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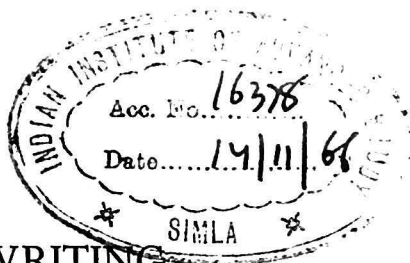
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RECENT SOVIET WRITING ON SOUTH AND CENTRAL ASIA

(Below are reviews of publications received during the period January to May 1963. For reasons of space only a portion of the total number can be noticed, but care has been taken to make the selection representative of what has come to hand. This article is contributed by the Central Asian Research Centre in association with the Soviet Affairs Study Group of St. Antony's College, Oxford.)

A PILE of anything up to fifty books accumulates in the current quarter. It usually contains at one extreme half-a-dozen paperback brochures which we should call tracts, and at the other an equal number of handsomely produced and stylishly written volumes, each of which may run to six or seven hundred pages. In between will be a quantity of austere bound publications bearing rather solemn titles, which may turn out to be strangely complacent productions to our thinking, but on the contrary may prove to be competent, and even original, studies. There will be an occasional flight into journalism. Like all the other reading matter released in the Soviet Union every one of these books will have been rigorously censored; but that does not mean that every book will have been planned as propaganda.

The transliteration of the Russian title of every work reviewed in this series is an obvious necessity, however troublesome to the eye, but it may well be wondered why the number of copies has each time to be given on top of so much else. The relevance of this item, it should perhaps be explained, is that *tirage* in Soviet publishing is tailored, and skimpily so, to fit demand. It seems no rare thing for an edition to be bought up within a few hours of publication even when the subject is the reverse of sensational; and though this may not have happened in the case of any particular volume on our table, the point worth making is that Eastern affairs command a predictable interest among the great middle class—misleadingly called the new intelligentsia—of contemporary Russia.

I. THE BORDERLANDS

Afghanistan

The State Sector in the Economy of Afghanistan (Gosudarstvennyy sektor v ekonomike Afghanistana. U.S.S.R. Academy of Sciences, Moscow, 1962, pp. 111, 1900 copies) by N. M. Gurevich, has a turgid and familiar opening, worded like a sermon (and very likely not by the author at all), in which the old world of colonialism is pictured as "reeling before the shock of revolutionary forces generated by the national-liberation movements of the once dependent peoples." In a paean of thanksgiving

the latter are congratulated on having ceased to provide their self-appointed masters with cheap raw materials and with cannon fodder. Inevitably, however, they have had to bargain from weakness, from the position of all-round backwardness to which the imperialist powers had condemned them. Their independent development, being conditioned by the needs of each particular territory, has taken forms which vary from country to country, but "will nevertheless be found to possess one common factor: namely, the broadening of the State sector of the economy."

From there on, the book is a dry but informative survey of Afghanistan's economic growth during the forty years 1919 to 1959. The author, who evidently knows Persian and gives many of his footnotes in the language, draws at first-hand on the *Salname-ye-Kabul* for various years; on the Nukhustin Plane Panjsale-ye Iqtesadiye Afghanistan (First Five Year Plan); and on the Kabul press, especially *Islah*, *Anis*, *Iqtesad* and *Zirmeh*. He also quotes repeatedly from the Economic Survey of Asia and the Far East, Bangkok, 1955 and 1956; and from the Middle East Journal, 1952 and 1956.

Persia

At the Moscow Congress of Orientalists in 1960 (vide p. 20 of the January, 1961, number of this Journal) certain of the Western scholars present expressed themselves as still far from persuaded that Soviet scholarship had anything to offer. For this view the conduct of the Congress rather than the content of that scholarship may have been responsible. Organising secretaries on such occasions have been known to exasperate or else to bore. Admittedly, too, out of the heap on our table it could not be pretended that more than a fraction is worthy to compete with the best that comes out in other countries. But of this fraction the Western world will presumably wish to take cognizance; and as things stand, it is clear that the best that Soviet orientalists can produce is being ignored not because it is sub-standard but because it is in Russian. Two or three years ago, for instance, when a notable translation appeared in this country of the *Siyaset Nameh* of the Nezam ol-Molk, no Western critic (if memory serves) alluded to the parallel work on this masterpiece which Professor Zakhoder of Moscow had brought out in 1949.

