

Kuzey Kafkasya Kültür Dergisi [The North Caucasian Cultural Review]. 1 year subscription \$40. Payment can be made to Yapı Kredi Bankası, İstanbul Kapalıçarşı Branch, Account No. 920035 or Kadıköy Branch, Account No. 940049. Editorial Offices Bahariye Cad. Yeğiner İşhanı B Blok, 37/70 Kadıköy İstanbul. Mailing address: P.K. 35 Bahariye-Kadıköy, İstanbul.

Turcophone Caucasologists have in *Kuzey Kafkasya Kültür Dergisi* a considerable source of information on North Caucasian culture, history, and current events as well as news about the North Caucasian community in Turkey, which is the journal's intended audience. It is dominated by Northwest Caucasians, as illustrated by the significance attached to 1864 (five years after the surrender of Shamil), the date that Circassia was conquered by Russia and over 300,000 Northwest Caucasians emigrated (or were exiled) to Turkey. Nonetheless, due attention is also paid to Northeast Caucasians (both Daghestanians and Chechen-Ingush) as well as other peoples of the North Caucasus such as the Ossetians, and Karachay-Balkar. The journal began appearing in 1970. On the first page it states that it appears bi-monthly, but the numbering system is rather irregular, and at least in recent years it has appeared less often. Thus, for example, the last three issues have been Vol. 13, No. 74-75 November-December 1989; Vol. 14, No. 76-77-78 January-June 1990; and Vol. 15, No. 79-80-81-82 July-December 1991. The two preceding issues were 68-59-70 and 71-72-73, but there is no indication of volume, month, or year.

In keeping with Turkish government policy pertaining to Moslem ethnic groups, the journal is entirely in Turkish, although it should be noted that the cover illustration of the most recent issue is labeled in English (State Honored National Song and Dance Company of Abkhazia), probably because it was part of the original photo. The contents of the journal are a mixture of original Turkish-language items and translations from Western (including Russian) and from Caucasian languages. The articles cover history, language, literature, current events (both local and in the Caucasus), folklore and folk culture, interviews and profiles, reviews, community news (births, marriages, deaths, etc.). Original poetry, short stories, and reportage are also published, as well as crossword puzzles and advertisements. The journal is also enriched by photographs and illustrations.

In the five issues under review here (68-82) there were 21 articles on aspects of North Caucasian history. Of these, four dealt with the ancient (pre-Islamic) past: on the Iranian ancestors of the Ossetians and on Northwest Caucasian connections with Thrace and Hatti. Another eight articles treated events prior to 1917, for the most part connected with the Russian wars of conquest, including anecdotes from the life of Shamil, the tragic fate of the Ubykhs, and North Caucasian-Ottoman

relations. Another six articles deal with the post-1917 period, mostly the cruelties of the Soviets such as the Stalin terror and the deportations of World War II. Also included was an article that reproduced the by-laws for branches of the Istanbul Şimalî Kafkas Cemiyeti 'North Caucasian Society' from 1919. Another gave an overview of a discussion on language questions in the journal of the Narodnaja Partija Gorcev Kavkaza (Kafkasya Dağlıları Halk Fırkası), which began publication in Warsaw with editorial offices in Paris as *Vol'nye Gorcy* 'Free Mountaineers' in 1928, continued publication as *Gorcy Kavkaza/Kafkasa Dağlıları* in Russian in February 1930, became bilingual in Turkish and Russian in 1932, and became *Severnyj Kavkaz/Şimalî Kafkasya* in May 1934. The journal also published pieces in other languages, such as the Ossetian poem in No. 48 (February 1934) of Kafkasya Dağlıları.

The nine articles on linguistics are mostly general information pieces on Northwest Caucasian languages and Ossetian translated from other sources, or "bold" ('*cesur*') speculations, such as that of numerous Alan place names in Britain (e.g., London as 'ship harbor' in Ossetian, cf. the genuinely Iranian hydronyms Don, Danube, Dniepr, Dniestr).

The fourteen or so articles on folk culture and folklore provide considerable interesting information on a variety of topics such as Northwest Caucasian and Karachay-Balkar family signs and symbols, Northwest Caucasian weaponry, a series of lists of Caucasian anthroponyms, articles on the Narts, a collection of Ossetian proverbs (published only in Turkish translation), and a series on North Caucasian cuisine including recipes for Circassian meat soup (*lepsi*), Adyghe rice pudding (*sedes*), a variety of dumpling recipes (Chechen *chırdıgış*, Daghestanian *ğhinkal*, Ossetian *walibax*), etc.

