



## SOVIET WRITING ON CENTRAL ASIA

(These reviews of new Soviet publications on the six Muslim republics of the Soviet Union and the countries bordering on them relate to the period April-August 1962. They are contributed by the Central Asian Research Centre in association with the Soviet Affairs Study Group of St. Antony's College, Oxford.)

### I. THE BORDERLANDS

#### Afghanistan

**A** BROCHURE by E. Nukhovich entitled *The Foreign Policy of Afghanistan* (Vneshnyaya Politika Afganistana. Institute of International Relations, Moscow, 1962. Pp. 107, 10,250 copies) explains that this former victim of British expansionism has succeeded in wiping out the handicap of her colonial past. "Never before has the international authority of this proud little country . . . the first to snap asunder the chains of bondage in Asia . . . stood so high." In the 'twenties she thwarted the British, outwitted the Fascists in the early stage of the Second World War. Today, says the author, she stands for positive neutrality. Encouraged by the friendship of her great neighbour she pursues consistently the policy of peace; a policy which expresses the interest not merely of the landowning bourgeoisie who hold the reins of power, but of the whole nation. The *Journal* of the Royal Central Asian Society is taken to task for sponsoring an ignorant picture of Afghanistan in its issue of July-October, 1960; and in particular the lecturer's statement that "the Afghans are an entirely unpolitical people" is contradicted.

Yu. M. Golovin's *Afghanistan: Economy and Foreign Trade* (Afganistan: Ekonomika i Vneshnyaya Torgovlya, Foreign Trade Publications, Moscow, 1962. Pp. 167, 1,500 copies) has more substance. The introduction has some rotund phrases but from there on the book is a factual survey. Industry in its various branches, agriculture, transport, communications, finances are clearly described, and there is a reasonable account of the economic ties binding Afghanistan with capitalist and socialist states.

*Verses from the Poets of Afghanistan* (Stikhi Poetov Afganistana, Foreign Literature Publishing House, Moscow, 1962. Pp. 105) is a pocket size paperback containing translations from the Pushtu and Persian. The poets are contemporary, the oldest having been born in 1888 and the youngest in 1921. Abdul Haq Betab (the poet laureate), Khalilullah Khalili, Zia Qari Zadeh, Abdul Rauf Benava, Sayyid Shamsuddin Majruh, and Sulaiman Laiq are among those who figure in this pleasant little anthology.

#### Persia

When the noted orientalist M. M. D'yakonov died in 1954, he left behind him the manuscript of a history of ancient Iran. This has now been edited by I. M. D'yakonov and A. G. Perikhanyan as *Outline History of Ancient Iran* (Ocherk istorii drevnego Irana. Soviet Academy of Sciences,



Moscow, 1961. Pp. 444, 2,000 copies). The work is divided into three parts: Iran under the Achæmenids; Hellenism and Parthia; The Sasanids. Each, again, of these parts is subdivided into eleven sections. One hundred pages are given to notes and index, and there are numerous plates and maps. For reference, the arrangement could not be bettered.

D'yakonov wrote his manuscript ten years before his death; during those years he lectured and taught from it, and we are told by the editors that it came in for much private discussion with colleagues. We have, therefore, in this book the mature fruit of Soviet scholarship. Across the barrier of language it must somehow be passed to those who labour in the same field and can alone be judges of its quality.

### Tibet

“After the peaceful liberation of Tibet, the Tibetan people along with the peoples inhabiting The People's Republic of China set about the building of a new and happy life. The friendship of the Chinese and Tibetan peoples, the foundations of which were laid far back in antiquity, is from now on solidly cemented by a sublime common purpose—the building of socialism.” This opening paragraph to V. A. Bogoslovskiy's *Outline History of the Tibetan People* (Ocherk istorii Tibetskogo Naroda. Eastern Literature Publishing House, Moscow, 1962. Pp. 192, 1,400 copies) has no bearing on what comes afterwards. It is intolerably tempting to think that it is by another hand. However that may be, Bogoslovskiy's book, as he tells us himself, is a study of the social, economic and political relations which prevailed in Tibet from the seventh to the ninth centuries. An ingredient of any such study, he says, is to wrest the meaning from a series of social, economic and political terms. Modest about his own results, he is generous in his acknowledgments to Richardson, Tucci, F. W. Thomas, Toussaint, Lalou, Bell and many more.

