

Modern Central Eurasian Studies in Japan: An Overview 1985-2000

KOMATSU Hisao

Introduction

Central Eurasian studies in Japan have a rich historiography as seen in *Bibliography of Central Asian Studies in Japan 1879-March 1987* [CENTRE 1988-1989]. In this historiography, we find certain features and trends. First, historical studies have been the primary focus from the beginning to the present time. In other words, Central Eurasian studies, or more precisely Central Asian or Inner Asian studies, have developed as one aspect of studies of Oriental history. Second, until the 1970s most works have addressed the pre-Islamic history of Central Asia, and only a few works dealt with the modern history of East Turkistan (Xinjiang). In these works, Japanese scholars used Chinese historical sources extensively to produce great achievements as described in [MORIYASU 1995].

Third, since the 1970s some younger scholars have begun to make use of original Central Asian sources written in Persian, Turkic and other languages, and to have much more interest in the Islamic period of Central Asian history, including the modern period. This trend was remarkable, among other features, for its Timurids and Xinjiang (East Turkistan) studies. [MANO 1977] represented this trend and introduced a new concept: understanding Central Asian history from within. Specializing in the history of the Timurids, he stressed the importance of the mutual relations between Northern steppes and the Southern oasis area in the development of Central Asian history, rather than the earlier "Silk Road theory" that emphasized the importance of East-West relations throughout history and tended to ignore the internal dynamism in Central Asian history.

Japanese studies in modern Central Eurasia, it is true, have remained a marginal part of studies of Oriental history. Since the 1980s, however, gradual developments in Islamic and Slavic studies stimulated studies in modern Central Eurasia to fill up the blanks of our historiography, as can be seen in [YAMAUCHI 1986b]. The great changes in the Soviet Union also played a decisive role in the increasing interest in modern Central Eurasia and the rise of related studies. In this essay I present a short overview of recent research trends in Japanese studies on modern Central Eurasia (the Volga-Urals, the Caucasus and Central Asia). Xinjiang

studies in Japan will be reviewed in Hamada Masami's paper in this volume.

1. Research Trends

1.1. General history and reference books

During the period under review, several versions of general history were published. Although [EGAMI 1987] is the first comprehensive history of Central Asia, including Mongolia and Tibet, modern history is treated rather briefly. [MANO *et al.* 1992] and [MANO 1999], covering the whole history of Central Asia from ancient times to the present in one compact volume, provide appropriate chapters of its modern history (Xinjiang and the former Soviet Central Asia separately). [KOMATSU 1993a] outlines Central Asian history from the Russian conquest of Kazan in 1552 to the National Delimitation in 1924. [KOMATSU 1998] attempted to consider historical events in nineteenth century Central Eurasia in the broader framework of the dynamism in the Muslim world. In [KOMATSU 2000], the first book to be published in Japan under the title *History of Central Eurasia*, chapters on modern history and contemporary issues of Xinjiang (by Hamada Masami) and of Central Asia (by Komatsu Hisao) constitute the core of the volume; for example, "Peripherization of Central Eurasia" (chapter 6), "Revolution and Nation" (chapter 7) and "Contemporary Challenges" (chapter 8). Although this is the most comprehensive work on the modern history of Central Eurasia, nonetheless the Volga-Urals, the Crimea, and the Caucasus are scantily treated. As suggested in [MANO 2000: 143-144], a consistent and integrated history of Inner Asia remains to be written. [MORI/OKADA 1990] provides useful compendiums on the history and culture of Central Eurasians such as the Iranian, Turkic, Mongolian, Uralic, and Tibetan peoples.

As for bibliography, the above-mentioned *Bibliography of Central Asian Studies in Japan 1879-March 1987* gives the most extensive information, including an English translation of each title, and information later than 1987 is expected to be available at the web site (<http://www.toyo-bunko.or.jp/>). [CENTRE 1992] is also helpful to search for related works because Middle East studies and Central Eurasian studies have intermingled in recent decades in Japan. [NAKAMI 1988] traces Japanese studies on modern and contemporary Inner Asia from 1973 to 1983. [SHINMEN 1993] describes the state of Japanese research on Islamic Central Asia (Western and Eastern Turkistan) during 1984-1991 and presents a selective bibliography. A comprehensive reference book, *Handbook for Islamic Studies*, contains two reference articles, [KUBO 1995] and [UYAMA 1995], that survey basic works of pre-modern and modern history of Central Asia as well as research trends by subject, for texts not only in Japan but also abroad. As for specific topics, [KOMATSU 1991; 1994a] surveys the historiography of Central Asian cities, focusing especial-

ly on research results in the Soviet Union. [KAYAMA 1992-1995; 1998] describes Central Asian studies in the Russian Empire, presenting a rich bibliography.

During recent decades a series of encyclopedias appeared, with items relating to modern Central Eurasia. *Cyclopedia of Russia and the Soviet Union* [KAWABATA *et al.* 1989] was the first attempt to integrate basic information on the Volga-Urals, the Caucasus and Central Asia into one volume of an encyclopedia. Subsequent to the major changes in the former Soviet Union, a revised and enlarged edition is in preparation under the title of *Cyclopedia of Russia*. Meanwhile, *Encyclopedia of Nations and Ethnic Relations* [UMESAO 1995] aimed to explain nationality problems and ethnic conflicts in the contemporary world using multi-disciplinary approaches. In this ambitious encyclopedia, a number of issues relating to modern Central Eurasia, including Xinjiang, are explored in detail for the first time in Japan. In other words, this encyclopedia reflects the present state of Central Eurasian area studies in Japan. The revised and enlarged edition was published in 2002. *Encyclopedia of World Ethnography* [AYABE 2000] provides a comprehensive description of the peoples of Central Eurasia. Although the scarcity of Japanese ethnographers majoring in Central Eurasia required the participation of specialists in history and area studies as well, this unique encyclopedia reflects Central Eurasian matters reasonably well. Finally, an encyclopedia of Islam that considered Central Eurasia as an integral part of the Muslim world moved forward in the past decade, and the results were published as *Iwanami Dictionary of Islam* [OTSUKA *et al.* 2002]. All these publications reveal increased interest in modern Central Eurasia, caused especially by the collapse of the Soviet Union and the emergence of independent national republics in Central Eurasia.