These considerations are prompted by two volumes in front of us which are unquestionably in the grand manner. The first is a massive treatise on the poet Nizami, appearing as a volume in *The Selected Works of E. E. Bertel's* (Ye. E. Bertel's: *Izbrannyye Trudy*. Nizami. Published by Oriental Literature, Moscow, 1962, pp. 554, 2,400 copies). Nizami is a glittering figure in Persian letters whose religious and social beliefs have both fascinated and puzzled modern scholarship from the day of Dr. Wilhelm Bacher until this. Bacher's monograph, "Nizami's Leben und Werke", came out in 1871; and was at Browne's elbow in 1906. The debate continues. The British Institute of Persian Studies found place for an essay on The Religious and Social Views of Nizami of Ganjeh in the first number of its Journal earlier this year, and a complete book by an Azerbaydzhani writer, Dzhamal Mustafayev, entitled *The Philosophical and Ethical Position of Nizami* (*Filosofskiy i eticheskoye vozzreniya Nizami*: Azerbaydzhan S.S.R. Academy of Sciences, Baku, 1962. pp. 156, 1,000 copies)

which unhappily there will be no room to review in this article, is among the Soviet publications on our table.

Bertel's book is a work of immense learning in which the personality of Nizami is patiently reconstructed from the original evidence, copiously adduced, of his poetry; and in which there is portrayed not the courtier whom Horn invented (P. Horn: *Geschichte der persischen Litteratur*), nor yet the mystic given wholly to pathological introspection whom several others have conjured into being, but a man driven by a love for his fellows. "His amazing gift of insight" writes Bertel's "which will escape no genuine admirer of his poetry, is the product of that love for mankind." In this place so comprehensive a book cannot even be summarised, but the chapter headings may convey some idea of its arrangement. These are: The history of the study of Nizami's works; The literary life of Azarbayjan in the twelfth century; A biography of Nizami; The Treasury of Mysteries (*Makhzan ol-Asrar*); The Romance of Khosrow and Shirin; Layla and Majnun; The Seven Beauteous Women (*Haft Paykar*); The Story of Alexander; Nizami and Ferdowsi; Nizami on artistic creation; The political beliefs of Nizami.

It is no small tragedy that the voice of a man of the late Prof. Bertel's stature should be unheard outside the Russian-speaking world. Ours could share this contribution to Persian studies if one of our University Presses were to undertake its translation. It is usually a safe rule to allow some discount for another person's private enthusiasms, and there are probably readers of this article who will be inclined to do that. But if they, or others, would welcome a more ample description of Bertel's work than there is space for here, this reviewer will hasten to supply it.

The second of the classical studies in the masterly manner is an annotated translation by A. K. Arends of *Abol-Fazl Bayhaqi's History of Mas'ud 1030-1041* (Abul Fazl Bayhaqui: *Istoriya Mas'uda*, 1030-1041. Uzbek S.S.R. Academy of Sciences, Tashkent, 1962 pp. 745, 1,000 copies). This author (who is not to be confused with the other Bayhaqi "Ibn Funduq" of the same birthplace, Bayhaq) was secretary in the Chancellery of the Ghaznavid sultans and wrote a monumental history of that House in the half-century of its fame under its founder the great Mahmud, conqueror of India, under his son Mas'ud, and under his grandson Mawdud. In large part that history has been lost, but the portion dealing with Mas'ud has come down to us. This was first given to the world under the auspices of the Asiatic Society of Bengal in Morley's edition a hundred years ago, and lithographed by Adib Peshavari in Tehran about twenty-five years later; but was then practically forgotten until Barthold at the turn of the century used it as one of the sources for his *Turkestan down to the Mongol Invasion*. Again it suffered neglect until Sa'id Nafisi edited the text in three volumes which appeared at wide intervals—1940, 1947, and 1954. Meanwhile, namely in 1945, Doctors Ghani and Fayyaz of Tehran University brought out another edition whose text was, as Arends puts it, "compiled by a process of selection" from the known manuscripts and the published corrections of these.

All this time, of course, it had been a question of making Bayhaqi

available in Persian; he had not been put at the disposal of the practitioners or the readers of general history (except for the extracts which Barthold had reproduced in the work cited). Arends, taking the edition of Ghani and Fayyaz as his text and only departing from this for cogent and fully argued reasons, now for the first time translates the History of Mas'ud into a European language.