### India

For want of space one cannot do much more than glance at half a dozen or so out of the considerable pile of books on India received during this period. It will be best in these staccato paragraphs to discuss the books dealing with the political scene separately from those whose contents are cultural.

First is the political variety. The Soviet writer has here to see to it somehow that the facts conform to an alien theory—so little wonder if they suffer in the process. *Can India feed herself?* (Mozhet li Indiya prokormit' sebya? Soviet Academy of Sciences, Moscow, 1961. Pp. 98, 7,000 copies) by A. L. Batalov and R. P. Gurvich, is a pretty good instance of this. The two authors, who acknowledge their debt to Levkovskiy, Mel'man and other specialists, place the responsibility for India's sufferings today squarely upon the British, in result of whose *raj* the word “starving” became the perpetual epithet of India. “The fundamental causes of hunger were not the constant droughts, the crop failures and the floods, nor the antiquated methods employed in agriculture, but the colonial position of the country and its merciless exploitation by British monopolies. . . . The land was in the hands of feudal owners, princes

and money-lenders—parasites on whom the British colonizers leaned in order to enslave the country.” Irrigation schemes, the authors assert, were carried out in the Punjab, Madras and Uttar Pradesh because those areas were capable of producing exports to the United Kingdom; but Bombay, Madhya Pradesh and Rajasthan were neglected because they were not. Then having cast the Indian peasant into the abyss of poverty and backwardness, the English imperialists resorted to neo-malthusian arguments to cover up the real causes. Nor, the authors would say, is the present Indian Government any more honest. Its talk of overpopulation and its study of birth-control are designed to distract attention from the gap which, as things are, divides potential resources from their realization. The five-year plans have made a poor showing in the matter of agrarian reform: all they have accomplished is the enrichment of the landlords and kulaks. The food problem of India can and will be solved, conclude the authors rather unhelpfully, by raising agricultural production.

In this book the former rulers of India are personified by the Calcutta memsahib who complained during a Bengal famine that her dustbin had been rifled. S. K. Patil for his forthright utterances on the communists is taken to typify the new. There is no particular harm in using the name Uttar Pradesh in a nineteenth-century context; but to use both this name and United Provinces indifferently and without comment is to mislead seriously. In one place where the authors speak of “the former British India” it is not clear whether they understand the term they have borrowed.

Though forced into the same framework, L. A. Gordon's *History of the Working Class in India* (Iz istorii rabocheho klassa Indii. Soviet Academy of Sciences. Moscow, 1961. Pp. 250, 1,800 copies) is a much more professional job. The author has already written on the subject and is to be counted with Balabushevich, D'yakov, Devyatkina and Yegorova among the specialists. Fourteen pages of bibliography seem to contain all there is in Russian or English.

The period covered is 1918-58. The proletariat, the author begins, did not supply the leaders of the national liberation movement but acted as the shock troops with strikes and demonstrations; and in contemporary India its role has been greatly enlarged. The enquiry then proceeds under the headings (1) exploitation and its results in colonial India; and (2) conditions in independent India. In the earlier phase, Gordon argues, everything was determined by the specifically colonial form of capitalist exploitation, marked by crude methods, cheap labour, no hygiene, and racial discrimination. Under the changed régime, the colonial form of oppression has gradually been transformed into “a developed capitalist exploitation.” There has been what the author calls “internal contradiction” in this process: a normal working day has been introduced, and generally speaking the principles of modern labour legislation have been applied; but wages retain their colonial character. In brief, while hunger and bad housing have gone unremedied, the working-class has been rendered more acutely aware of these. Lastly, the author examines the proletarian “movement.” This, he finds, was likewise conditioned by the two phases, colonial and sovereign. The struggle of the workers, so long as it was anti-imperialist,

had to be national in its scope; but in independent India it is the social conflict which is pronounced. The workers hurl themselves at a bourgeoisie bent on establishing "a class world in industry." It is no longer simply a strike movement: the struggle has more sides to it than in the British days.