1.2. History of Central Eurasia from the eighteenth century to the 1920s

1.2.1. The Volga-Urals

Historical studies of Muslim peoples in the Volga-Urals were rare before the 1980s. [TOYOKAWA 1985] was the first attempt to survey Russian colonization in the Volga-Urals. This paper, a critical approach to Soviet historiography, examines Russian colonization in the South Urals and changes in Bashkir society in the eighteenth century, as well as Bashkir resistance against Russian rule as seen in the Pugachev revolts. The author continues his study of this subject in later works such as [TOYOKAWA 1986a; 1986b; 1990; 1992; 2000]. Among others, [TOYOKAWA 1992] comprehensively studies the nationality policy applied to Muslim peoples by the Russian state in the eighteenth century. His Russian monograph [TOYOKAWA 1996] considers the place and role of Orenburg in the Eastern frontier of the

Empire, analyzing the participation of the Orenburg Cossacks in the Pugachev revolts and the siege of the city by the rebels, as based on Russian archives and published documents. Comprehensive studies of Orenburg will contribute to an understanding of the historical dynamism in Central Eurasia in the eighteenth and nineteenth centuries. [NAKAMURA 1986] traces dynamic changes in Russo-Kalmyk relations in the seventeenth and eighteenth centuries. International relations in modern Central Eurasia remain to be explored by joint studies that would make possible the use of multi-lingual sources written in Russian, Mongol, Manchu, Turkic, Chinese and other languages. In recent years, some studies such as [NISHIYAMA 2000a] and [OKUMURA 1996; 2000] examine the Il'minskii system of education applied to non-Russian peoples in the region in order to analyze Russian imperial ideology and politics as well as local reformist strategies in the Volga-Urals. [NISHIYAMA 1987] studies the formation of the Bashkir Autonomous Soviet Socialist Republic and nationality problems inherited in the one-party system of the Communist Party established after the civil war. This author has continued to study a series of issues regarding nationality problems and revolution in the Eastern frontier regions of the Russian Empire (the Volga-Urals and Central Asia) in [NISHIYAMA 1995] and other works mentioned in this review. It should be noted that most Japanese researchers specialized in the modern history of the Volga-Urals have come from the department of Slavic studies and used exclusively Russian sources. Tatar, Bashkir and other Turkic sources remain to be used extensively in future works.

One of the most significant works in this field is [YAMAUCHI 1986b], mentioned above. Coming after the works of Alexandre Bennigsen and Chantal Lemercier-Quelquejay, he succeeded in analyzing the formation and characteristics of Muslim national communism as well as the historical background of Tatar Muslim society. At the same time, this work was the first attempt to integrate Islamic studies and Slavic studies, and thus develop Central Eurasian area studies. Although original sources relating to Mirsaid Sultangaliev (1892-1940), the leading Muslim communist, were limited to use in the first half of the 1980s, since the *perestroika* period a great number of archives have been opened to researchers and a series of new studies and source materials have been published, especially due to the efforts of Tatar scholars such as I. R. Tagirov and B. F. Sultanbekov.¹ [YAMAUCHI 1995a; 1998b], complementing his arguments in [YAMAUCHI 1986] by using these source materials and works, throws light on the last years of Sultangaliev. [YAMAUCHI 1998a] is an introduction to the vision and reality of Sultangaliev, plus the Japanese translation of his main writings and speeches. These documents will stimulate further research on Muslim national movements in Central Eurasia during the revolutionary period. [YAMAUCHI 1988] is a compilation of his articles ded-

¹ *Mirsaid Sultan-Galiev: Stat'i, Vystupleniya, Dokumenty*, red. I. R. Tagirov i B. F. Sultanbekov, Kazan', 1992.

icated to various aspects of interaction between Islam and socialism in Muslim national movements in the Volga-Urals and the Caucasus as well as in Anatolia during the Turkish war of independence.

Abdurreşid İbrahim (1857-1944), Pan-Islamist, Tatar journalist, and traveler, is known as a key person who tried to link the Muslim world and Japan for the sake of the liberation of Muslim peoples from Western and Russian rule. [İBRAHİM 1991] is the Japanese translation of his travel accounts during his 1909 stay in Japan, which was the largest portion of his extensive travels *Âlem-i İslâm [The Muslim World]* (İstanbul, 1910). [KOMATSU 1995b] surveys the Muslim reform and autonomous movements after the Russian revolution in 1905, and İbrahim's great journey in Eurasia through Japan. [SAKAMOTO 1999] investigates İbrahim's Japanese connection and his Pan-Islamic idea as well as the activities of his companion to Mecca, Yamaoka Kotaro (1880-1959), who was the first hajji among Japanese Muslims. İbrahim's political activities in Japan during 1933-1944 have not been studied enough, and international cooperation will be required for further research.² As to other Muslim émigrés in Japan and Manchuria, [NİSHİYAMA 1996] surveys Bashkir émigré Gabudulhay Kurbangaliev's political and social activities during his stay in Japan and Manchuria from 1920 to 1945, based on Japanese sources. While organizing Idil-Ural Muslim communities in Tokyo and Manchuria, he worked in accordance with Japanese Pan-Asianist strategy. This study is complemented by Ayslu Yunusova's work on Kurbangaliev (1890-1972).³ [MATSUNAGA 1999] investigates political activities of Ayaz İshaki (1878-1954) in the Far East and conflicts among Tatar émigré communities, using Japanese archives. Relations between Japanese strategy in Asia and Muslim émigrés in the inter-war period are to be discovered not only in modern Central Eurasian history but also in the modern history of Japan.

1.2.2. Turkistan and the Kazakh steppes

After Mehmet Saray's work published in 1984,⁴ some studies also appeared in Japan about political relations between Central Asian khanates and the Ottoman Empire during the eighteenth and nineteenth centuries. [SAWADA 1988] introduces four Ottoman documents regarding five Uzbeks from Kokand who visited İstanbul

² Cf. TÜRKÖĞLU, İsmail, *Sibiryalı Meşhur Seyyah Abdürreşid İbrahim*, Ankara: Türkiye Diyanet Vakfı, 1997, 172p.

³ YUNUSOVA, Ayslu, "<Velikii imam Dal'nego Vostoka> Mukhammed-Gabdulkhai Kurbangaliev," *Vestnik Evrazii*, 2001/4[15]: 83-116.

⁴ SARAY, Mehmet, *Rus İşgali Devrinde Osmanlı Devleti ile Türkistan Hanlıkları Arasındaki Siyasi Münasebetler (1775-1875)*, İstanbul: İstanbul Matbaası, 1984, 160p. -Maps.

at the end of the 1780s in order to participate in the Ottoman jihad against Russia and Austria, and asked the Ottoman authorities to provide them with weapons, expenses, and cattle. [SAWADA 1990] examines the correspondence between the Bukhara Amirate and the Ottoman Empire based on Ottoman archives and other sources, and points out that the newly established Manghit dynasty used political relations with the Ottoman Empire to secure their legitimacy of rule. [KOMATSU 1989d] investigates the earliest contact between ‘Umar Khan of Kokand and Sultan Mahmud II in 1820, based on Ottoman documents and related sources. According to the author, ‘Umar Khan aimed to establish close relations with the Ottoman Empire in order to stand up to his strongest rival, Amir Haydar of Bukhara. Although his petition of obedience to the Ottoman Sultan was rejected, the Ottoman Empire remained a reliable patron for Kokand Khans. For further research, Central Asian documents corresponding to the Ottoman archives should be extensively explored and used.

