

in the transformation of Turkey's political regime from authoritarian single-party control to a democratic system with multi-party politics. After reading this book, it is difficult not to agree with Heper on this point.

One final note: Heper succeeds beautifully in giving the reader a sense of the goodness of İnönü. The reader becomes emotionally involved with İnönü's efforts to help the Turkish people realize the aspirations he has for them—and with his frustrations and disappointment when things don't go as he had planned. It would take a harder heart than this reviewer possesses not to shed a tear when reading how, on December 25, 1973, İnönü drew his "fourth ace".

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MICHAEL M. GUNTER, *The Kurds and the Future of Turkey*, New York: St. Martin's Press, 1997. Pp. viii + 184. \$45.00

In this book, Michael Gunter has provided us not only with an updated account but also with a generally more thorough treatment of Ankara's Kurdish "problem" than that provided in his earlier work, *The Kurds in Turkey: A Political Dilemma* (Boulder, CO: Westview Press, 1990). Both books are organized quite similarly, with the primary focus being Turkish government policy regarding Kurdish nationalism. Less attention is given to both the Parti Karkaren Kurdistan (PKK), or Kurdistan Workers' Party, and international dimensions of the Kurdish question. Gunter also draws similar conclusions in both works.

The Kurds and the Future of Turkey is composed of six chapters: "The Autarchic Tradition in the Republic of Turkey," "The PKK," "Developments since the Gulf War," "The Foreign Factor," "The PKK and the Iraq Kurds," and "Prospects." Unlike in his earlier book, perhaps given the recent literature on Kurds and Kurdish nationalism, such as Nader Entessar's *Kurdish Ethnonationalism* (Boulder, CO: Lynne Rienner, 1992), Mehrdad Izady's *The Kurds: A Concise Handbook* (Washington, D.C.: Crane Russak, 1992), and David McDowall's *A Modern History of the Kurds* (London: I.B. Tauris, 1996), Gunter does not include background information on the Kurdish people. He also mentions little about Turkey's political instability during the 1970s, when the PKK was established, or about the PKK insurgency—which began in 1984—prior to the Gulf War. However, regarding the PKK and its tactics, as well as the Kurdish factor in both Turkish domestic and Turkish foreign policy, Gunter provides more details in a better organized fashion. Yet compared to Kemal Kirisci's and Gareth M. Winrow's *The Kurdish Question and Turkey: An Example of Trans-State Ethnic Conflict* (London: Frank Cass, 1997), Gunter devotes less attention to historical background concerning the Kurdish question.

A large share of the material in *The Kurds and the Future of Turkey* has been published previously, including an article, corresponding to most of Chapter Five, that he has failed to acknowledge in his bibliography: "The Kurdish Factor in Turkish Foreign Policy," *Journal of Third World Studies*, 11, 2 (fall 1994): 440-472. However, it is quite useful to have all of this information in one source because, as Gunter rightly points out, "Turkey has been prevented from taking the final

steps toward becoming a genuine democracy, and there is a real possibility that the state will be split up, due to its failure to satisfy the legitimate demands of its citizens of Kurdish ethnic heritage . . ." (p. 2). What Gunter has in mind as "legitimate demands" are constitutional and legal guarantees that would recognize and protect the use of the Kurdish language in such cultural activities as education, broadcasting, and publication—something similar to what Turkey has demanded over the years for Turks in Bulgaria and Cyprus. Gunter, while acknowledging Turkey's legitimate security concerns, feels that such action should be taken "now" so as to weaken the appeal of the PKK. However, no civilian leader could do this without the agreement of the military, which has so far preferred to use force in dealing with the Kurdish question. Kirisci and Winrow also suggest multiculturalism as a possible solution, but unlike Gunter, they seem more cautious.

As mentioned earlier, Gunter's present work is much improved over his previous one. The chapter on Turkey's tradition of authoritarianism clearly outlines the political and cultural restrictions that the Kurds have faced under the Republic. The chapter on the PKK is especially informative regarding organization, strategy, and financing, and subsequent chapters fit together well in showing the overlapping importance of the Kurdish question in Turkish domestic and foreign policy. The issue of the Kurds is not only closely tied to violations of human rights in Turkey, as well as financial strain on the economy, but it has also greatly affected relations with the European states as well as with Turkey's Middle Eastern neighbors. (These themes are also discussed in Robert Olson's edited volume *The Kurdish Nationalist Movement in the 1990s: Its Impact on Turkey and the Middle East* [Ithaca: University Press of Kentucky, 1996], to which Gunter contributes a chapter, although under a different title, it is Chapter Five of the present work, verbatim.) With regard to the last issue, Gunter raises the point, as have others, that the Saadabad Pact of 1937 and the Baghdad Pact of 1955 involving Turkey and its neighbors were "directed" against the Kurds (p. 90), but he never mentions specifically how.

In sum, *The Kurds and the Future of Turkey* is a well-written and amply documented book that should be of interest to both academics and the general public, and is an important contribution to the increasing amount of scholarly literature on the Kurdish question.

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WALTER G. ANDREWS, NVAI BLACK, AND MEHMET KALPAKLI, *Ottoman Lyric Poetry: An Anthology*, Austin: University of Texas Press, 1997. Pp. xv + 312. \$40.00/\$14.95.

This is the first anthology of Ottoman lyric poetry to appear in English in about 100 years. Recently, Ottoman lyric poetry has been included in anthologies with a wider scope of Turkic and Turkish literature [for a recent one, see Kemal Sılay's comprehensive *An Anthology of Turkish Literature* (Indiana University Press, 1996)], but has not been the subject matter of a separate volume until the volume reviewed here. Even though this anthology remains narrow in its scope, it draws a fair picture of Ottoman lyric poetry (especially the gazzel form), with well-accomplished

translations, and transcends previous attempts to introduce Ottoman poetry to English-speaking readers.