A good deal of the same ground is traversed in M. N. Yegorova's *Labour Legislation in India* (Trudovoye zakonodatel'stvo v Indii. Soviet Academy of Sciences, Moscow, 1962. Pp. 154, 1,500 copies). Labour legislation is "a mirror reflecting the results of the struggle between the working-class and the bourgeoisie in the course of the development of capitalist relations." The methodological and theoretical basis of Indian labour legislation, we are reminded, is to be found in the classics of Marxism-Leninism; and particularly in Karl Marx's enquiry into factory legislation in England. The author looks at the legislation belonging to the colonial period and then summarizes the developments since. The Workmen's Compensation Act, 1923, is discussed and so is the Factory Act, 1948. There are passages on State insurance, savings, allowances in pregnancy, and so forth. A competent survey of labour legislation then lapses into a rigmarole about the Communist Party of India. "The working-class and its tried advance-guard (the Communist Party) march forward in the struggle of the democratic community for the attainment of economic independence in the interest of the entire Indian people."

Next from the pile is *The Liquidation of the Principalities of Modern India*, by T. F. Devyatkina (Likvidatsiya Knyazhestv v sovremennoy Indii. Soviet Academy of Sciences, Moscow, 1961. Pp. 132, 1,800 copies). This is a well-documented study based (in essentials) on Coupland and V. P. Menon. We should therefore not cavil if we have also to attend to what Karl Marx said in 1853.

Having in her early pages described the policy of "divide and rule" the author sets the stage for August, 1947. She restates, as she must, the version which has the official imprimatur: namely, that at this juncture the British, still clinging to the policy of "divide and rule," endeavoured to dissuade the Princes from entering the Indian Union and would have succeeded had not the popular will of the country countered their design. But the subsequent events are narrated clearly and well, each with its chapter and verse. For its slow but relentless elimination of the Princes the bourgeoisie is awarded high praise, and it is only in the closing paragraphs of the book that a somewhat perfunctory attempt is made to explain that whatever a bourgeoisie does is aimed at the exploitation of others.

*The VI Congress of the Communist Party of India* (VI S'yezd Kommunisticheskoy partii Indii. State Publishing House, Moscow, 1962. Pp. 166) is a selection from the proceedings of the session held at Vijayavada, in Andhra Pradesh, April 7-16, 1961. The report of the General Secretary and the resolution adopted by the VI Congress are given in full, and much is made of the message of welcome brought by a delegation representing the Central Committee of the Communist Party of the Soviet Union. The Russian translation has been made from the English text as published by "New Age" in May and July, 1961.

Altogether distinct in manner and quality from the foregoing are

Soviet studies of Indian culture. Two examples are to hand. *The Drama and Theatre of India* (Dramaturgiya i Teatr Indii. Soviet Academy of Sciences, Moscow, 1961. Pp. 234, 1,500 copies) is a volume of six essays by Indianists of standing like Rabinovich and Babkina—the Lévis and Hillebrandts, as it were, of Soviet Russia. It must be said that each of these essays postulates some knowledge of the subject on the reader's part and an ability to make his way through the Sanskrit, Hindi and Bengali quotations with the help of the Russian translation. *An Indian Ethnographical Collection* (Indiyskiy Etnograficheskiy Sbornik. Soviet Academy of Sciences, Moscow, 1961. Pp. 202, 1,800 copies) is not quite such stiff going, but it may be wondered whether the preface is not over-optimistic in predicting its appeal to "the widest range of readers." The plan here has been to make up a joint team of Soviet and Indian scholars willing to contribute original articles on India which should be ethnographic "in the broad sense of this word." A few of the titles chosen will best illustrate what was meant: The religious content in Indian dancing; The Panjab in the period of the Missals and the formation of the Sikh state; Popular education in ancient India; Songs of Andhra; Matrilineal Social Organization among the Garos and Khasis of Assam. Extreme care has plainly been exercised in the preparation of both these volumes.