The history of Central Asia from the eighteenth century to the period of Russian conquest is almost untouched in Japanese historiography, as compared with rather ample studies of Xinjiang during the eighteenth to nineteenth centuries. However, various kinds of manuscript sources located in Central Asian institutions have become available since the *Perestroika* period, and fresh light on this period is expected. [ABDURAIMOV 1993], first published in Japanese translation after twenty years preservation of the manuscript, is a comprehensive introduction to the Qoshbegi archives of the Bukhara Amirate located in the Central State Archives of the Republic of Uzbekistan.

One new trend in Central Eurasian studies is interest in Turkic epics that express Turkic peoples’ group identities, historical memories, and values, as indicated by H. B. Paksoy.⁵ [SAKAI 1994] studies the first battles of Kenesarı (Kenesary Kasymov) with Russians and Kokand rulers in Tashkent, based on the heroic epic *Qaraqas*, *Kenesarı* published in the *Qazaq Hissalari* (Beijing, 1985). The author points out that the epic reflects Kazakh historical memories of the national hero and that most of the information in the epic can be verified by written sources. The author continues studies of epics in [SAKAI 1997; 2000] and other works.⁶

Although changes in Muslim societies after the Russian conquest await further research, we have a series of studies on Muslim resistance against Russian rule. [KOMATSU 1985] analyzes the so-called Cholera riot in Tashkent in 1892 based on Russian sources, focusing on local *ishans* and their participation in the riot. [KOMATSU 1986] studies the Andijan uprising conducted by Dukchi Ishan based on

⁵ PAKSOY, H. B., *Alpamysh: Central Asian Identity under Russian Rule*, Hartford: Association for the Advancement of Central Asian Research, 1989, III-171-20p.

⁶ SAKAI Hiroki 坂井弘紀 『中央アジアの英雄叙事詩：語り伝わる歴史』 [*Heroic Epics in Central Asia: History Passed down*], Tokyo: Toyo Shoten, 2002, 64p.

local and Russian sources, tracing his activities before the uprising, his close relations with nomadic Kyrgyz people, and the causes of the uprising.⁷ [KOMATSU 1989a] is an annotated Japanese translation of *Islam in Turkistan*, a report addressed to Nicholas II by the Governor-General of Turkistan, S. M. Dukhovskoi, that made specific proposals for measures to be taken toward the great mass of Muslim population in the Russian Empire, reflecting Russian *Orientalism* regarding Islamic civilization. Russian rule in Turkistan is studied in [ITO 1999; 2000] using Count Pahlen's detailed reports of colonial administration in Turkistan as the main source.

As to the revolts of 1916, [KIMURA 1986] was the first attempt to examine their causes and significance. [NISHIJIMA 1994] investigates popular revolts in the Fergana province in detail, pointing out the difference in patterns of resistance between the nomadic Kyrgyz who conducted anti-Russian movements, especially against Russian settlers, and the sedentary people who protested against local Muslim officials given extensive authority under Russian colonial rule. [ITO 1995] instead reads a variety of meanings into the revolts, seeing them as "national movements" and noting that revolts threatened the Imperial order from the Eastern frontiers, thus preparing the revolutionary situation in the Russian Empire. These works were based on entirely Russian sources such as A. V. Pyaskovskii ed., *Vosstanie 1916 goda v Srednei Azii i Kazakhstane* (Moskva, 1960) and others. Only recently have local sources come to be used in analysis of the revolts of 1916.⁸

[NISHIYAMA 1989] devotes the first article of his series of studies to the Semirech'e region from the end of the nineteenth century to the early 1920s. He here analyzes the development of Russian colonization in this fertile region and the sources of conflict between Russian peasant settlers and native nomadic peoples, Kazakhs and Kyrgyz. [NISHIYAMA 1990] investigates Muslim revolts in the region in detail, revealing the most brutal phases in the revolts of 1916, and the attitudes of the Provisional government and local Soviets toward colonization policies in the region after the February revolution in 1917. In addition, [NISHIYAMA 1991a] analyzes the impact of the October revolution, the development of the civil war and peasant revolution, and land reform conducted by the Soviet authorities in the early 1920s. According to him, the colonial revolution in the Semirech'e region that started in 1916 was not accomplished even under the Soviet rule. The results of these works are well reflected in [NISHIYAMA 2000b]. While [NISHIYAMA 1991b] surveys

⁷ As to critical comments on this article see, B. BABADŽANOV, "Dūkĭ Išan und der Aufstand von Andižan 1898," in *Muslim Culture in Russia and Central Asia from the 18th-to the Early 20th Centuries*, 2, eds. Anke von Kügelgen, Michael Kemper and Allen J. Frank, Berlin: Klaus Schwarz Verlag, 1998: 188-191.

⁸ UYAMA Tomohiko, "Two Attempts at Building a Qazaq State: The Revolt of 1916 and the Alash Movement," in *Islam in Politics in Russia and Central Asia: Early Eighteenth to Late Twentieth Centuries*, eds. Stéphane A. Dudoignon and Komatsu Hisao, London-New York-Bahrain: Kegan Paul, 2001: 77-98.

the evolution and structure of the colonial revolution in Central Asia, [NISHIYAMA 1992-93] examines the political activities and ideas of a revolutionary, G. I. Safarov (1891-1942), who elaborated the theory of colonial revolution during the civil war in Turkistan.⁹

Although some works dealt with Choqan Valikhanov, [UYAMA 1997a] is the first study on modern Kazakh intellectuals based on original Kazakh sources as well as Russian ones. Analyzing the work of Mir-Yakub Dulatov (1885-1935), *Wake up, Kazakhs!*, the study throws light on the world view of Kazakh intellectuals in the beginning of the twentieth century. [UYAMA 2000c] adopts a unique approach that analyzes correlation between the geographical backgrounds of Kazakh intellectuals and their activities and ideas. The development of the *Jadid* reformist movement and the rise of national identities among Muslim intellectuals are studied in [KOMATSU 1989b; 1989c; 1993b], which traces the evolution of group identity and reformist activities in the case of Abdurauf Fitrat (1887-1938). Using many Uzbek and Tajik sources published since the *Perestroika* period, as well as Russian and Ottoman sources, the author developed these works into a monograph [KOMATSU 1996a]. This work deals with the development of the Young Bukharan movement, the evolution of national identity during the revolutionary years, and the impact of the National Delimitation policy (1924) on Muslim intellectuals as seen in Fitrat and others. [KOMATSU 1994b] is an annotated translation of the program of the Turkic Federalist Party in Turkistan, published in 1917. The *Jadid* movement in Kashghar is studied in [OISHI 1996]. Muslim newspapers and journals published at the beginning of the twentieth century that have become available for researchers since the end of 1980s will promote further studies on these subjects. For example, [OISHI 1998a; 1998b] throw light on Muslim intellectuals who worked in early twentieth century Xinjiang using such periodicals as the *Shura* and the *Vaqit*.