In several respects, *Ottoman Lyric Poetry* is a little treasury for an appreciation and better understanding of the Islamic Ottoman poetic tradition. It consists of five main parts. An introductory essay by Walter Andrews (pp. 3-23) sketches the problems of translating, reading, and studying Ottoman poetry. It is followed by translations of seventy-five poems by thirty-six poets, representing 400 years of Ottoman poetry (pp. 27-159). These translations are the result of an unprecedented collaboration among two philologists (Andrews and Kalpaklı) and a poet (Black).

Accompanying these translations are eleven short essays, written by Andrews, that elaborate on certain topoi and conventions in Islamic Ottoman literature, such as the symbolism of the beloved and the cosmos, and the peculiarities of the Indian style. Interspersed among the translations are samples of calligraphy by Turkish scholar and calligrapher Ali Alparslan, and Ottoman miniatures. These serve as visual parallels to the poems translated.

The translations are followed by extensive notes that establish the link between the imagery in the translated poems and the symbolic universe of Islamic poetry (pp. 163-208). The biography of each poet, enriched with quotations from contemporary sources, delineates for the lay reader the cultural context within which Ottoman poetry was produced. On the other hand, transcribed forms of the original poems in Latin script enable the specialist to compare and evaluate the translations (pp. 271-306). A short bibliography at the end provides a guide for those interested in pursuing further reading of Ottoman poetry in translation (pp. 307-312).

This work can direct the reader toward a Persian, as well as an Ottoman, poetic universe. Actually, one cannot even relate the translations to a specifically "Ottoman" context without the transcribed versions of the poems and the biographical information about the poets. This is an instance of a general problem in translating the sort of poetry that relies more on form than on content, as is very much the case with *gazel*/lyric poetry in Islamic literary tradition, which was written over the centuries in at least four distinct language groups: Urdu, Persian, Arabic, and Turkic.

Interestingly, when Islamic poetry is stripped of its formal, and especially language-determined, elements, i.e., meter and rhetorical devices, it appears the same in translation regardless of the language from which it was translated. As Andrews states, these translations, which "jettison some poetic cargo that other translators have thought quite important" might be "difficult for some scholarly readers." But he also stresses his hope for "a lively debate about how Ottoman poetry should or could be translated" (p. 11). I believe such a debate can be fruitful only if it incorporates the problems of translating Urdu, Arabic, and Persian poetry in comparative perspective. The differences among the poetic traditions that developed in these languages still needs meticulous research. Such research should focus primarily on particular linguistic and formal aspects and historical contexts; it requires interaction among scholars of Islamic poetry in different languages. (For a good first step toward such comparative research, see Stefan Spédl and Christopher Shackel, eds., *Ottoman Poetry in Islamic Asia and Africa* (Brill, 1996).

BOOK REVIEWS

This anthology also complements two previous works by Walter Andrews: *An Introduction to Ottoman Poetry* (Bibliotheca Islamica, 1976) and *Poetry's Voice, The Society's Song: Ottoman Lyric Poetry* (University of Washington Press, 1985). The former being a very useful manual of the formal aspects of Islamic Ottoman poetry and the latter explaining its cultural aspects, these two works, together with the anthology at hand, make it possible for Ottoman poetry to be introduced into university classrooms. This oeuvre is also important in presenting Islamic Ottoman poetry to scholars of Persian, Urdu, and Arabic poetry for the aforementioned comparative perspective.

There is a significant point to be made concerning the gender of the beloved in Islamic Ottoman poetry in Turkish, which is a gender-free language. In a short section of his introductory essay, "A Note on Gender" (pp. 14-16), Andrews presents the problem briefly and justifies the preference for the feminine. In my opinion, in translations of Islamic poetry, the use of masculine gender is crucial if the poem does not imply the opposite. The masculine gender does not necessarily reflect any homoerotic tendency in *gazel*, which is a strictly allegorical kind of poetry. The gender of God, the Prophet, the ruler, and the beloved (who represents all) are in the masculine in Islamic culture. The ultimate and absolute beauty is a transcendent one to be asked and sung for, and is embodied in a prepubescent boy, untainted by the sexual and social universes of human existence. I have no desire to undermine the homoerotic tendencies in strongly patriarchal societies since homosexuality is occasionally overtly expressed in several genres of Ottoman literature. But considering the points made above, I believe that the gender of the translations should have been masculine, although I admit that this issue requires further investigation. Another essay on the image of male beauty in Islamic poetry would suffice to clarify this issue so that the translations would reflect the allegorical nature of Ottoman poetry better, albeit in a startling way for some readers.

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DANIEL GOFFMAN, *Britons in the Ottoman Empire, 1642-1660*, Seattle and London: University of Washington Press, 1998. Pp. xv + 328. \$50.00.

Although some of the earliest western scholarship on the Ottoman period dealt with the European trading companies, the companies' fortunes were typically researched by historians with training and interests grounded in European history rather than that of the Ottoman Empire. Such classics as François Charles-Roux, *Les échelles de Syrie et de Palestine au XVIII^e siècle* (Paris, 1928), Alfred Wood, *A History of the Levant Company* (London, 1935), and Niels Steensgaard, *The Asian Trade Revolution of the Seventeenth Century* (Chicago, 1974) have long been in need of revision by scholars approaching the subject from an Ottoman perspective. There is, of course, Mithat Köktürkçü, *Osmanlı-İngiliz Ticaret Müesseseleri (1580-1838)* (Ankara, 1974), but scholars writing in English or French have been slow to follow suit. Daniel Goffman sets out to break with this Eurocentric historiographical