#### Pakistan

On the first page of *U.S. Policy in Pakistan* by R. M. Mukimdzhanova (Politika S. Sh. A. v Pakistane. Publishing House of Social-Economic Literature, Moscow, 1961. Pp. 223, 3,000 copies) Khrushchev is quoted as having said that "the majority of colonial and semi-colonial countries which not so long since made up the reserves and the rear of imperialism have ceased to be these things." The imperialists, it is the author's contention, have not reconciled, cannot reconcile, themselves to this fact. Her book will show how they are using "colonial wars, military blocs, conspiracies, terrorism, subversion, economic pressure and bribery" to rob of all meaning the freedom which is Pakistan's on paper. In the six ensuing chapters, cliché-ridden and endlessly repetitive, there is nothing which has not been said by Soviet writers many times already. The publishers have departed, perhaps wisely, from the common practice of stating in the blurb to what kind of person this book will appeal.

Of a different calibre are the authors of the other volume received, *History of Pakistan* (Istoriya Pakistana. Soviet Academy of Sciences, Moscow, 1961. Pp. 382, 3,000 copies) by Yu. V. Gankovskiy and L. R. Gordon-Polonskaya. Theirs is a considerable work which is worthy of a fuller notice than can be given here. It was to be expected that a general history from their practised pens would be methodical in arrangement, sober in style and copiously documented. It was also to be taken as certain that they would interpret their material in terms of Marxist-Leninist theory. In the result, prejudice passes for judgment too often in the story, and always where the role of religion is in debate.

In explaining the plan of their own book the authors argue that Pakistani historians write invariably from the standpoint of Muslim national-

ism, are carried away by the "two-nation theory," tend to wrench the history of the peoples who now make up Pakistan from the history of India as a whole, and date the beginning of Pakistan from the time of Islam's appearance in India. They append a lengthy bibliography in support of this argument; and later they charge Western European and American writers, "especially the apologists of imperialism," with taking up the same position. In other words, they say, the history of Pakistan in the true meaning has not until now been attempted.

The authors trace the conception of Pakistan to the movement led by Sayyid Ahmad. From a rapid sketch of this movement they turn to the genesis of the Muslim League, and by Chapter Three are already between the wars. Pakistan comes into being at the end of the first hundred pages: "The British policy of Divide and Rule, working on the most reactionary facets of the Muslim communal movement, led to the partition of India. In the conditions (created by the British imperialists) of the opposition of religion to religion and caste to caste; of the dismemberment of entire peoples; of the annihilation of an economic, political and cultural community sanctioned by history; in the conditions of a raging religious fanaticism there was born the state of the Muslims of India—Pakistan."

The bureaucratic machine bequeathed by the British was now, according to the authors, to revolve to the touch of the upper crust of the land-owning bourgeoisie. The middle chapters are concerned with the consolidation of authority by this set, hand in glove with the Americans. The emergence of a political opposition to the League and the confusions culminating in the *coup d'état* of 1958 are thereafter described. This is the best part of the book because it is here that the writers have for once been content to record what happened.