[OBIYA 1992] is the first attempt to investigate the Basmachi movements in the Fergana Valley, and [OBIYA 1995] shows the role of *tariqa* (religious order) played in the Basmachi movements, as seen in the case of Ishan Sultan in Eastern Bukhara, paying attention to the deep-rooted tradition of Sufism in Central Asian Muslim societies. [OBIYA 1999] discusses the divergence of national identities among Central Asian peoples and difficulties of national state formation inaugurated by the National Delimitation policies in 1924, tracing the arguments and activities of Faizulla Khojaev (1896-1938).¹⁰ [YAMAUCHI 1991b; 1995b] consist of the

⁹ His works dedicated to the history of the Eastern periphery of the Russian Empire are integrated in NISHIYAMA Katsunori 西山克典『ロシア革命と東方辺境地域：「帝国」秩序からの自立を求めて』[*Russian Revolution and the Eastern Peripheries of the Empire: In Quest of Independence from the Imperial Order*], Sapporo: Hokkaido Daigaku Toshokan, 2002, 470p.

¹⁰ Cf. its revised English version: OBIYA Chika, "When Faizulla Khojaev Decided to Be an

Enver Paşa archives located in Türk Tarih Kurumu (Turkish History Society) and a related introduction. These archives, primarily correspondence between 1918 and 1922, provide interesting sources of information about the political situation in Turkistan and the Basmachi movements that Enver Paşa conducted in Eastern Bukhara until his death in 1922. [YAMAUCHI 1999] uses the Enver Paşa archives and other sources to describe his ambitious activities in the Middle East, Soviet Russia, and Central Asia after the defeat of the Ottoman Empire.

1.2.3. *The Caucasus*

The history of the Caucasus under Russian rule has rarely been studied. [YAMAUCHI 1986a] introduces thirteen Ottoman documents regarding the Ottoman policy toward Shaykh Shamil (1797?-1871) during the years of the Crimean War. These documents, located in the Turkish General Staff Bureau for the Study of Military History and Strategy archives (Ankara), are expected to throw light on interesting relations between the Ottoman Empire and the jihad movement against Russians in Northern Caucasus. Some of these documents are translated into English in [YAMAUCHI 1985]. [TAKAHASHI 1996], introducing heated discussions in the State Duma on the Caucasus Governorship during the turmoil years after the Russian Revolution of 1905, analyzes Russian imperial policy in the Caucasus, where nationalist movements and ethnic antagonism threatened governmental order. [TAKAHASHI 1997] is an overview of changes in Russian rule in the Caucasus throughout the nineteenth century, focusing his analysis on the education of non-Russian peoples, *inorodets*. [KITAGAWA 1995] is a historical overview of international politics and nationality problems in the Caucasus from the eighteenth through the twentieth century. Mentioning such important issues as the Circassian *muhajir* (refugee) movement in the latter half of the eighteenth century and the Tatar-Armenian war in 1905, the author stresses that contemporary nationality problems originated from Russian conquest of the Caucasus, which destroyed the power balance among Iran, the Ottoman Empire, and Russia in the region. [ITO 1997] is a detailed study of the Tatar-Armenian war in Baku in 1905. The author reads into the background of the bloody incidents of August 1905 not only Russian nationality policy but also labor struggles between unskilled Muslim workers and skilled Christian (that is, Armenian) workers. Further research on the development of Muslim national movements in the Trans-Caucasus is expected. [KURODA 1999] is a short survey of the writings of Ahmet Bey Agaev (1870-1938) regarding Islam, Iran and the constitutional revo-

Uzbek,” in *Islam in Politics in Russia and Central Asia: Early Eighteenth to Late Twentieth Centuries*, eds. Stéphane A. Dudoignon and Komatsu Hisao, London-New York-Bahrain: Kegan Paul, 2001: 99-118.

lution in Iran. This is also the first attempt to analyze early twentieth century Azeri newspapers such as the *Kaspii*, *Irshad*, and others, which will provide ample sources relating the social and intellectual history of the modern Trans-Caucasus.

1.3. Soviet and post-Soviet Central Eurasia

Until the mid-1980s, Soviet Central Eurasia was rarely studied, because access to primary source materials and opportunity to conduct field work freely in Central Eurasia was extremely restricted for Japanese researchers as well as for Western scholars. [KIMURA 1993] is a compilation of his articles regarding Soviet nationality policies practiced in Central Asia and the Caucasus as well as nationality problems in post-Soviet Central Asia. Although this book was compiled after the collapse of the Soviet Union, the author appears to omit critical approaches to Soviet nationality policies. [KIMURA 1999] is also a compilation of articles relating to the modern history of Central Asia, written by an author who has engaged in studies of Soviet Central Asia since the 1960s. In this comprehensive work, the author refers to such issues as Soviet revolution in Central Asia and Azerbaijan, post-Soviet Central Asian countries, Russians in Central Asia, and Chechens and Tatars in the Russian Federation, stressing the significance of political integration and socio-economic development attained during the Soviet period. Although providing rich information for Central Eurasian studies, these works on the modern history of Central Asia remain under the heavy influence of Soviet historiography, and his view of the Commonwealth of Independent States (CIS) seems optimistic.

Perestroika dramatically increased Japanese interest in Soviet Central Eurasia, with the development of great changes and critical tensions in the Soviet Union itself in real time as well as many newly opened sources of information and fresh publications that revealed aspects of modern Central Eurasia. During the *Perestroika* period, Yamauchi Masayuki continued to interpret dynamic changes and the complicated situation in Central Eurasia and to provide solid information and analysis to a broader audience in [YAMAUCHI 1990; 1991a] and numerous other books and articles. In the particular case of Trans-Caucasia [TAKAHASHI 1990] reconsidered the historical significance of the Georgian problems in the early 1920s in the light of the national awakening of the Trans-Caucasian peoples and the emergence of acute nationality problems in the area during the *Perestroika* period. Regarding individual issues, [UYAMA 1993] analyzes ethnic relations between the Kazakhs and Russians in independent Kazakhstan, surveying the Alma-Ata incident in 1986, Russian territorial ambitions, the legal status of the Russian language, and other critical issues. [OBIYA 1993] investigates the objectives and activities of the People's Front of Uzbekistan *Birlik* (Unity) to view the difficult process of democratization in Uzbekistan. [ISHIDA 1994] is the first publication to provide comprehensive anal-

ysis of post-Soviet Central Asian countries. Eventually, as stormy years passed and independent states established themselves in Central Eurasia, new research trends appeared.

Some historians, stimulated by contemporary political issues and the national consciousness emerging in Central Eurasia since the *Perestroika* period, tried to consider these current issues in historical perspective. For example, [KOMATSU 1995a] examines ethnic conflicts between Uzbeks and Tajiks regarding the possession of Bukhara and Samarkand regions that Tajiks claimed to be incorporated from Uzbekistan into Tajikistan, their grounds being that Tajiks have been the majority throughout history in both regions. The author cites three points that underlie these complicated problems: the artificial boundary between the two republics, drawn by the National Delimitation in 1924; a rigid and bureaucratic regime in Uzbekistan; and the irredentist tendency of Tajik nationalism. [KOMATSU 1997], tracing the evolution of the Turkistan identity among Muslim intellectuals at the beginning of the twentieth century and its breakdown in the 1920s, discusses the prospect of regional cooperation in Central Asia as well as the difficulties and obstacles existing in the region. [KITAGAWA 1998] explains the historical background of nationality problems in the Trans-Caucasus, including migrations caused by forced deportation, conquest, and development policies as well as the change of ethnic balance in the area.

