

*Gallipoli: The Turkish Story*. By Kevin Fewster, Vecihi Başarm, Hatice Hürmüz Başarm. Allen & Unwin, Sydney, 2003. xvii, 166 pp. NZ price: \$35.00. ISBN 1-74114-045-5.

IN THE COURSE OF MY JOB as RSA Historian I often have the opportunity of speaking with Turks on the place of Gallipoli in our respective nations' history and national psyche. The meetings are warm and there is a very real sense that we share a special bond. The conversations are also curious as we endeavour, whether consciously or unconsciously, to emphasize those elements of the historic campaign that embrace that bond (e.g. shared suffering and courage, the Armistice, exchanges of gifts between the combatants) and downplay those that undermine it (e.g. fighting, the killing of prisoners). *Gallipoli: The Turkish Story*, co-authored by a professional historian (Fewster) and two Turkish–Australian non-historians (Başarm and Başarm), reminds me of those meetings.

The book certainly has an explicit agenda (p.3) to 'encourage readers [read Australian readers] to reflect a little on the battles themselves, on the way the Anzac legend has evolved since, and on the role it and other legends serve in our society'. The book is a reworking and updating of an earlier book, *A Turkish View of Gallipoli – Çanakkale*, published in the early 1980s, and the authors explain that it is required 'in response to major shifts 'both in how Australians feel about Anzac Day and how Australia's Turkish community responds to the Anzac legend and the annual rituals of Anzac Day'. From the outset it is obvious that this is an Australian/Turkish–Australian telling of the Turkish story for the sake of Australians as opposed to the Turkish story of Gallipoli per se.

The first chapter, 'A Special Bond', surveys the historical relationship between Turkey with Australia and New Zealand, although unsurprisingly the smaller ANZAC partner is treated as an appendage to the main story. It was disappointing not to see more discussion of the pilgrimages by veterans to Gallipoli beginning in the late 1920s and repeated in every decade since because it was they who initiated and fostered the bond before the torch was taken up by the recent 'O.E.' generation and finally 'officialized' by governments to fulfil a domestic as well as diplomatic agenda. There is discussion of the growing popularity of ANZAC Day and the increasing numbers of backpackers going to Gallipoli and its impact on the relationship between Australia and Turkey, but even this is rather superficial and deserved a more thorough examination. Most surprising was how little attention was devoted to the Turkish view of the campaign and its complex relationship with state nationalism and the personality cult of Mustafa Kemal Atatürk, the brilliant commander at Gallipoli who went on to become inaugural president and founder of modern Turkey.

Chapter Two begins with a general history of the Ottoman Empire, the build-up to the outbreak of the First World War and the reaction to this news in Australia, the latter baring no relationship to the Turkish story, apart from the retelling of a bizarre episode when two 'Turks', they were actually Afghans, fired upon picnickers near Broken Hill in New South Wales, killing three before being cornered and shot dead by local police.

The heart of the book, some 80 pages, provides a general survey of the campaign based largely on the published post-war memoirs of Turkish and German officers (including Lieutenant Colonel Mustafa Kemal, General Officer Commanding Turkish 19 Division, and General Otto Liman von Sanders, German Commander-in-Chief Ottoman/Turkish Fifth Army) and a mix of Australian, British and Turkish secondary sources. Despite the authors' declaration that they 'deliberately set out to write a book that challenges the orthodox version of the campaign', there was little of importance that was new. Furthermore, based on a lack of research undertaken in Turkish archives, one would not expect to find a radical new version of events, despite references to a study trip and assistance from Turkish Airlines. The study does not even cite or mention the three-volume Turkish Official History of the campaign, published in the late 1970s and early 1980s and reprinted since — surely the primary source for a book with the subtitle *The Turkish*

*Story!* The lack of primary research and reliance on dated secondary sources was the most disappointing aspect of the book. The authors had not even engaged the latest scholarship, the most glaring omission being the highly praised *Gallipoli 1915* by Canadian military historian Tim Travers, published in 2001, and the first study by a Western scholar to utilize the Turkish Military Archive. In general, moreover, there seemed an over-abundance of Australian sources for the Turkish story. Similarly, almost all the historic photos in this book are sourced from the Australian War Memorial. Too often, we get the Turkish story as seen through the eyes of Australians. While acknowledging the lack of diaries and letters of Turkish soldiers because of high levels of illiteracy and cultural reasons, one expected to hear more Turkish voices.

In the last chapter the authors survey the rise of modern Turkey, Turkish migration to Australia since the 1960s, and the legacy of the campaign in Turkey and Australia, including an inconclusive survey of Turkish–Australian migrants’ views toward the commemoration of ANZAC Day in Australia. It is a mixed bag and raises the question of whether the authors might have been better to concentrate on the campaign or its legacy rather than attempt to cover both somewhat superficially.

In conclusion, *Gallipoli: The Turkish Story* is, at 166 pages, slight in stature but also scholarship. This book may have served its purpose of igniting interest in the Turkish side of the story but this reviewer laments the missed opportunity of actually telling the full story. It reveals that what we require is more publications and English translations of the work of Turkish scholars such as Professor Kanan Celik. In the meantime, I recommend Travers’s *Gallipoli 1915*, for this author has at least entered the archival trenches on the Turkish side and engaged the primary sources.

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*The Confinement of the Insane: International Perspectives, 1800–1965.* Edited by Roy Porter and David Wright. Cambridge University Press, Cambridge, 2003. 371 pp. US price: \$70.00. ISBN 0-521-80206-7.

THE HISTORY OF PSYCHIATRY, like the history of medicine generally, underwent major revision from the 1960s. Indeed psychiatry led the way for other branches of medicine, as its health professionals were subjected to intense and damning criticism by historians. Following Thomas Szasz and the anti-psychiatry movement and the works of Michel Foucault, psychiatrists (or ‘alienists’) were no longer portrayed as benevolent heroes and asylums as places of care and cure. Rather, psychiatrists were seen as oppressors of the people, forcing them into straitjackets of conformity in an industrial capitalist society and the asylum as the institutional setting which allowed such control. More recently, historians have begun to question this interpretation, arguing that the asylum, far from being a weapon in the hands of the profession and the establishment, was a contested site, subject to negotiation between different parties, including families and patients themselves. This collected volume is part of that revision and includes case studies of asylum histories from around the world.

A major theme is to dispute the medicalization of psychiatry and the growing power of the profession. For example, in her chapter on asylums in Victoria, Australia, Cathy Coleborne shows how families, police, asylum authorities and patients all played a role in negotiating admission and asylum experiences. Indeed the police even performed a medical role in late nineteenth-century Victoria. Elaine Murphy writing on nineteenth-century London asylums, and Elizabeth Malcolm on nineteenth- and twentieth-century