In an admirable preface Arends discusses among other things the translator's job; pleading the cause—and did not Ronald Knox do the same in his Romanes lecture?—of literature first, and literalness second. What follows is readable Russian and not a stuffed-owl rendering. Here is a short passage chosen at random:

"The year 431 began on a Tuesday. Until the audience opened, the Emir considered it his daily duty to be in private consultation late into the morning with his Vazir, his officers of State and his generals. These would talk over important pending affairs and withdraw, leaving the Emir himself to sit on and work at the subject until evening. They had never seen him so hard at it. From all directions despatches were coming in to say that the enemy was astir and would soon be on the move. People had begun to arrive in Khorasan, looking forward to the spoils. In one of these despatches I read how an old woman had been seen there, halt and half blind, carrying a pick-axe. 'What have you come for?' they asked her. 'I was hearing' she said 'that they are going to dig up treasures hereabouts and thought I would come along too and take a little something away for myself.' The Emir could laugh at a report like this, but to those who understood how events were shaping it was all profoundly depressing."

Arends has now made more accessible to students of history a valuable source which is also a human document. The head of the central secretariat of a great kingdom speaks across 900 years to tell us of its day-to-day management and of the factors which brought about its rapid dissolution.

India

On India the period has yielded two works in a series under the general editorship of A. M. D'yakov. The subjects selected could scarcely be further apart, being in one case the philosophic and religious systems to be found in mediæval Tamil sources, and in the other the modern industrial structure of the country. In *Material on the history of Indian philosophy* (Materialy po istorii indyiskoy filosofii U.S.S.R. Academy of Sciences, Moscow, 1962. pp. 250, 2,200 copies) A. M. Pyatigorskiy "aims to set at the disposal of Soviet Indology some small portion of the immensely rich heritage of South Indian mediævalism." He addresses, that is to say, the reader who is already well versed though not necessarily, perhaps, the specialist alone. In his first chapter he examines the character of the ancient Tamil ethical writings; and in the second narrows the enquiry to the earliest methodical exposition of the philosophical systems of India as contained in that literature. The third chapter stands, in the author's own phrase, "somewhat on its own." In the initial sections "a new method is offered of describing and analysing the contents of the specific, narrative sources of worship" which is then applied to individual specimens of Tamil and Sanskrit religious writings. In the succeeding paragraphs the

literature of Tamil *bhakti* is expounded, and a variety of actual texts analysed from the angle of the simplified structure (as offered in the earlier sections) "of the worship-content of the literary sources." In the fourth chapter a brief account is given of Tamil puranic literature; and in the fifth and closing sixth there is a detailed statement of the materialistic doctrine of *Lokayata*. There are many metrical renderings into Russian, and the notes and appendices are evidence of the author's range of reading and sympathy with his subject.

A. I. Levkovskiy's *Salient features of the development of Capitalism in India* (Osobennosti razvitiya kapitalizma v Indii. U.S.S.R. Academy of Sciences, Moscow, 1963. pp. 588, 2,000 copies) is, it must be said at once, a more comprehensive, better arranged and on the whole sounder book than half-a-dozen previous publications having almost exactly the same title. We have, it seems, said goodbye to the jumble of utterances by Karl Marx, *Blitz*, Khrushchev, and the Indian Communist Party which has too often passed for historical writing where India is concerned. Distortion, of course, is to be expected still; and it occurs. There is a version of the Mutiny which no Indian (or Pakistani) historian would endorse in 1963; there is the usual wilful misinterpretation of "the English Managing Agencies"; and there are repeated assumptions on British policy so crudely put as to strike a false note in a serious study of this breadth and quality, and consequently to fail even as propaganda. It is to be remembered, however, that when India is being staged the Soviet censor is no Lord Chamberlain prohibiting you from saying certain nasty things, but rather somebody who insists that you should. With these reservations, one has to salute the author's quite prodigious industry. The parade of factual information is immense, the footnotes really assist, and the index is adequate.

Tibet

"The Panchen Lama drove up in a seven-seater limousine of Russian make with one of his monks at the wheel. My talk with him lasted three and a half hours . . . during which he spoke of Tibet's future. Here was a man who understood that the old order had had its day . . . that conditions were now favourable to a quick renaissance of the Tibetan nation. In this backward part of the Chinese People's Republic the national economy, the culture, education, health and hygiene of the inhabitants were at last making headway. 'I am certain' the Panchen Lama declared at the end of our interview 'that with the help of the Central Government and of the Communist Party of China, Tibet will soon . . . draw level with the most progressive regions of the country. For Tibet there is no other path than that of socialism which the whole of our Motherland, the Chinese People's Republic, is treading. You can tell your people that Tibet has thrown off slavery and serfdom and has emerged into the avenue of happiness.'"