[UYAMA 1999a] analyzes the often-debated ethnic history of the Kazakhs. Some maintain that the Kazakh nation was created artificially by the Soviet authorities in the 1920s; others tend to trace back the origin of the Kazakhs even to ancient times. Against these arguments, critically examining research results of Soviet historiography and ethnography, the author discusses problems of the formation of the Kazakh nation based on his theoretical analysis and historic-ecological considerations. According to him, Kazakh ethnic identity was not recognized until the 1720s, and it only became widespread owing to the cultural and political activities of Kazakh intellectuals at the beginning of the twentieth century, while contemporary Kazakh understanding of their ethnic history is based on the Soviet theory of ethnic formation that thought a great deal of *avtokhtonost'* (indigenoussness) to trace back every ethnic origin to ancient times.

At the same time, recent research activities in Central Asian countries have been introduced to Japanese researchers during the last decade. [KUBO 1993; 1994] introduces the state of Oriental studies in contemporary Uzbekistan and Tajikistan based on his own observations. [UYAMA 1997b] introduces recent research trends in humanities and social sciences in Kazakhstan since the *Perestroika* period with a selective bibliography. As is well known, since the *Perestroika* period Central Asian writers and historians have begun to reconsider their own history, rejecting Soviet historiography especially in the field of modern history. [OBIYA 1998] makes critical remarks on Uzbek studies of the Basmachi movement, which tend to ideal-

ize it as a “national liberation movement” in contrast to the “reactionary movement” formerly condemned by Soviet historiography. Raising questions against such one-sided evaluation affected by contemporary nationalism, the author proposes comprehensive and constructive approaches to the Basmachi movements. Central Asian and Japanese historians will need to dialogue much more, as shown in [UYAMA 1998]. Regarding the Caucasus [KITAGAWA 1990], on the basis of an extensive bibliographical survey, analyzes intense disputes on the historical geography of ancient Albania among Azerbaijan, Armenian, and Georgian historiographies; this analysis reveals close relations between historical studies and nationalism in the Trans-Caucasus as well as contradictions found in historical discourses based on nationalistic imagination. [KITAGAWA 1999] looks at the hot debates between Abkhazian and Georgian historians on the historical census, which make negotiation of the Abkhaz-Georgian conflicts more difficult.

As other trends in the last decade, we note increasing interest in contemporary issues and the diversity of research areas as well as themes. As to politics, [UYAMA 1996; 1999b] are pioneering and solid studies on the post-Soviet political system in Kazakhstan, and persuasive arguments on the characteristics of Kazakh politics are outstanding among other works. [UYAMA 1999c] is an original essay that points out key factors of international relations in Central Asia and presents some scenarios of future relations in this fluid region apt to be affected by neighboring powers. Despite its compact size, [UYAMA 2000b] is full of original interpretation and analysis of the modern history and contemporary politics of Central Asia, including reference to the virtual image of “Islamic fundamentalism” in Central Asia. [MATSUZATO 2000] analyzes the genesis of the Tatarstan political regime under the leadership of President Shaimiev during the 1990s, and characterizes this regime as “centralized *caciquismo*,” which differs from the type of authoritarian dictatorship seen in Central Asian republics.

The prospects of regional cooperation and economic integration in post-Soviet Central Asia, as discussed frequently on the *Vostok/Oriens*,¹¹ have become a major issue to be investigated. [KOMATSU 1996b] analyzes Central Asian experiences of regional cooperation such as the Economic Cooperation Organization (ECO) and the Economic Union of Kazakhstan, Uzbekistan, and Kyrgyzstan by using the concept of sub regional cooperation. Although these attempts at regional cooperation have turned out to be ineffective, the concept of sub-regional cooperation seems to be effective in analyzing the dynamism of international relations in contemporary

¹¹ For example, BELOKRENTSKII, V. Ya., “Problemy i perspektivy formirovaniya Tsentral’no-aziatskogo makroregiona,” *Vostok/Oriens*, 1993, 4: 35-47; ZHIGALINA, O. I., “Tsentral’no-aziatskii makroregion: Perspektivy i al’ternativy politicheskogo i ekonomicheskogo sotrudnichestva,” *Vostok/Oriens*, 1993, 5: 169-173; AKIMOV, A. V., “Rossiya i Tsentral’naya Aziya: Perspektivy ekonomicheskoi integratsii,” *Vostok/Oriens*, 1994, 4: 120-130.

Central Asia. [OKA 1997] investigates Kazakhstan's efforts in creating the customs union and single economic space that encourage the economic integration in Central Asia. Despite the importance of these efforts they can "follow in the list of unsuccessful attempts." However her last remark is suggestive: "For Kazakhstan, clearing obstacles to foreign economic relations with countries of both the "far abroad" and the "near abroad" is more important than the actual act [in itself] of joining various kinds of economic unions." [OKA 1997: 18]

The resurgence of Islam since the last decades of the Soviet period in Central Asia is surveyed in [KOMATSU 1994c], which gives an overview of Islamic resurgence in five countries, focusing on Islamic factors in the Tajik civil war. [UYAMA 2000a], discussing diversities of Islamic religious lives in Kazakhstan and Uzbekistan, presents critical remarks against exaggerated discourses about the threat of Islamic fundamentalism in Central Asia. Comparative studies from a historical perspective and field surveys are required for further research on this subject.

In the last decade, a few specialists started to investigate the great transformation in the Central Asian economy after the collapse of the Soviet Union. Among others [IWASAKI 2000a; 2000b] are outstanding for their extensive use of source materials and solid analysis. In the latter work, the author argues for an objective evaluation of the former Soviet economic policies, suggesting that "the standard belief that Soviet modernization policies were arbitrarily executed and led to the creation of a distorted industrial structure needs to be re-examined [2000a: 182]." [WAJIMA 2000] discusses the dynamism of the development of energy resources around the Caspian Sea and international relations in the latter half of the 1990s. [HASHIDA 2000] surveys the process and results of the transformation from planned economy to market economy in Central Asian countries (transformation strategy, reorganization of industry, agricultural development, financial reform, regional cooperation, and so on), comparing these to the experiments of East Asian countries.

