

Starks finds that for Russian women smoking was a new way to express identity, but why females smoked more openly there than elsewhere and yet remained respectable remains unclear. I would venture that the decades-long presence of strong women in Russian literature played a role. In the United States and Britain, a few advertisements did feature women smoking before the Great War, sometimes in especially sexualized clothing, while numerous other images of females puffing away depicted them as radical and bookish, if not outright mannish. Prewar laws against women smoking openly in the United States are well known.

As Starks dives into the visual culture of cigarette advertising, she sometimes offers lists of possible responses among viewers. An alluring woman depicted on a pack probably does provide a fleeting, vicarious sexual thrill. But when a *peri*, a Persian fairy figure, is analyzed as symbolizing masculinity but also as “sucking on a phallic substitute” (102), then any image or person with a *papiroso* in the mouth could be seen that way. The idea that smoking in public indicated lower-class status runs into trouble when various ads show well-dressed men out and about with cigarettes.

Starks does not discuss theories of advertising. In a boiled-down version of a theory common today, ads make consumers aware of a brand. This awareness is then supposed to influence buyers at the point of purchase. In the great, late nineteenth-century age of American advertising, consumers’ psychology and how to affect it became paramount in the campaigns of the big agencies. Many ads have been designed to get people to start smoking. For a product used daily, the point of ads would seem to be to remind people to buy more of a favorite brand, whatever associations the images conveyed.

In any event, Starks succeeds in describing a rich, complex world of Russian smoking, with the help of black-and-white and (costly!) color ads reprinted throughout. The individuality of Russians and their choices, along with another set of hideous working conditions in the prerevolutionary period, are brought out neatly. The idea that an “iron hand” ruled imperial Russia seems to be even more shrouded in smoke.

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From Conquest to Deportation: The North Caucasus under Russian Rule. By *Jeronim Perović*.

New York: Oxford University Press, 2018. Pp. xxiv+466. \$90.00.

The foreword of Jeronim Perović’s survey of Russian and Soviet rule in the North Caucasus begins with an all too familiar description of the region as “one of the world’s most turbulent and least understood regions” (xxi). While this phrasing does little to counter stereotypes of the region, Perović’s book, taken as a whole, does provide an in-depth, nuanced account of the Caucasus under Russian and Soviet rule, effectively unpacking the assumptions that continue to underpin narratives of the region’s history. Over the course of ten chapters Perović surveys the history of Russian and Soviet rule in the North Caucasus, from the conquests of the nineteenth century to the deportations of the Second World War, and their consequences for the post-Soviet period. The main focus is on Chechnya, and other parts of the Caucasus are addressed in less depth.

The book revisits well-known aspects of the region’s history, notably the conflicts of the nineteenth century and deportations during the Second World War. It also examines less familiar episodes, for example, collectivization and the violent resistance that followed in its

wake. It therefore provides a very valuable survey of the region's history for English-speaking audiences. However, while it synthesizes a great deal of information, it by no means provides an easy or accessible introduction. To risk repeating clichés, the histories traced here are complex. For those unfamiliar with the region, the territorial realignments and shifting borders can be difficult to follow, and the range of actors and rapidly changing allegiances that are traced here can feel difficult to keep track of. These difficulties are sometimes heightened by a lack of clarity of expression.

Perović explicitly seeks to go beyond the existing scholarship, which typically portrays the history of the North Caucasus as “an epic struggle between an expanding Russian power and the resistance of an oppressed people” (xxii). Through careful attention to detail, Perović is able to draw out the realities that are glossed over in these “grand narratives” of oppression and resistance by exploring the shifting relationships between local actors and the Russian Empire/Soviet state. Perović successfully draws out why at some moments coexistence or cooperation was possible and at others relationships broke down. This is particularly evident in his considered account of the exodus of Cherkess/Aydeghe peoples in the second half of the nineteenth century. Similarly, in addressing the deportation of Chechens during the Second World War in chapter 10, Perović again navigates polarized and deeply politicized historiographies effectively.

In an attempt to understand how local populations perceived and responded to Russian rule, Perović draws on the life stories of a variety of North Caucasian figures that functioned as intermediaries or crossed the borders between the local population and the Russian imperial and later Soviet authorities. While the balance between these life stories and the broader historical narrative does not always feel completely effective, the inclusion of these narratives means that this book is not simply a top-down narrative of Soviet/imperial experiences. Accounts of the lives of General Musa Khundukov and Sheikh Ali Mitaev trouble neat categories of resistance and collaboration, or local and imperial/Soviet. Analysis of their writings demonstrates the range of motivations that could shape cooperation, showing how local circumstances produced particular alliances and obligations. Such life narratives also often demonstrate the “ultimate irreconcilability of these “in-between” positions.

As Perović points out in chapter 9, it is tempting to frame the history of the North Caucasus as a static region resisting change. This work shows that in reality the region faced repeated intervention and upheaval; it was in a near-constant state of adaptation to changing agendas and demands (289). Discussion of the Russian Revolution and the civil war gives a real sense of the chaotic nature of life in the region during this period, revealing the multiple political agendas at play and the complex factors that led to violence. That said, this is by no means a “bottom-up” history. The figures that Perović focuses on are political and military figures, enmeshed in the government of the region. This book does not really give us a greater sense of lives lived outside the political or military structures. There is scant attention to the lives of women and little sense of family or community life during the periods of upheaval that the book focuses on.

Perović's analysis draws on a wide range of primary and secondary source material. It is, however, based for the most part on Russian language materials. The archival materials that are incorporated (mostly in the latter chapters) are, for the most part, from central Soviet archives in Moscow. It is interesting to consider how the use of regional archives that do exist in the North and South Caucasus, or the inclusion of materials in local languages, might change the picture and, in particular, offer different insights into local experiences of Russian/Soviet presence in the region. The book also prompts questions about connections between the North Caucasus and the wider worlds of the imperial/Soviet periphery. For example, frequent passing references are made to connections with the South Caucasus, for

example, in the context of state formation in the aftermath of war and revolution (113–14). It would be interesting to consider how a more sustained analysis of the connections between the North Caucasus and these neighboring territories might change our understanding of both regions.

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