## II. THE SOVIET MUSLIM REPUBLICS

### General

The Soviet Union, being a multinational state, understandably sets much store by its doctrine of the evolution of peoples into nationhood. Two books, or rather monographs, concerned with the problem of nationality have been received within the period. One of them is *Clan, Völker-schaft, Nation* by L. M. Arkhangel'skiy (Plemya, Narodnost', Natsiya. State Publishing House "Vyshaya Shkola," Moscow, 1961. Pp. 39, 15,000 copies). The essay shows that the doctrine expounded by Stalin as long ago as 1913 is still in vogue. Indeed, the author takes as his text Stalin's well-known formula: "The nation is a group of people which is historically thrown together and stable, based on community of language, territory, economic life and a psychological make-up portrayed in the group's culture." Most of the examples to prove the argument are taken from Central Asia. It was here, says the author, that "backward national areas", are seen to have evolved into modern industrial and agricultural republics whose peoples are fortunate enough to have "taken a leap out of patriarchal and feudal relations and colonial servitude, and over the capitalistic stage into socialism." The material progress achieved meantime is demonstrated by the figures of 1958 as compared with those of 1913.



The other monograph is *The Migration of the Dungans to the territory of Kirgizia and Kazakhstan* by Kh. Yusurov (Pereseleniye Dungan na territoriyu Kirgizii i Kazakhstana. Kirgiz State Publishing House, Frunze, 1961. Pp. 79, 2,000 copies). The foreword speaks of the Dungans as marching along the road of constructive endeavour in the grand army hand in hand, shoulder to shoulder, with the peoples of the multinational Soviet state, and a postscript repeats how in 1917 a new chapter began for the Dungans who were now to live in the friendly family of the free socialist nations. Between, and mercifully unaffected by, these phrases is a highly readable and informative account, documented from the Tsarist archives, of the move of this small community from North-west China into Russia during the 'seventies and 'eighties of the last century, and of the way in which it organized itself socially and economically in its adopted home. The story is carried only to the outbreak of the Revolution. According to the published figure this *narodnost'*, Muslim by religion and Chinese by language, numbered 21,000 in 1959, and one would like to know how it has fared.

*Central Asia* (Srednyaya Aziya. State Publishing House of Geographical Literature, Moscow, 1961. Pp. 247, 5,500 copies) by E. Murzayev. This volume, the second in a recent series of short geographies of the Soviet Union, is by the hand of a master. Murzayev has made a name for himself both as geographer and as explorer of the mountains and deserts he is here describing. "Central Asia," it should be said, is used in the strict meaning—Srednyaya Aziya and not Tsentral'naya Aziya: in other words it corresponds with the four republics Kirgizia, Uzbekistan, Tadzhikistan and Turkmenistan. The get-up of the book is unpretentious, but the arrangement of the subject-matter is excellent and the style distinguished. It would be difficult to imagine a more attractive or a more competent introduction to the area. There is, as one would expect from so well-known an authority as Murzayev, a full bibliography and—what one hardly hopes for in Soviet publications—a most careful index. If one has a fault to find it is that the admirably chosen photographs are poorly reproduced.

In 1955 the Uzbek historian Babakhodzhayev was the author of a book called *The Collapse of British Aggressive Policy in Central Asia, 1917-1920*. He did not cut new ground; so far as Central Asia was concerned the Soviet saga had already been composed when he wrote. He covered a broad canvas with a graphic enough picture, but offered little evidence in support of his case. He was unlucky in his date of publication for not many months afterwards Khrushchev delivered to the XXth Congress the speech which brought down Stalin from his pedestal. Babakhodzhayev having paid tribute to the prescience and wisdom of Stalin throughout his pages was now obliged to remedy this. He did so in two stages: (1) In 1957 he brought out *The Collapse of British Anti-Soviet Policy in Central Asia and the Middle East in the period of the de facto and de jure recognition of the Soviet State, 1921-1924*; (2) in 1962 he published what (without any mention of the 1955 version) he names an amended and enlarged re-issue of the 1957 edition, under the title *The Collapse of British Policy in Central Asia and the Middle East, 1918-1924* (Proval angliyskoy

politiki v sredney azii i na srednem vostoke. Uzbek S.S.R. Academy of Sciences, Moscow, 1962. Pp. 168, 2,300 copies).