Minority problems in modern and contemporary Central Eurasia are discussed rather extensively. [KITAGAWA 1996] surveys the return movement of the Meskheta Turks from Uzbekistan to Georgia, which brought about severe conflicts with Georgian national integration policies. [NAKAI 1996] refers to the return movement of the Crimean Tatars from Central Asia to the Crimea, and to the complicated situation in the region. [HAN'YA 2000] confirms in detail the process of forced deportation of Germans from the Volga basin to Siberia and Kazakhstan in September 1941, using sources published after the *Perestroika*. [HAN'YA 1999] studies the deported Germans' movement to restore their autonomous region and their migration to West Germany. This study also mentions that Kazakh opposition to the creation of the German Autonomous Province centered in Tselinograd was planned by Kazakh Communist Party leaders, and the Tselinograd incident in 1979 caused the abandonment of the plan to establish the German Autonomous Province. As to the

forced deportation of Koreans from the Far East to Central Asia, [OKA 1998a; 1998b; 2000a] make a great contribution, surveying the deportation process in detail and pointing out difficulties to which the people were exposed in Central Asia. Comparative studies of the deported Germans and Koreans are proposed by a recent study.¹² [OKA 2000b] analyzes nationality problems raised by Russians who want autonomous status in Kazakhstan or integration with the Russian Federation.

In recent years, ethnographical and anthropological studies of Central Eurasia have also appeared. [SAWADA 1999] surveys ethnographical material regarding the Kyrgyz, as preserved in Choqan Valikhanov's works, and pays attention to agricultural production among the Kyrgyz in the middle of the nineteenth century. [YOSHIDA 1999a,b; 2000] are the first fruits of social-anthropological fieldwork conducted in Northern Kyrgyzstan since 1994. In these works, the author analyzes kin networks, and especially paternal kinship, which plays an important role in a Kyrgyz village society undergoing major transformation due to dissolution of the former *sovkhos*. This viewpoint from within the society as shown also in [YOSHIDA 1999b] is valuable, when we consider Central Asia in transition. Her works are expected to encourage social-anthropological studies in other areas than Kyrgyzstan.

As to national culture established during the Soviet period, [TODA 1999] presents an interesting case study of Kazakh music that was transformed from folklore to Soviet national culture over two decades. As a whole, however, the history of Soviet Central Eurasia remains almost untouched, though it is indispensable for understanding great post-Soviet period changes in historical perspective.

2. Institutions and Journals

Japan does not yet have an integrated institution for Central Eurasian studies. Researchers from various disciplines work in individual institutes and universities. Here I would like to introduce major institutions that conduct modern Central Eurasian studies and major journals that have a continuing interest in Central Eurasian studies.

¹² LEE Aeliah 李愛俐娥 『中央アジア少数民族社会の変貌：カザフスタンの朝鮮人を中心に』 [*Changes of Minority Societies in Central Asia: In the Case of the Koreans in Kazakhstan*], Kyoto: Showado, 2002, x-240p.

2.1. *The Slavic Research Center (SRC), Hokkaido University:*
<http://src-h.slav.hokudai.ac.jp/>

This center has played a leading role in Slavic studies in Japan. Equipped with a rich library, it organizes annual symposia as well as research seminars, inviting research fellows from abroad. It publishes two journals, *Suravu Kenkyu/Slavic Studies* (1957-) in Japanese with English/Russian summary and *Acta Slavica Iaponica* (1983-) in English/Russian, as well as occasional papers and proceedings. Since conducting *Changes in the Slavic-Eurasian World Project* by Grants-in-aid for Priority Areas Research of the Ministry of Education from 1995 through 1998, the Center has promoted modern Central Eurasian studies intensively, as seen in the establishment of the Department of Central Eurasian studies and a couple of interesting publications.¹³ It is expected that Slavic, Islamic, and Oriental studies will be harmonized to develop modern Central Eurasian studies using the favorable facilities of the center. The web site presents useful information concerning modern Central Eurasia.

2.2. *The Japan Center for Area Studies (JCAS), National Museum of Ethnology:*
<http://www.minpaku.ac.jp/jcas/>

This center is engaged in promotion of area studies by organizing symposia and research seminars, and creating research networks. In 1998 it convened the international symposium, "Migration in Central Asia: Its History and Current Problems," which was the first large-scale symposium about modern Central Eurasia in Japan. The proceedings are published under the same title [KOMATSU *et al.* 2000]. During the last decade, the library of the National Museum of Ethnology has accumulated a considerable number of Central Asian publications. Among other items, the CD version of *Turkestanskii sbornik* (The Turkistan Collection) consisting of 591 volumes is available thanks to the efforts of Obiya Chika, who worked in collaboration with the Nävaiy State Library in Tashkent. This center's journal, *Chiiki Kenkyu Ronshu* [*The Japan Center for Area Studies Review*] (1998-), has published a series of excellent papers regarding modern Central Eurasia.

¹³ For example, 『ロシア・イスラム世界へのいざない』 [*An Invitation to the Islamic World in Russia*], 2000 (Slavic Research Center Research Report Series: 74), 72p.; 『東欧・中央ユーラシアの近代とネイション』 [*Modern Times and Nations in Eastern Europe and Central Eurasia*], 2001 (Slavic Research Center Research Report Series: 80), 82p.; 『東欧・中央ユーラシアの近代とネイション II』 [*Modern Times and Nations in Eastern Europe and Central Eurasia II*], 2003 (Slavic Research Center Research Report Series: 89), 74p.

2.3. *The Institute of Developing Economies (IDE): <http://www.ide.go.jp/>*

Central Eurasia is a newly opened field for this institute, which has studied contemporary economics and politics in Asian countries. Since the 1990s, however, the institute has taken more interest in economic development and political changes in Central Asia after the collapse of the Soviet Union, and related publications are increasing.¹⁴ Among others, collective works [SHIMIZU/MATSUSHIMA 1996] and [SHIMIZU 1998] comprehensively investigate the transition to market economies in Central Asia, especially in Kazakhstan. The institute's journal, *Gendaino Chuto* [*The Contemporary Middle East*], also takes up contemporary issues of Central Asia, especially politics and security issues.

2.4. *Center for Russian Studies, Japan Institute of International Affairs (JIIA): <http://www.jiia.or.jp/>*

The center (formerly, Center for Soviet Studies) specializes in studying the politics and international relations of the Soviet Union/CIS. JIIA's monthly journal, *Kokusai Mondai/International Affairs* (1960-), and the Center's semiannual journal, *Roshia Kenkyu/Russian Studies* (1985-), provide the latest analysis and information regarding current Central Eurasian issues. For example, the thirtieth issue of *Russian Studies*, a special issue on Central Asia in transition, has articles that survey such topics as the emergence of Islamic radicalism, the Chechen wars, Kazakhstan's parliamentary election in 1999, and the development of energy resources around the Caspian Sea.

