

The book is valuable not only because it is the only one of its kind available, but also because the accumulation of statistical data permits the comparative focus to be carried out within the Comecon nations, and between the Comecon and other nations. It will round out any scholarly collection dealing with social conditions in the Comecon countries.

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ЎЗБЕК SOVET ENTSIKLOPEDIIASI, vols. 1-7: Ä-NIKELIN. Chief editor, I. M. Müminov. Tashkent: Üzbekiston SSR Fänlär akademiiasi, 1970-75. Illus. Maps.

The *Uzbek Soviet Encyclopedia* is one of several multivolume encyclopedias currently being prepared in their own languages by the scientific academies of individual union republics. While those acquainted with Soviet reference works in Russian will find much familiar material in the Uzbek encyclopedia, there is also much that is distinctive. For example, the entry for the Islamic philosopher, mathematician, and naturalist, Abu Rāyhan Berunii (al-Biruni), who was born in A.D. 973 in the Khorezm region, is accorded considerably more prominence (five and one-half pages plus a full-page color portrait) than that of General Secretary Brezhnev (one and one-half pages with a two-column black-and-white photograph).

Whether spontaneously or by design, the Uzbek encyclopedia celebrates as its leitmotif those elements of the national heritage (many of them shared with other peoples of the area as part of a common Turanian culture and Islamic tradition) which contrast with European ways. This effect is heightened by a profusion of color plates devoted largely to pre-Russian and pre-Soviet origins: medreses, minarets, and mausoleums; reproductions of miniatures and illustrations from medieval manuscripts of the region; portraits of major figures of the Islamic period; contemporary painting emphasizing the Asian quality of life; Uzbek native theater and dance; textile patterns in vivid colors, jewelry, ceramics, and other traditional handicrafts; Uzbek traditional native costumes, including two full pages in color of richly embroidered *düppilär* (Muslim skullcaps better known to Westerners by the Russo-Tatar word *tiubeteika*) illustrating regional and tribal differences; and local flora and fauna.

The contents of the first seven volumes correspond to organization of the editorial board into separate sections for various branches of the natural and social sciences. The latter include archaeology, ethnography, and anthropology; economics and pedagogical science; art and architecture; history; language, literature, and folklore; philosophy and law; and lexicography. Reflected throughout is nostalgia for the period from approximately the ninth to the seventeenth century when (with time out for invasions) Islamic cities of Central Asia such as Khorezm and Samarkand were in the forefront of much of civilized progress, and when local scholars such as al-Khorezmi (whose ninth-century treatise on quadratic equations is said to have given us the word "algebra," from the Arabic "*al-jabr*"), al-Biruni, ibn Sina (Avicenna), and Ulugh Bek were leaving their mark on the history of human thought. Even articles on the natural sciences go out of their way to stress the contributions of this early Islamic period.

On current topics, where ideological controls are more rigid and systematic—for example, on relations with foreign countries or with other Soviet nationalities—the Uzbek viewpoint is expressed more cautiously: Afghanistan (which has large Uzbek, Tadzhik, and Turkmen minorities) is given more space than Austria, and the entry for Ashkhabad, capital of neighboring Turkmenistan, is twice as long as that for European Vilnius, despite the latter's greater population. The content of

articles on foreign and all-Union topics, paralleling the practice of the news media in the Union republics, appears to be derived from central Soviet sources and holds few surprises for the Soviet specialist.

Treatment of the Stalin period, when Uzbek "bourgeois nationalists" were liquidated in droves, is within the conventional limits but with certain highlights. There is a large photograph of Äkmäl Ikramov, the Uzbek first secretary who was liquidated with the Bukharinist "right opposition"; his entry gives the date and place, but not the manner, of his death. Another purge victim, the writer Äbdullä Qadirii (died April 10, 1940), is the subject of a four-page entry which now acclaims him as "one of the prominent representatives of multinational Soviet literature and one of the founders of Uzbek Soviet literature," adding pointedly that "today there is no limit to the people's love of Äbdullä Qadirii's work." Another victim of Stalinism, the Uzbek national epic *Alpamish*, receives rather equivocal treatment. It is perhaps significant that references to the 1920s do not hesitate to evoke the era of a united "Turkestan."

The *Uzbek Soviet Encyclopedia* demonstrates in microcosm how the heritage of the Leninist nationality policy perpetuates institutions which promote de facto national particularism. Placed by virtue of language essentially off-limits to Russians and other Europeans, the work is a sheltered professional preserve for Uzbek scholars (nearly 1,000 of whom are listed in the credits for each volume) with a readership which must be almost exclusively Turkic. Under these circumstances, the *Encyclopedia*, while conforming in the most obviously sensitive policy areas, is a vehicle of ethnic assertiveness. The federal structure which made this possible has been left intact by the new constitution.

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#### EAST CENTRAL AND SOUTHEAST EUROPE: A HANDBOOK OF LIBRARY AND ARCHIVAL RESOURCES IN NORTH AMERICA.

Edited by *Paul L. Horecky* and *David H. Kraus*. Joint Committee on Eastern Europe Publication Series, no. 3. Santa Barbara, Calif.: ABC-Clio Press, 1976. xii, 466 pp. \$35.75.

This commendable HEW-sponsored reference work acquaints researchers with the general profile and highlights of significant library and archival holdings relating to East Central and Southeast Europe. A total of forty-three different institutions are included, from the Library of Congress and major university libraries to such little-known collections as the Noli Library of Albanian and Eastern Orthodox Culture in South Boston. Coverage ranges from a general description of selected smaller institutions to surveys of holdings by area specialists in larger collections on a country-by-country basis. Singled out for separate treatment where appropriate are holdings relating to Albania, Bulgaria, Czechoslovakia, East Germany, Greece, Hungary, Judaica, Poland, Rumania, and Yugoslavia (Harvard University Library is the only institution with separate sections devoted to all ten). Although the title suggests comprehensive coverage of North America, only two libraries in Canada are covered; hence, researchers should also consult the recent volume by Bohdan Budurowycz which surveys Slavic holdings in sixty-seven Canadian institutions (available at a cost of \$6.00).

A clear definition of scope and geographical area at the outset might have helped to eliminate questions about some gaps, even though shifting historical borders in Eastern Europe make decisions about inclusion difficult. For example, coverage of such collections as those of the Ukrainian Academy of Arts and Sciences in New York