices, and the interference of the European Powers as well as of Russia would accelerate the decline process. Eventually Hammer-Purgstall was dismissed by Metternich as court translator in 1839 but continued his work as court counsellor. Hammer-Purgstall withdrew to his residence in Hainfeld, where he wrote among other things his Autobiography and where he continued to have influence on the revolutionists till 1848. Nonetheless, he had a good relationship with his former superior, due to Metternich's interest in academic research, and even met after the Foreign Minister's forced resignation in 1848. At the end of his long efforts, he established the *Akademie der Wissenschaften* (Academy of Sciences) in 1847 and became the president, but was forced to quit as president in 1849 due to his strong, willful, and apolitical character, which led to internal conflicts. He acted henceforth as an Academy member and dedicated his work to his publications^{22 23 24}.

Scholarly Activities and Works

Joseph von Hammer-Purgstall translated "*One Thousand and one Nights*", published three poetry collections, some historical plays, wrote about the culture and history of the Orient, and published the translation of the "*Divan of the Hafis*" in 1812 in *Fundgruben des Orient*. His historical contributions consisted of cultural or political-historical matters and can be divided into oriental and patriotic history. However,

²² Hans Lohberger, "Joseph von Hammer-Purgstall", *Blätter für Heimatkunde*, no.41 (1967)

²³ Sibylle Wentker, "Mehr als ein Romanheld: Der Orientalist Joseph von Hammer-Purgstall", *Der Standard*, October 21, 2019

²⁴ Austria Forum, "Joseph von Hammer-Purgstall", accessed December 3, 2020, https://austria-forum.org/af/AustriaWiki/Joseph_von_Hammer-Purgstall

his main area of interest was the political and cultural history of the Arabs, the Persian, and the Turks^{25 26}.

The fact that Joseph von Hammer-Purgstall had the opportunity to spend six years of his career in Istanbul gave him the opportunity to act as a bridge-builder between the Habsburg and the Ottomans, and became familiar with the Ottoman Empire and Istanbul. He had close relationships both with Ottoman State officials and with the contemporary Turkish scholars, like the famous Ottoman scholar Melekpâşazade Abdulkadir Bey, who supported him in his research and who was the president of *Beşiktaş Cem'iyet-i İlmiyye* (Scientific Society of Beşiktaş). It is possible to follow his relationship to Ottoman officials and scholars in the Ottoman archival documents²⁷.

He completed his political-historical works about the Arabs, Persian, and the Turks in the chronology from the Hijrah till the end of the 18th century. These are: „*Gemäldeaal der Lebensbeschreibungen großer moslimischer Herrscher der Ersten Sieben Jahrhunderte der Hidschret*“ (1837-1839) (about the life of great Muslim leaders till the 7th century of Hijrah), „*Geschichte der Assassinen*“ (1818) (History of the Assassins), „*Geschichte der schönen Redekünste Persiens*“ (1818) (History of the Beautiful Arts of Persian Rhetoric), „*Geschichte der Goldenen Horde in Kiptschak*“ (1840) (History of the Golden Horde in Kipchak), „*Geschichte der Ilchane*“ (1842-1843) (History of the Ilchans), „*Geschichte des Osmanischen Reiches*“ (1827-1833) (History of the Ottoman Empire), „*Literaturgeschichte der Araber*“ (1850-56) (History

²⁵ Remzi Avcı, “Alman oryantalizmi ve İslami dönem Fars Edebiyatı: Bir literal geçişkenlik örneği olarak Josef von Hammer-Purgstall (1774–1856)”, *Alman Dili ve Edebiyatı Dergisi - Studien zur deutschen Sprache und Literatur 2*, no.42(2019):57-76;

²⁶ Kemal Beydilli, “Joseph Von Hammer-Purgstall (1774-1856) ve Fundgruben des Orients (Şark'ın Hazineleri) Dergisi”, *Kitaplara Vakfedilen Bir Ömre Tuhfe: İsmail E. Erünsal'a Armağan*, (edt. Hatice Aynur, Bilgin Aydın, Mustafa Birol Ülker), c. I, İstanbul 2014, s. 129-277

²⁷ Tugba İsmailoğlu Kacı, “Osmanlı Belgeleri isiginda Hammer”, *Avrasya İncelemeleri Dergisi-Journal of Eurasian Studies V*, no.1 (2017): 1-84

of the Literature of the Arabs), and „*Geschichte der Chane der Krim*“ (1856) (History of the Khans of Crimea)^{28 29}.

Some of his articles demonstrate that he had a broad knowledge about the culture of the Orient, such as: “*Das Pferd bei den Arabern*” (On the Arabian Horse), “*Über das Kamel*” (On the Camel), “*Über die Talismane der Muslime*” (On the Talismans of the Muslims), and “*Persische Typographie und Literatur*” (his writings on Iranian printing and literature)³⁰.