This is from *The Morning of Tibet* (Utro Tibeta. Molodaya Gvardiya Publishing House. Moscow. 1962. pp. 172, 15,000 copies) in which M. Domogatskikh, for many years *Pravda's* correspondent in China, reports a visit to Tibet whence he came away "convinced that he had been among a

people which had the feel of freedom and was squaring its shoulders" to the future. His story is substantially a string of recorded conversations with various Tibetans from different walks of life who testify to the "morning" which according to this book has followed the darkness of an unbelievably cruel past. 'Are there many pilgrims nowadays?' the visitor asks at some monastery. 'No,' the lama on duty answers, 'not very many. People don't have the time now. They have too much to do.' For the author that is the keynote: an entire people working hard, studying hard, rejoicing in the human dignities now theirs. A woman sold into slavery at the age of twelve replies to some of his questions. 'We are happy in our work' she says, 'because you feel yourself to be a person.'

We get a glimpse of the new administration with its Peasant Union and Workers' Brigade (the latter composed of both Chinese and young Tibetans "Pekin-returned") which succeeded in rushing through the communization of the country. By 1961 agrarian reform had been completed, the author says, throughout Tibet; "more than 700,000 peasants had received land, and in the Tibetan countryside a new process had begun—the tracing of the first outlines of collective labour."

Domogatskikh attended a gathering at which a distribution of land was actually being made, and reproduces the speech of the Chairman of the Working Brigade which had come to carry out this operation: 'Comrades! I congratulate you on a great event in your lives. You will now receive the land that belongs to you as of right. Many generations of your forbears dreamed of even a scrap of land; they watered it with their blood, they wore themselves out working on it but died as poor as when they were born. Now the land has become your own. Possess it, toil the better. Let this soil and your work in it bring you joy. Hail to the new, the Free Tibet!'

Of the horrors of 1958 there is no word in this book, and the 1959 uprising is dismissed in a single sentence to the effect that a reactionary clique which attempted to thwart the programme of democratic reform was broken up. The name of the Dalai Lama nowhere occurs.

II. THE SOVIET MUSLIM REPUBLICS

General

Soviet writing which even in 1963 continues to condemn British colonialism is highly sensitive to the mention of its own. Its reflex can be judged from its readiness to fling the charge of "mutilating history" at those in the West whose concern it is to assess the achievement—and a solid achievement it is—of the Russians in Central Asia. *Reply to the falsifiers of the history of Soviet Central Asia and Kazakhstan* (Otvety na falsifikatoram istorii sovetskoy sredney Azii i Kazakhstana. Uzbek S.S.R. State Publishing House, Tashkent 1962, pp. 200, 5,000 copies) by Kh. Sh. Inoyatov is in this sense an interesting clinical case. The author, a member of the Uzbek Academy of Sciences, wrote an article in a learned journal in 1961 under very nearly the same title and has now expanded it into this book. The method of the article had been to pick on quite short sentences, or more often fragments of sentences, containing the scandalous word

("colonialism", "russification", and so on) from the pages of, it might be, Caroe, Kennedy, Kolarz or Bennigsen, and then go for the culprit on the strength of his isolated phrase. Seeing that the work in any given instance would not be available either in the original or in translation to the ordinary reader, the process did not amount to criticism. This same method has been employed in the book.

The falsifiers *par excellence* to whom reply is directed are Baymirza Hayit (Turkestan im xx Jahrhundert. Darmstadt, 1956); Tahir Çagatay (Kizil Imperyalizm, Istanbul, 1958); Colonel Wheeler (Geographical Journal, June 1957, and Political Quarterly, July-Sept. 1958); Central Asian Review (anonymous articles in 1956, 1957, 1958, 1960 and 1961); and the author of this present series in the Royal Central Asian Society's Journal for April, 1960.

That the reply to barely a dozen truncated sentences can cover 200 pages is a tribute to Inoyatov's method. For the most part his chapters are dense forests of fact: e.g. the numbers of tractors and other items of agricultural machinery in use in the different areas for given years; or the lists of names, Muslim names, of prominent persons in the Central Asian republics. Who has questioned the existence of these tractors, or of these eminent people? Not the falsifiers. But the beauty of it is that the readers of the 5,000 copies will *think* that they did.