The author's preface to this amended text opens dutifully with an extract from Khrushchev's report to the XXth Congress: "Under the influence of the Great October the national-liberation struggle of the colonial peoples unrolled with peculiar violence and went on through the succeeding years and led to a profound crisis in the entire colonial system of imperialism." For the rest, this new book contains certain additions to the Afghan side of the picture in the light of an interview the author had with Marshal Mahmud Khan Ghazi at Kabul in 1958; but otherwise does little more than combine the periods treated separately in the previous two. The earlier verdicts recur. Thus, we read that the masses welcomed the Soviet administration with open arms; the protracted Basmachi movement was anti-nationalist, amounting to criminal brigandage inflamed by British imperialists and their agents; the 26 Baku commissars were brutally shot by the British interventionists; the British concentrated immense forces in Transcaspia. Babakhodzhayev still makes no attempt to substantiate these statements. The first of them is to him self-evident, and the others compatible with Great Britain's foreign policy in those years. Was not this admitted, he asks on one page, by Harold Nicolson (in *Curzon: The Last Phase*) to be the creation of "a chain of vassal states stretching from the Mediterranean to the Pamirs"?

### Kazakhstan

The Great War increased the circulation of the word "hero" in the Russian language no less than in our own, but it fell to the Soviet régime to coin the expression "positive hero" (polozhitel'nyy geroy). As recently as 1960 Khrushchev declared that the Party backs those writers who make "positive traits" the basis of their work for "they generalize, as it were, in the image of the positive hero the best features and qualities of people, contrast them with the negative image, and show the conflict of the new with the old and the inevitable victory of the new." *The Image of the Positive Hero in the Literatures of the Soviet Peoples* (Obraz polozhitel'nogo geroya v literaturakh narodov S.S.S.R. Academy of Social Sciences, Moscow, 1962. Pp. 311, 5,850 copies) is a collection of seven literary essays by various hands, of which the third, by Zh. Ismagulov, is entitled "The Positive Hero in the Kazakh Novel." The author explains how in Kazakh Soviet Literature certain traditions in the portrayal of positive heroes have crystallized which, while coinciding in the main with the general principles of artistic creation in the whole of Soviet literature, at the same time possess individual characteristics conditioned by the peculiarity of the historical development of the national literature. He finds that such a combination of the traditional oral legacy of the Kazakh people with the achievements of Russian realistic literature makes its début in the works of Ibray Altynsarin and Abay Kunanbayev who are the founders of Kazakh written (as distinct from oral) literature. In their writings, he says, the positive hero is invariably present as the exponent of national ideals, as the embodiment of the finest features of the national character. Earlier writers of democratic bent in this century, like Muk-



hamedzhan Seralin, Spandiyar Kubeyev and Sultan Makhmud Toraygyrov, groped for the image but it could not be grasped until the objective conditions had been realized. Against this curious backcloth Ismagulov discusses in detail the characters brought to life in the novels of Mukanov, Mustafin and some others.

Geographical studies are prosecuted in Soviet Russia with tireless energy at all levels. Murzayev's handbook *Central Asia* which has been noticed above was meant for the general reader, a sort of primer for adults. Two more geography books but of a technical kind and addressed "to the staff of planning authorities and to members of the teaching profession" are on Kazakhstan. These are volumes 7 and 9 in a series called *Problems of Geography in Kazakhstan* published by the Kazakh branch of the Soviet Geographical Society, Alma-Ata, 1960 and 1962. Each volume contains between fifteen and twenty articles by specialists. They cover a wide variety of subjects, as the following selection will show: climate; characteristics of the fresh-water lakes of the Tengiz-Kurgal'dzhin depression; exploration and discovery in the region; history of its peopling and opening-up; freezing of the Dzhungarskiy Alatau and Saur ranges; climate of the health-resort Berchogur; some misunderstood geographical names in Kazakhstan; classification of soils in the Kustanay Oblast'. A bibliography is appended to each article.