However, the most important contribution and historical work of Hammer-Purgstall, is “*Geschichte des Osmanischen Reiches*” (History of the Ottoman Empire), which is referred to as *Hammer'in Tarihi* in Turkish (Hammer History), and which was dedicated to Sultan Mahmud II. The first volume of the work begins with the foundation of the Ottoman Empire until the conquest of Istanbul (1300-1453). The second volume deals with Selim I (1520), third volume encompasses the history till the death of Selim II (1574), fourth volume deals with the time of Mustafa I (1623). Volume five is dedicated to Köprülü Mehmed Paşa (1656), volume six to the Treaty of Karlowitz (1699) and volume seven to the Treaty of Belgrade (1736). Volume eight covers the events until the Küçük Kaynarca Treaty (1774). Volume nine and ten contain notes, tables, lists, bibliography and chronology. A significant part of “*Geschichte des Osmanischen Reiches*” was translated as “*Histoire de l'empire ottoman, I-XVIII, Paris 1835-1844*” into French by Hellert. The French version was used by Mehmed Ata Bey to translate it into Turkish only in 1911. To translate Hammer-Purgstall's “History of the Ottoman Empire” from French translation into Turkish is already problematic, mainly due to the misinterpretations by the French translator Hellert. Because Hellert's personal additions, interventions, and critique to Hammer-Purgstall were directly translated into Turkish, the Turkish

²⁸ Remzi Avcı, “Alman oryantalizmi ve İslami dönem Fars Edebiyatı: Bir literal geçişkenlik örneği olarak Josef von Hammer-Purgstall (1774–1856)”, *Alman Dili ve Edebiyatı Dergisi - Studien zur deutschen Sprache und Literatur* 2, no.42(2019):57-76;

²⁹ Austria Forum, “Joseph von Hammer-Purgstall”, accessed December 3, 2020, https://austria-forum.org/af/AustriaWiki/Joseph_von_Hammer-Purgstall

³⁰ Kaiserliche Akademie der Wissenschaften in Wien, *Philosophisch-Historische Klasse - Denkschriften der Kaiserlichen Akademie der Wissenschaften, Philosophisch-Historische Classe*, Wien: Aus der Kaiserlich-Königlichen Hof- und Staatsdruckerei, 185

"Hammer History" has significant differences vis-à-vis the original opus. While writing "*Geschichte des Osmanischen Reiches*", Hammer-Purgstall mainly relied on Arabic, Persian, and Ottoman Turkish sources, but neglected sources belonging to the history of the Balkans and Byzantium. His prejudiced evaluations towards the Ottomans, which he had at the beginning of his career, can be read for example in his depiction of Sultan Mehmed the Conqueror as a "bloodshed, brutal", and the janissaries as "plunderers". However, according to the Ottoman scholar Mehmed Siraceddin, his biased expressions disappeared while continuing his work, and the more time he spent with Ottoman diplomats and scholars as well as on reflecting about the Ottoman culture and history. In „*Umblick auf einer Reise von Konstantinopel nach Brussa*” (1818) (Observations during his journey from Istanbul to Bursa) a "different Hammer-Purgstall" regarding his wording can be seen³¹.

Hammer-Purgstall was the first to introduce Ottoman travelogues to Europe. He translated a part of Evliya Çelebi's (famous Ottoman traveller) work into English with the title "*Narrative of Travels in Europe-Asia and Africa in the Seventeenth Century by Evliya Efendi*"³².

His work on his travels in Ottoman lands "*Topographische Ansichten einer Reise in die Levante, Wien 1811*"³³ is important for historical topography and Eastern geography and includes maps and pictures. Wentker (2005) mentions Hammer-Purgstall's first experiences in Istanbul and Dörtok-Abacı (2008) writes an overview of his observations about Bursa. He also translated the Rumeli and Bosnian parts of Kâtib Çelebi's *Cihannümâ* copy into German under the title "*Rumeli und Bosnia*"³⁴.

His work "*Geschichte der Osmanischen Dichtkunst*" (History of Ottoman Poetry) (I-IV, Pesth 1836-1838) is a biography of 2200

³¹ Kacir, *Joseph Freiherr von Hammer-Purgstall*, s. 41, 197, 207, 251

³² Nuran Tezcan, "Evliya Çelebi Seyahatnamesi'nin Hammer-Purgstall tarafından bilim dünyasında tanıtılması hakkında", *The Journal of Ottoman Studies* XXXIV, no.II (2009):203-230

³³ Joseph Von Hammer-Purgstall, *Topographische Ansichten, gesammelt auf einer Reise in die Levante*, Wien: Carl Schaumburg 1811

³⁴ Nazan Karakas Özur, "Cihannüma'dan Yansıyanlar: Bir doküman analizi", *Istanbul Üniversitesi Edebiyat Fakültesi Coğrafya Bölümü-Coğrafya Dergisi*, no.29 (2014): 120-144

Ottoman poets till 1834. On the right side of the first volume of his work, he wrote the name of his book in Ottoman Turkish, namely *Câmi-i Mehâsin-i Zurefâ-yı Ehlü'z-zevk ve'l-irfân fî terâcim-i şuarâ-yı Devlet-i Âl-i Osmân*, and published under the name *Yusuf Hammer Purgstall*³⁵.

