

Etty's research is remarkably thorough and has a clear sense of its place within existing discourses related to graphic satire; he is effective in both elaborating and troubling these antecedent positions. The volume also contains very fine reproductions of *Krokodil* cartoons from the period in question. By virtue of its thorough archival research and the new light it sheds on a familiar title, this book will appeal to scholars of Soviet print media and, more generally, to scholars of Russian and Soviet humor and satire. But because of its insistence on broadening our understanding of the ways *Krokodil* operated rhetorically it holds a broader appeal: Anyone with a stake in better understanding how media forms (Soviet or otherwise) function, both in the specifics of their individual domains and in the multitudinous, multivalent phenomena of a total media constellation, will gain from consulting this volume.

Dustin Condren, University of Oklahoma

Jeronim Perovic. *From Conquest to Deportation. The North Caucasus under Russian Rule*. Oxford University Press, 2018. ISBN 9780190889890. 456 pages. \$90.00 (cloth).

In his impressive and seriously-crafted book, Jeronim Perovic refers to disputable and complicated pages of history of Russian multiethnic, nation-state building, specifically regarding joining and preservation of the North Caucasus territory. He determines the chronological frameworks of his investigation from conquest (i.e. The Caucasian War in 1817–1864, which resulted in the inclusion of the North Caucasus to the Russian Empire) to deportation (i.e. Stalin's decision to forcibly deport Chechens, Ingushs, Karachais and Balcars to Central Asia in 1944).

Perovic's book is an interesting and comprehensive read with ten chapters discussing "the many and varied problems that accompanied the establishment of Russian rule in the conquered territories of the North Caucasus in different phases of history" (10). The sources involved in the study inspire respect, along with archival materials. The author uses memoirs, diaries, and testimonies of participants in the events. Among them is Musa Kundukhov, the Imperial Army general of Ossetian origin who was disappointed in Russian rule, resettlement and oppression of Caucasian peoples by the Russian military administration, and then migrated to the Ottoman Empire with thousands of his fellow countrymen. Perovic also refers to evidence and publications of Chechen historian Abdurakhman Avtorkhanov, a known critic to the Soviet regime, with a life story full of adventure: from Communist Party activist to Caucasian Brothers' underground and from work for Nazi newspapers to professor at the United States Army Russian Institute in Germany. No less interesting are the diaries of Khasan Israilov, the leader of the collaborationist, anti-Soviet movement "Special Party of Caucasian Brothers," whose activity during the Great Patriotic War was grounds for deportation. All these complicated, emotional, very personal narratives give to the reviewed book piercing depth and liveliness of presentation though these historic figures and their biographies have been a hotly-debated for years.

From the introduction, the author criticizes the "colonial" approach to history that is inherent to Russian historiography. Petrovic looks at "the social bonds based on clan structures, the Islamic religion and various archaic institutions" of indigenous peoples of Caucasus as creating a civilization gap that was difficult to overcome (5). Perovic also emphasizes how problematic the "modernization" approach is, which was quite popular in Soviet times: looking at social changes in the North Caucasus as progress, and giving statistic figures of number of schools, workers, literacy situation as indicators of modernization success.

The first part of the book focuses on Caucasian war, struggle between Russian Empire, Shamil's Imamate and the ousting of the Circassians and other peoples to the Ottoman Empire after the victory of the Russian troops (chapters 1 and 2). In Chapter 3, Perovic examines the process of introducing Imperial administrative rule in the North Caucasus. He writes about the

preservation of local administration via the representatives of Caucasian peoples, *naibstvo* and *uchastki*. While the governance of Caucasus was in the hands of Tsar's *namestnik*, the Russian administration integrated local aristocracy through mainly service in the Imperial Army. Imperial authorities also established control over regional courts that gave permission to use the norms of *adat* for resolving everyday conflicts on the low level and "co-opting the existing religious hierarchies into the pan-imperial structures" (85). The next chapter is devoted to revolutions of 1917 and the subsequent Russian Civil War, the events which turned the Empire into the Soviet state. The author discusses different political movements and ideas to rule Caucasus: national project of independent Union of United Mountaineers, which is qualified by Perovic as a "missed opportunity" (141); Denikin, who refused to heed any ideas of autonomy; Muslim clerics' attempt to found theocracy—the North Caucasus Emirate; and finally, the success of Bolsheviks. The period from 1920s to 1940s under the Soviet rule is also subject to comprehensive analysis (Chapters 5 to 7) including such controversial social processes as administrative territorial borders changes, *korenizatsia* (promoting of non-Russian "titular nations" into the upper rank of administration (xii)), *kollektivizatsia*, anti-religious policy; sometimes the discontent of Caucasian peoples regarding this policy culminated in revolts, such as in Chechnya and Dagestan in early 1930s. The deportation (Chapter 8) is represented by Perovic as the decision of a weak state, which faced failure in the Soviet modernization project and was instituted in order to take control over the area with problematic populations ("bandits" and "traitors"). It was in this way that the Soviet regime showed "fear of its own citizens" (271). It is hard to disagree with the author, keeping in mind the fact that some families were forcibly resettled while their fathers were in the Red Army and fought in the Great Patriotic War. Furthermore, representatives of oppressed peoples were recalled from the front to share the fate of their countrymen.

In the last chapter, Chapter 10, "After Deportation," the author draws the parallel between history and the Chechen conflict in the 1990s, trying to answer why Chechens mobilized once again for confrontation and decided that "at least parts of population were prepared to attribute such enormous symbolic power to the myth of permanent conflict with Russia as promoted by charismatic leaders such as Dudaev" (324).

Throughout his mainly historical contribution referencing archives, Perovic argues that "Neither the Tsars nor the Soviet state pursued solely oppression-based policies in their efforts to control this region and secure the allegiance of the non-Russian population" (327). The author insists that there were periods free of rebellions, not all parts of society were involved in confrontation. Furthermore, the establishment of central-state rule in the North Caucasus was an ongoing process of negotiations and compromises with regional societal actors. It is difficult not to see the deep, contextual dependence of the existing administrative aspects of the North Caucasus regional governance in the Russian Federation, which is still based on a complex balance of the institutional networks and traditional practices.

Jeronim Perovic's book is helpful not only to historians, but also to sociologists and political scientists who deal with the problems of the Caucasus. Moreover, it is of great practical importance, since an impartial view of history is necessary to avoid the mistakes of the past, and conduct a competent domestic national policy in modern Russia.

Tatiana Litvinova, Moscow State Institute of International Relations