The Peoples of Central Asia and Kazakhstan. (Narody Sredney Azii i Kazakhstana. U.S.S.R. Academy of Sciences, Moscow 1962. pp. 767, 3,750 copies) is a giant compilation, in the style of an encyclopædia, belonging to a series called Peoples of the World. The editing, in the hands of S. P. Tolstov, T. A. Zhdanko, S. M. Abramzon and N. A. Kislyakov, is beyond praise; the classified bibliographies, the glossaries of local terms, and the indices are alike excellent. There are countless illustrations of the old East and the new East (a little below par in their technical finish), many maps, diagrams, and a number of attractive colour plates. One does not have to turn the pages for very long to satisfy oneself that they incorporate the latest results of research in several fields.

Even more quickly, however (by page 5 to be exact), the wary reader with any practice in spotting the signals, will perceive the red light glowing through certain individual words and expressions which, neutral in themselves, have become consecrated to the Soviet version of history. He will thus be unsurprised, when he arrives at the chapter headed "Principal stages in the ethnic history of the Peoples of Central Asia and Kazakhstan" either at the Marxist pattern into which the successive *étapes* are coaxed or at the audacious description of Lenin's nationalities policy of 1924 as one which created out of subject peoples a group of "sovereign republics" enjoying "full freedom". On the page facing that on which those words are written, as if to clinch the argument and to prove moreover how willing are the once colonial peoples to repose their confidence in Russia as the defender of the free, is a photograph depicting a girl student in Dushanbe signing her autograph for a coloured delegate to the 1960 Soviet Conference on the Solidarity of the Peoples of Asia and Africa.

Azerbaydzhan

Having started sooner than the other republics, Azerbaydzhan has travelled further. Her educational progress between 1917 and 1961 is surveyed in M. M. Mekhti-Zade's *Essays on the history of the Soviet School in Azerbaydzhan* (Ocherki istorii Sovetskoy shkoly v Azerbaydzhanе. R.S.F.S.R. Academy of Pedagogical Sciences, Moscow 1962. pp. 300, 5,350 copies). The adjective "Soviet" in the title does not, of course, imply that non-Soviet schools exist as well, but is there to bring out—as is done in the six essays themselves—that a clean break has been made with the past. The author's point of departure is that the Azerbaydzhan people "has been called upon to make a worthy contribution to the building of communism in our country (sc. Soviet Russia)," and the essays are to demonstrate in what measure it has responded.

The first essay describes the "new school" in the setting of "new political and spiritual values" in the years 1917-1920. The second is on the school in the early days of socialist industrialization and collective agriculture, 1921-1930. The third is on the school in the phase of the further advance of socialism, 1930-1941; and the fourth on its part in the "Great Patriotic War", when the claims of the front and those of the growing generation had somehow to be reconciled, 1941-1945. The fifth is on the school in the post-war period of development, 1945-1958; and the sixth on the contemporary scene and present outlook.

The essays are sober in expression, and are the more telling for that. There is the right amount of annotation and the tables are not too many. The achievement, as here recorded, is impressive.

The period in which Azerbaydzhan was Russian but not yet "Soviet" is, as it happens, examined in the next book from the pile viz., *The Baku proletariat in the years of the new revolutionary upsurge* (Bakinskiy proletariat v gody novogo revolyutsionnogo pod'ema. Azerbaydzhan State Publishing House, Baku, 1963. pp. 299, 2,000 copies) by A. N. Guliyev. The years so designated are conventionally taken by Soviet writers to mean those which ushered in the century and witnessed its heaving forces up to the Revolution with a capital R, so to say, of 1917. In those years of enthusiasm (as one might equally well translate the word *pod'em*) "proletarian Baku which had acquired by now a very rich experience of heroic opposition to the autocracy and the bourgeoisie, emulated St. Petersburg, Moscow and the other industrial centres, and became an arena of bitter class war between labour and capital."

In Tsarist times it used to be said that Baku was rather like the button of an electric bell-push which had only to be pressed for the alarm to be sent ringing through all Russia. Guliyev illustrates in these pages how for one reason or other that pressure was nearly always being applied. From the early street demonstrations of 1902 and the general strike of 1903, which echoed through South Russia, until the declaration of war in 1914 the Oil City was the focus of fairly constant commotion. The tale of strikes, lock-outs, arrests here told in much detail is based largely on the evidence of the press and the official archives. The author by singling out the landmarks skilfully saves his narrative from monotony, and the result is a graphic

enough record of gathering tension. *Ex parte* of course it is—and as a reminder that this is so the book ends with some paragraphs extracted from the reported proceedings of the XXII Congress of the Communist Party, 1962, which bear no relation to what has gone before. Carthage has to be destroyed.