The End of the great Orientalist

Towards the end of his life, Hammer-Purgstall avoided social gatherings since he wanted to dedicate his remaining time to further academic research. It is said that he often recited verse 83 of Surah Yusuf, “...So I am left with nothing but beautiful patience! I trust Allah will return them all to me. Surely, He alone is the All-Knowing, All-Wise.” In his last years he became a member of Encümen-i Dâniş (Society of Scholars). The society enabled the finalization of Hammer-Purgstall’s history by instructing Cevdet Paşa (1822-1895) to continue his work, starting from the Treaty of Küçük Kaynarca in 1774 till the dissolution of the Janissary in 1826. Hammer-Purgstall’s “*Geschichte des Osmanischen Reiches*” and Cevdet Pasha’s “*Tarih-i Cevdet*” were both combined in twelve volumes. This book along with current works of Turkish historians pay tribute to Hammer-Purgstall’s efforts to introduce the East to the West³⁶.

Hammer-Purgstall being a careful historian who was used to prepare everything in a chronological order, had identified years before his death Weidling as his last resting-place. Weidling, a municipality in Klosterneuburg (Lower Austria) was a special place for him. During his education in the Oriental Academy, he spent his summer in this tiny town. He refers to Weidling as “*Weidling, die geistige Geburtsstätte der beiden zur geistigen Verbindung und Verschmelzung des Orients und Okzidents unternommenen Versuche meines Lebens.*”, which means “*Weidling, the spiritual birthplace of the two attempts of my life to spiritually connect and merge the Orient and Occident.*” His Ottoman style gravestone depicted as an Ottoman scholar was constructed with calligraphy and ornaments about forty years before his death. Because

³⁵ Muhsin Macit and Osman HORATA, eds., *XIX.Yüzyil Türk Edebiyatı*, (Turkey: Anadolu University, 2012), 114

³⁶ Ali Akyıldız, *İlk Türk Akademisi Encümen-i Daniş’in Kuruluşu ve Faaliyetleri (1851-1862)*, Ankara: Türkiye Bilimler Akademisi 2018

his intention was to remind people that he embraces both, the East and the West. Albeit he started his journey in the West, he wanted his final abode to represent the East. The money for his gravestone came from the sale of a horse, which was a gift from the Persian envoy Abdul Hasan. The marble was a gift of the prince Sinzendorf. The Calligraphy was prepared by a calligrapher of a serail in Istanbul and sent to him in 1820. The family kept this gravestone with them for years, which began to weather after a while. A second version of the gravestone was prepared and deployed in the cemetery in Weidling after the death of his wife Karoline in 1844, while the first version was still available in his residency in Hainfeld. He ordered to write the name *Yusuf Hammer* as his name on his gravestone and further chose verses and poems about the perishable nature of mankind in Arabic, Persian, Turkish, Greek, Latin, German, French, Italian, Spanish, and English, all ten languages that he knew ³⁷.

The traditional Turkish inscription on his grave says: *“Ziyaretten murad çok duadır, bugün bana ise yarın sanadır. Bir hoş bülbül geldi cihana, uçtu ah(i)rete şu pervane” // “Visiting graves means saying prayers. So today for me and tomorrow for you! A lovely nightingale entered the world, flew off into the hereafter, like a butterfly.”* The Arabic inscription means: *“Yusuf ibn Hammer, interpreter of the three languages. Beautiful memory be his soul! He (Allah) is the one who stays!”*; and the Persian inscription: *“I walked the earth for a long time, I negotiated with people of all kinds. In every corner I found a lesson, from every sheaf I pluck an ear.”*^{38 39}

It is as if he wanted to make us aware that these different languages and cultures essentially lead to one goal: to achieve eternal peace through respect for God's diverse creation.

Conclusion

³⁷ Karl Ludwig Weber (ed.), *Joseph von Hammer-Purgstall, An der Schwelle zum Orient*, Graz; Wien 1957

³⁸ Y. Özoguz, “Bildergalerie zum Hammer-Purgstall-Grab“, *Enzyklopädie des Islam*, March, 2011

³⁹ Karl-Franzens-Universität Graz, „Joseph von Hammer-Purgstall - Briefe, Erinnerungen, Materialien“, accessed December 2, 2020, <http://gams.uni-graz.at/context:hp>

Until his death on the 23rd of November 1856, Joseph von Hammer-Purgstall used every second of his life to read, to translate and to write tirelessly. Even while Napoleon's army attacked Vienna and burnt the National library, he ran into the building to save oriental manuscripts and to continue his work.

His constant zeal to acquire knowledge, and understand the cultures of the East, make Joseph von Hammer-Purgstall a unique scholar in history. He was an irreplaceable mediator between the East and the West - a quality that unfortunately most orientalists and especially politicians nowadays lack. It was important for him to leave behind a legacy consisting of the recording of the history of the oriental folk.

Hammer-Purgstall was the first orientalist who not only wrote "about" the Orient and the "Oriental subjects" but was also in close contact and exchange with them and thus wrote "for" them.

This remarkable character, whose name is known to very few Austrians, deserves to be mentioned especially in detail in the history books of the German-speaking world.

Have we promoted his name as the bridge-builder between the East and the West, many of the youth would have emulated him as a role model in these tumultuous times.

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