2.5. *Islamic Area Studies Project (IASP): <http://www.l.u-tokyo.ac.jp/IAS/>*

The IASP was a five-year research project centered at the University of Tokyo from 1997 through 2002 by the Grants-in-aid for Creative Basic Research of the Ministry of Education. In consideration of dynamic changes in Central Eurasia, the IASP created the Central Asia Research Network to develop Central Asian area studies. During the five years, this small but active network organized a number of seminars, as well as international colloquiums, and succeeded in developing the research

¹⁴ Cf. MASANOV, Nurbulat, KARIN, Erlan, CHEBOTAREV, Andrei and OKA Natsuko, *The Nationalities Question in Post-Soviet Kazakhstan*, Chiba: IDE, 2002 (Middle East Studies Series: 51), ii-159p.; SAKAI Keiko ed., *Social Protests and Nation-Building in the Middle East and Central Asia*, Chiba: IDE, 2003 (IDE Development Perspective Series: 1), xvii-216p.

network not only in Japan but also abroad. Research results are published in the Islamic Area Studies Series,¹⁵ the Working Paper Series,¹⁶ and the Central Asian Research Series.¹⁷ At the same time the IASP set up a special unit in the Toyo Bunko to collect source materials for the study of Islamic civilization. During its five years, this unit accumulated many Central Asian publications including in Uyghur language.¹⁸

2.6. *The Toyo Bunko (The Oriental Library): <http://www.toyo-bunko.or.jp/>*

The Toyo Bunko is Japan's largest library specializing in Oriental studies, and it has contributed to the promotion of Central Eurasian studies. Its Research Department affords facilities for publication of Central Eurasian studies in Japan by way of a Japanese journal, the *Toyo Gakuho* (1911-), and an English journal, *Memoirs of the Research Department of the Toyo Bunko* (1926-). Within the last two decades, the Toyo Bunko has made efforts to collect Central Asian publications that were difficult to obtain for many years both in Soviet Central Asia and in Xinjiang. When the Toyo Bunko published a supplement to the bibliography of

¹⁵ DUDOIGNON, Stéphane A. and KOMATSU Hisao eds., *Islam in Politics in Russia and Central Asia: Early Eighteenth to Late Twentieth Centuries*, London-New York-Bahrain: Kegan Paul, 2001 (IAS Series: 3), XIX-375p.

¹⁶ DUDOIGNON, Stéphane A., *Communal Solidarity and Social Conflicts in Late 20th Century Central Asia*, Tokyo: IASP, 1998 (WPS: 7), 23p.; IWASAKI Ichiro, *The Initial Phase of Transition of Russo-Central Asian Economic Relations: An Institutional Approach*, Tokyo: IASP, 1999 (WPS: 11), 24p.; ABAZOV, Rafis, *Central Asian Conflicting Legacy and Ethnic Policies: Revisiting a Crises-Zone of the Former USSR*, Tokyo: IASP, 1999 (WPS: 15), 30p.; NIYAZOVA, Makhsuma I., *Kubachi Silversmiths in Late Medieval Bukhara*, Tokyo: IASP, 2002 (WPS: 29), 12p.

¹⁷ Central Asian Research Series: CHOKAEV, Mustafa, *Otryvki iz vospominanii o 1917 g.*, ed. S. M. Iskhakov, Tokyo-Moskva: IASP-Rossiiskaya Akademiya Nauk, 2001 (CARS: 1), 64p.; ISHĀQ-KHĀN TŪRA ibn Junaydallāh Khvāja, *Mizān az-Zamān*, eds. Bakhtiyar Babadzhanov and Komatsu Hisao, Tashkent-Tokyo: Institut Vostokovedeniya Akademii Nauk Respubliki Uzbekistan, 2001 (CARS: 2), XX-36p.; *Novaya stranitsa iz zhizni A.Z. Validi*, ed. Rinat N. Shigabdinov and trans. Abdulkadir Zakhidii, Tokyo: IASP, 2001 (CARS: 3), XXXVIII-24p.; *İsmail Bey Gaspıralı ve Dünya Müslümanları Kongresi*, ed. Hakan Kırımlı and İsmail Türkoğlu, Tokyo, 2002 (CARS: 4), 85p.; *An Index of Āyina*, ed. Shimada Shizuo, Tokyo: IASP, 2002 (CARS: 5), 101p.; MUḤAMMAD YŪNUS KHVĀJA b. MUḤAMMAD AMĪN KHVĀJA (TĀ'IB), *Tuḥfa-yi Tā'ib*, ed. Bakhtiyar Babadzhanov, Shadman Vakhidov and Komatsu Hisao, Tashkent-Tokyo: IASP, 2002 (CARS: 6), XII-32p.

¹⁸ Islamic Area Studies, Unit 6: Source Materials for the Study of Islamic Civilization イスラーム地域研究, 研究班 6 「イスラーム関係史料の収集と研究」 ed. 『平成9-13年収集図書・逐次刊行物リスト』 [*Accession List of Books and Periodicals during 1997 to 2001*], Tokyo: IASP, 2002, 294p.

Turkic publications located in the library in 1995 [TOYO BUNKO 1995], almost half of the new acquisitions from 1985 to 1994 were publications in Uyghur, Uzbek, Kazakh, and Azerbaijani. The Centre for East Asian Cultural Studies attached to the Toyo Bunko issued the journal *Asian Research Trends: A Humanities and Social Science Review* (1991-2003), which has published a series of articles on Central Asian research trends in Asian countries such as Kazakhstan, Uzbekistan, Kyrgyzstan, Turkey, and Korea, as well as Japan.¹⁹ Enjoying these facilities, the Research Department prepares new projects to promote Central Eurasian studies.

2.7. Other major journals

- *Nairiku Ajiashi Kenkyu* [*Inner Asian Studies*], published by the Nairiku Ajiashi Gakkai [Society of Inner Asian Studies] since 1984. In recent years, articles and book reviews about modern Central Eurasia have been steadily increasing. For information on the society, see: <http://www.littera.waseda.ac.jp/appendix/sias/>

- *Seinan Ajia Kenkyu* [*Western and Southern Asiatic Studies*]: Bulletin of the Society for Western and Southern Asiatic Studies, Kyoto University, published since 1968. For many years, this journal has published well-qualified articles on the pre-modern history of Central Asia. Now, in recent issues, we also find interesting papers on the modern history of Central Asia. For information on the society, see: <http://www.bun.kyoto-u.ac.jp/w-asia/soci.html>

- *Ajia Ahurika Gengo Bunka Kenkyu* [*Journal of Asian and African Studies*] published by the Research Institute for Languages and Cultures of Asia and Africa (ILCAA), Tokyo University of Foreign Studies since 1968. For information on ILCAA, see: <http://www.aa.tufs.ac.jp/>

Conclusion

As demonstrated above, Japanese studies in modern Central Eurasia have made

¹⁹ SHINMEN Yasushi, "Research in Japan on Islamic Central Asian History: 1984-1991," *ART* 3 (1993): 43-66; ISENGALIEVA, Valentina, "Development of Social Science in Kazakhstan," *ART* 3 (1993): 67-98; BEISEMBIEV, Timur, "A Survey of Central Asian Historical Studies in Kazakhstan," *ART* 5 (1995): 25-51; MUKMINOVA, Roziya, "Recent Uzbek Historical Studies on Thirteenth-Nineteenth Century Uzbekistan," *ART* 6 (1996): 107-126; KIM Hodon, "The Study of Inner Asian History in Korea: From 1945 to the Present," *ART* 8 (1998): 1-19; KOCAOĞLU, Timur, "Recent Studies on Modern Central Asia in Turkey," *ART* 8 (1998): 21-39; SULTANOVA, Razia, "The Study of Uzbek Music: Past and Present," *ART* 10 (2000): 1-15; TABYSHALIEVA, Anara, "Historical Studies in Kyrgyzstan, 1917-2000," *ART* 11 (2001): 1-13.

