

transliteration for Russian place names (inconsistently, at that), which is indicative of the reliance on a single body of source materials.

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RUSSIA AND NATIONALISM IN CENTRAL ASIA: THE CASE OF TADZHIKISTAN. By *Teresa Rakowska-Harmstone*. Published in cooperation with the Institute for Sino-Soviet Studies, George Washington University. Baltimore and London: The Johns Hopkins Press, 1970. xiii, 325 pp. \$10.95.

This is a case study of the Soviet nationalities policy as applied to the Muslim peoples of what is now known as Soviet Central Asia. After a brief chapter giving the historical background of the Tadzhik people from the earliest times up to the Revolution, the author embarks on a detailed examination of the various aspects of the Soviet experiment: the formation of the Tadzhik SSR; the ethnic structure of the republic; the nature and extent of Soviet control; and the reactions of the indigenous elite to Russian, socialist, political, economic, and cultural regimentation. The book ends with an essay defining the ultimate object of the Russian experiment and assessing its achievements. The author has confined her attention to the decade following World War II, with occasional references to later developments.

Dr. Harmstone has chosen Tadzhikistan for her investigation mainly "because certain of its unique geographic, historical and cultural features place the process of social and political transformation in sharper focus" than in the case of the other, predominantly Turkic, republics. She emphasizes, however, that the application of Soviet policy to Tadzhikistan and the nationalist reaction to it are typical of all the republics.

In the absence of facilities for anything other than superficial and fleeting first-hand observation, any study of developments in Soviet Asia must necessarily be based on Soviet source material. The author's use of this material has been at once exhaustive and discriminating. She handles problems relating to Soviet political and administrative control with great confidence and expertise, although she is on less sure ground when dealing with Islamic matters and the connection between Tadzhik and Persian literature. As a whole, her book demonstrates clearly what a wealth of enlightenment is to be gained from the study of Soviet writing, which is now even more informative than it was during the period to which she has directed her attention.

The book provides great insight into Soviet policy and methods and into native reaction to them up to 1956, and it is thus a valuable introduction to the study of subsequent developments. The brief mention of some, not always the most representative, developments of the 1960s might give the impression that the author claims to provide an accurate picture of the situation as it is today. That this is not so Dr. Harmstone would no doubt be the first to admit. Since 1956 the Soviet attitude toward Central Asia has undergone a marked change, partly, if not principally, owing to the Sino-Soviet conflict, of which, incidentally, there is no mention. An up-to-date appreciation of the progress of the Soviet experiment in Central Asia can be arrived at only if current Soviet writing on the subject is kept under constant, cumulative, and expert review.

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