*The History of the October Revolution and Civil War in Kazakhstan* (Iz istorii oktyabr'skoy revolyutsii i grazhdanskoy voyny v kazakhstane. Kazakh Academy of Sciences, Alma-Ata, 1962. Pp. 177, 1,100 copies) is properly speaking not a history but a source book. Compiled by a team, it falls into two distinct parts. The first part contains detailed accounts of the formation and early functioning of the Petropavlosk and Verney Soviets, and of the beginnings of agrarian reform in the southern oblasts. These accounts are based largely on the official archives.

The second part is made up of the memoirs of the veterans who figured in the struggle. The method of collecting the memoirs is of interest. Expeditions were carried out in 1959-60, when trained investigators visited 110 centres and wrote to the dictation of more than 300 persons. Group photographs and other personal records were borrowed, and many of these are reproduced. Judging by the names and the photographs, very nearly all those whose memoirs are here edited are Russians.

### Turkmenistan

G. Ye. Markov's *Outline History of the Northern Turkmens* (Ocherk istorii formirovaniya severnykh turkmen. Moscow University Press, 1961. Pp. 207, 750 copies) is an academic study of the origins, and formation into an ethnic group, of the Turkmens settled in the oases along the lower reaches of the Amu-Dar'ya. The formative process went on from the seventeenth until the early years of the twentieth century, by which time this northern group had taken shape as a tolerably self-conscious entity, possessing its own dialect and customs. But it was not, Markov emphasizes, a self-contained *narodnost'*; its ties with the whole Turkmen people were indissoluble, and this permitted the group to merge smoothly, and without violence to itself, in the wider pattern of the Turkmen socialist nation.

Markov has written for those in his own field rather than for the general reader. But it will be seen that even in a learned dissertation of this high standard it is expected of an author to prove his loyalty to Party doctrine.

### Uzbekistan

In the vocabulary of the Party there are certain words of Latin derivation to which a specific meaning is attached. *Foreign Communists in Turkestan* (Inostrannye kommunisty v Turkestanе, 1918-1921. State Publishing House Uzbek S.S.R., Tashkent, 1961. Pp. 178, 5,000 copies) by I. S. Sologubov proclaims itself to be a textbook for agitators. An "agitator" in this special sense is one who is capable of awakening in others an enthusiasm for the communist creed.

Sologubov begins by saying that in the days of revolution, counter-revolution and intervention, tens of thousands of foreign workers from many countries of Europe and Asia who found themselves in Turkestan at that time stood shoulder to shoulder with Russians, Uzbeks, Turkmens and Tadzhiks. With these they not only fought on the home front against the counter-revolutionaries, but shared in the task of restoring a national economy which had been shattered by hostilities.

Drawing for his facts upon official and party archives the author then describes the formation of the combatant detachments of internationalists and also tells how the foreigners, many of whom were technically skilled, took charge of key posts in industry. He constructs a table showing the distribution of Hungarians, Rumanians, Germans, Czechoslovaks, Yugoslavs, Poles, Uygurs, Chinese, Persians and Indians in the different Oblasts. There were some who were, or afterwards became, well known. The services of Kuzhelo, Gabor, Bots, Pai Tu-san and several others in this international band are discussed.

Gennadiy Danilovich Romanovskiy (1830-1906) was an eminent geologist who carried out important research in Turkestan between 1874 and 1877. His life and work constitute the fourth volume in a series entitled *Russian Savants of Central Asia* (Russkiye uchenyye-issledovateli sredney azii. Tom IV: G. D. Romanovskiy. Uzbek S.S.R. State Publishing House, Tashkent, 1961. Pp. 300, 3,000 copies).

The method of the series is to acquaint the reader with the savant's career and contribution in a short opening chapter, and then to let contemporary documents speak for themselves. The latter are in this case varied and well arranged and the book has an admirable index. Altogether, this homage to the past is fittingly paid. The photograph of Romanovskiy, seated there in gladstone collar, frockcoat and stiff cuffs, is itself a salute. The very binding, dark-blue lettered in gold, is period.

HUBERT EVANS.