Not more than two or three of the miniatures of Sadiq Bek Afshar have found their way into the standard collections, but one of them, at least, is familiar to the Western connoisseur. It is reproduced by F. R. Martin at p. 92 of Vol. II of his work on Miniature Painting; by P. W. Schulz in his, as plate 148 in Book II; and by A. Sakisian as No. 174. Signed "Amal-e Sadiq" it is the portrait of a seated nobleman executed in such flowing and accomplished lines as to stay in the mind's eye. The painter himself, who was librarian to Shah 'Abbas I, moves across the pages of Iskandar Munshi, the historian of that monarch's reign, and also figures in the treatise on calligraphers and artists composed by his contemporary Qazi Ahmed. Nowhere, however, in the literature of the day was it brought to notice that Sadiq Bek had written a treatise of his own. This fact was first uncovered by M. A. Tarbiyat in his "Sages of Azerbaydzhan" (Daneshmandan-e-Azarbayjan) which appeared in Tehran some thirty years ago.

In *Ganun ös-sövar* or *Treatise on Painting* (Traktat o zhivopisi: Azerbaydzhan S.S.R. Academy of Sciences, Baku, 1963, pp. 160, 1,000 copies) A. Yu. Kaziyeu publishes a prose translation with commentary and notes. The manuscript used is no. 408 in the Institute of Architecture and Art which was copied from the seventeenth century original in the possession of A. A. Alesker-Zade. The translation is preceded by essays on the painter; on several miniatures identifiable as his; on his school; and on the Treatise. It is followed by the Persian text.

The Treatise runs to no more than 206 couplets and is as sprightly as it is brief. It is conveniently subheaded into sections containing now general instructions and now practical hints. The student is told not merely what he must aim at and how to apply his colours, but how to put together a brush and prepare the pigments.

It is all communicated with much verve which Kaziyeu has managed to transmit in his Russian rendering. In his essays, too, which lead up to this he has caught the features of his sitter and done so with the utmost economy of ink. This slender and refreshing book itself has the qualities of a miniature.

Kazakhstan

The Sovietization of the Kazakh Aul 1926-1929 (Sovetizatsiya Kazakhskogo Aul, 1926-1929. U.S.S.R. Academy of Sciences, Moscow, 1962. pp. 431, 1,000 copies) by A. P. Kuchkin is a record not so much of policies as of the machinery fashioned, installed and thrown into motion for the purpose of implementing what had already been decided in Moscow. The *aul*, or village, had to be put on to a communist footing, and this is how it was done.

The process of clamping an alien administration on to a subject people was described in the approved parlance as "the making-indigenous of the

Soviet apparatus" (*Korenizatsiya Sovetskogo apparata*). Under that heading the author has brought what is undoubtedly the most interesting of his chapters. It comes out that the expression meant in effect staffing with a high proportion of natives who, to use Kuchkin's surely rather guileless words "would know the language": it does not come out that it meant remodelling the system so as to accommodate local tradition. It added up to no more than, as we should once upon a time have put it, Indianization of the services.

Kirgizia

More effective as propaganda is *The Working Class of Kirgizia*, 1946-1953 (*Rabochiy Klass Kirgizii* 1946-1953. Kirgiz S.S.R. Academy of Sciences, Frunze, 1962. pp. 208, 500 copies) by Sh. Shiriyaev, which is a well-documented account of industrial development in the years named. The theme is that a communist society will be judged by the level to which it can raise production. Unless, therefore, (the book seems to be saying) somebody can get up and contradict this assertion of material achievement, it must be conceded that "the Kirgiz nation is proud and infinitely happy to be in the brotherly family of Soviet peoples, inferior to none, blazing a trail to the most blessed and fair-minded of societies which is Communism."

Uzbekistan

As one of the richest oases of Central Asia the Fergana Valley cradled an early culture which is gradually being uncovered. *The Ancient Farming Culture of Fergana* (*Drevnezemledel'cheskaya Kul'tura Fergany*. U.S.S.R. Academy of Sciences, Moscow—Lenigrad, 1962, pp. 323, 1,200 copies) by Yu. A. Zadneprovskiy, appears as No. 118 in a presumably colossal series of archaeological studies embracing the entire Soviet Union. It discusses Fergana in the Bronze, Late Bronze, and Iron Ages with particular reference to recent finds belonging to each. It is all very professionally done, if a layman might risk the remark, with plentiful drawings, photographs and colour-plates and an overwhelming bibliography. Anyhow, it qualifies, in this look at the character and scope of recent Soviet literature, as a sample of the varied fare which is nowadays provided.

HUBERT EVANS.



