

THE EDITOR'S DESK

Mustafa Kemal Atatürk, founder of the Turkish Republic, remains by far the most successful of those charismatic Middle Eastern figures who, since the first World War, have risen to lead their peoples to national dignity and independence. Atatürk successfully stimulated the Turks to rise against the vengeful peace settlement of Sèvres by which they were to be denied their right to self-determination in large areas of their homeland. He then led his people in a forced-draft effort to create a modern state and society to make certain that they would never again be subjected to such a threat. It is appropriate that, as the Turkish Republic celebrates its fiftieth anniversary, *IJMES* should publish a contribution which illustrates the methods which Atatürk used to achieve his aims.

Atatürk's military capabilities, as well as his unusual ability to reach the common people, are well known. Less well known was his ability to subordinate immediate passions and needs to long range objectives and to use existing conditions and situations to achieve those objectives. Atatürk was a foe of Communism in his own land, yet in the dark days of the War of Independence, when areas of eastern Anatolia were being turned over to their minority inhabitants, he was able to exploit the existence of a temporary identity of interest with the new Bolshevik rulers of Russia to secure their help in retaining these provinces. The outlines of this episode have long been known, but now Richard Hovannisian, Professor of Armenian History at the University of California, Los Angeles, documents the details on the basis of published Russian and Turkish documentary material, in 'Armenia and the Caucasus in the Genesis of the Soviet-Turkish Entente'.

In our other contributions this quarter, we range a full scope of disciplines, areas, and periods of time. John P. Entelis, of Fordham University, Bronx, New York, discusses the ideological components of Lebanese nationalism developed by the Lebanese Katâ'ib Party as an alternative to Arab nationalism. Hussein M. Fahim, of the American University in Cairo, describes the changes in religious attitudes and practices which occurred in a Nubian community which was relocated following the raising of the Aswan dam in 1933.

R. Marston Speight, of Tunis, Tunisia, discusses the writings of 'A Modern Tunisian Poet: Abû al-Qâsim al-Shâbbî (1909–1934)', whose work, little known at the time, now has become an important vehicle for the expression of modernist ideas in the evolving Tunisian society. Mohammad Ali Jazayeri, of the Center for Middle Eastern Studies of the University of Texas, Austin, presents the ideas of Ahmad Kasravî, a Persian jurist and writer, particularly as they concerned Persian poetry and the influence of Sufism on Persian culture and society. Suraiya Faroghi, of the Middle East Technical University, Ankara, Turkey,

analyses the structure of the Ottoman '*ulemâ*' in the late sixteenth century, on the basis of statistical analyses of the information contained in the published collections of biographies of the major members of the '*ulemâ*' at that time. And Mordecai Roshwald, of Simon Fraser University, Burnaby, Canada, presents the first of a two-part study of the major 'Marginal Jewish Sects in Israel', this time concentrating on the position of the Karaite community in relationship to the orthodox Jewish society of modern Israel.

On 15 December 1972, one of the two remaining portions of the nineteenth-century Ottoman 'Sublime Porte' in Istanbul, more recently used by the Ministry of Finance and Ottoman Foreign office archives, burned to the ground. The reading rooms of the latter were entirely destroyed, but the invaluable catalogues of the collection were saved by being thrown out of the window before the archives staff escaped. Fortunately, the fire was extinguished before it reached the wing of the building that housed the millions of documents that comprise the Foreign Office archives themselves, and before it could spread to the adjacent buildings of the principal Ottoman archives, the Prime Ministers Archives (Başbakanlık Arşivi). The Foreign Office Archives have now reopened to researchers in a new location, adjacent to the old, and continue to provide all those working on Ottoman diplomatic history with an indispensable source for their research.

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