Among the most interesting of the articles on current events in the Caucasus was the account of the First Conference of Caucasian Mountain Peoples (Kafkas Dağlı Halkları Kongresi) held 25-26 August 1989 in Sukhumi, the capital of Abkhazia. Reproduced are the agenda, resolutions, the by-laws of the Assembly of Caucasian Mountain Peoples, a call to the Abkhaz and Georgian peoples to cease hostilities and recognize their common bonds, and a declaration to the Supreme Soviet of the USSR protesting the actions of the Georgian Communist Party and supporting the Abkhazian people. It is interesting to note that the by-laws begin "We the Caucasian Mountain Peoples: Abkhaz, Abaza, Adyghe, Ingush, Kabarda, Cherkes, Chechen." No mention is made of Daghestanian peoples, nor of linguistically non-Caucasian peoples such as the Karachay, Balkar, or Ossetians. The same issue (76-78) contains a proposal for the North Caucasus in the year 2000. The proposal envisions a Union of North Caucasian Republics consisting of Daghestan, Chechen-Ingushia, Ossetia (a single republic including both North and South Ossetia), Abkhazia, and

an Adyghe Republic made up of the current Kabardo-Balkar, Karachay-Cherkess and Adyghe administrative units as well as the parts of Krasnodar that separate the Adyghe from the Karachay-Cherkess and from the Black Sea (as far north as Tuapse). Other articles on current events discuss the Abkhazian problem, the question of return (the argument being that the Circassian migration was really an exile), the ineffectiveness of *glasnost* (*açıklık*) and *perestroika* (*yeniden yapıma*), independence movements, and archeological finds in the Caucasus.

The eight articles on local current events stress the founding of new organizations such as the Imam Shamil Foundation for Daghestanian History and Culture and the publication of new journals such as the *Abkhazian Cultural Review* in Istanbul. Also described were commemorations in 1989 in Turkey and the U.S. of the 125th anniversary of the Exile of Circassians in 1864. To this can be added four of items of reportage, eleven profiles on people and places, and eight interviews. The reportage items describe experiences such as a trip by mini-bus to the Caucasus (Batumi, Sukhumi, Tuaps, Maikop), the visit of a guest from Ossetia, an example of Shapsug hospitality, etc. The profiles included three famous Turkish wrestling champions of Caucasian origin: Yaşar Doğu (Ğu'ke), an Ubykh, Adil Candemir (Guğej), a Shapsug (Adyghe), and Hamit Kaplan (Yıxeyige), also Adyghe. Also profiled were Molla Muhammed Yarağı, an early Daghestanian educator, Yuri Temirkanoc, a Soviet conductor from Nalchik (Kabardino-Balkaria), and Hüseyin Rauf Orbay (Çinçe), an Abkhaz, who distinguished himself in the Greco-Turkish War that followed World War I. Here we can also include descriptions of Caucasian villages in Turkey such as Hayriye Köyü and Fevziye Köyü as well as three Caucasian state folk dance ensembles: Veynakh (Chechen-Ingushia), Lezginka (Daghestan), and Abhazy (Abkhazia). The eight interviews included Yaşar Bir, former deputy to the Turkish Parliament and one of the founders of the Shamil Cultural and Educational Foundation, the Abaza writer Ömer Beygua; the Avar poet Resul Hamzatov; Atay Ceyişakar, founder of the *Abkhaz Cultural Journal*; Yahya Kazan, grandson of one of the Caucasian exiles who was born in Syria but eventually emigrated to America, and Ümit Şahin, Hacı Murat Dağistanlı, and Nail Sönmez, who all direct Caucasian folklore ensembles in Turkey.

The book reviews are primarily of Turkish translations such as that of John F. Baddeley's history of the Russian conquest of the Caucasus or Mamkayev's Chechen epic *The Love of Nepsa*. Also reviewed was AYTEK KUNDUKH's history of Muridism in the Caucasus.

Although *Kuzey Kafkasya Kültür Dergisi* is not intended for a scholarly audience, it has the potential to be of interest to scholars not only in its reproduction and discussion of historically important materials and its publication of articles about the

Caucasus today and Caucasians in Turkey and elsewhere, but also as a source of information on Caucasian literature and folklore.

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