great progress in the last two decades, as may be clearly realized when we compare this overview even with those in [NAKAMI 1988] and [SHINMEN 1993], which surveyed related works published during 1973-1983 and 1984-1991 respectively. Although the specialists are few in number, newly obtained source materials and field works make possible the promotion of studies and enlargement of the scope of research fields or subjects. In the last decade scientific exchange and cooperation with Central Asian institutions and scholars has made great progress mainly thanks to individual efforts, and has begun to produce valuable results.²⁰ At the same time, it should be noted that most recent research comes from younger scholars of various disciplines. Given that research conditions for modern Central Eurasian studies have greatly improved, we hope for publication of many more monographs in the near future. Though historical studies will play a leading role in Central Eurasian studies, in order to deepen our understanding of Central Eurasia in historic change we need to elaborate a methodology for Central Asian area studies. It seems that comparative approaches with historical perspective are helpful in the first stage. And new researchers are required to go beyond the boundary of disciplines such as Slavic, Islamic and Oriental studies.

²⁰ One of the most excellent results is the publication of the Khivan documents belonging to the 19th and early 20th centuries: *Katalog Khivinskikh kaziiskikh dokumentov XIX-nachala XXvv.*, eds., A. Urunbaev, T. Khorikava, T. Faiziev, G. Dzhuraeva and K. Isogai, Tashkent-Kyoto, Institut Vostokovedeniya im. Abu Raikhana Beruni Akademii Nauk Respubliki Uzbekistan and Kiotskii Universitet po izucheniyyu zarubezhnykh stran, 2001, x-691p +30 facsimile.

Bibliography

- ABDURAIMOV, Makhkam M. アブドゥライモフ 1993 「ブハラのコシュベギ官房文庫研究序説」 [Introduction to the Archives of the Bukharan Qoshbegi Chancellery], trans. Komatsu Hisao 小松久男, *Seinan Ajia Kenkyu* 37: 19-57.
- AYABE Tsuneo 綾部恒雄 ed. 2000 『世界民族事典』 [*Encyclopedia of World Ethnography*], Tokyo: Kobundo, xxii-1214p.
- CENTRE for EAST ASIAN CULTURAL STUDIES ユネスコ東アジア文化研究センター ed. 1988-1989 『日本における中央アジア関係研究文献目録 1879-1987 年 3 月・同索引・正誤』 [*Bibliography of Central Asian Studies in Japan 1879-March 1987; Index and Errata*], Tokyo: The Centre for East Asian Cultural Studies, xix-717p.; xvii-260p.
- . ed. 1992 『日本における中東・イスラーム研究文献目録 1868-1988 年・同索引』 [*Bibliography of Islamic and Middle Eastern Studies in Japan 1868-1988 and Index*], Tokyo: The Centre for East Asian Cultural Studies, xxv-787p.; xiii-144p.
- EGAMI Namio 江上波夫 ed. 1987 『中央アジア史』 (世界各国史 16) [*A History of Central Asia*] (History of World Countries: 16), Tokyo: Yamakawa Shuppansha, 696-82 (index, bibliography) p.
- HAN'YA Shiro 半谷史郎 1999 「ソ連ドイツ人の自治区復活運動と西ドイツ出国：戦後のカザフスタンを中心に」 [Soviet Germans Movement to Restore their Autonomous Region and Migration to West Germany: In Case of Post-War Kazakhstan], *Roshiashi Kenkyu* 65: 40-56.
- . 2000 「ヴォルガ・ドイツ人の強制移住」 [Deportation of Volga Germans], *Suravu Kenkyu/Slavic Studies* 47:181-216.
- HASHIDA Tan 橋田坦 2000 ed. 『中央アジア諸国の開発戦略』 [*Development Strategy of Central Asian Countries*], Tokyo: Keiso Shobo, xv-235-xiii p.
- IBRAHIM, Abdurreshid 1991 『ジャポonya：イスラム系ロシア人の見た明治日本』 [*Japonya: Meiji Japan Seen by a Russian Muslim*], trans. Komatsu Kaori 小松香織 and Komatsu Hisao 小松久男, Tokyo: Daisan Shokan, 412p.
- ISHIDA Susumu 石田進 ed. 1994 『中央アジア：旧ソ連イスラーム諸国の読み方』 [*An Analysis of the Former Soviet Central Asian Countries*], Tokyo: Daiyamondosha, xi-176p.
- ITO Junji 伊東順二 1997 「1905 年バクーの労働運動と民族衝突」 [Labor Struggles and Ethnic Conflict in 1905 Baku], *Shirin* 80/3: 29-61.
- ITO Shuichi 伊藤秀一 1995 「第一次世界大戦とアジア・アフリカ：ロシア帝国領中央アジアの事例」 [The First World War and Asia-Africa: In Case of Central Asia under Russian Rule] in 『強者の論理：帝国主義の時代』 (講座世界史 5) [*The Age of Imperialism*] (A Course of the World History: 5), ed. Rekishigaku Kenkyukai 歴史学研究会, Tokyo: University of Tokyo Press: 327-361.
- . 1999; 2000 「中央アジアにおけるロシア人の統治：パレン伯の勅命査察報告を中心に (1) (2)」 [Russian Rule in Turkistan: Based on Senator Count Pahlen's Investigation Report 1, 2], *Kenkyu Kiyō* 57:1-24 ; 60:1-16. (To be continued)
- IWASAKI Ichiro 岩崎一郎 2000a “Industrial Structure and Regional Development in Central Asia: A Microdata Analysis on Spatial Allocation of Industry,” *Central Asian Survey* 19/1: 157-183.
- . 2000b 「キルギス共和国における急進主義的構造改革と企業行動」 [Radical

- Structural Reforms and Enterprise Performance in the Kyrgyz Republic: An Institutional Approach], *Suravu Kenkyu/Slavic Studies* 47: 37-69.
- KAYAMA Yohei 香山陽坪 1992-1995; 1998 「ロシア帝政時代の中央アジア研究 (1) (2) (3), 同補遺, 同補訂にあたって」 [Some Aspects of Central Asian Studies in Czarist Russia 1-3, Supplement, and Additional Remarks], *Tokai Shigaku* 27: 1-43; 28: 1-30; 29: 1-25; 30: 1-8; 33: 1-13.
- KAWABATA Kaori 川端香男里, SATO Tsuneaki 佐藤経明, NAKAMURA Yoshikazu 中村喜和 and WADA Haruki 和田春樹 eds. 1989 『ロシア・ソ連を知る事典』 [*Cyclopedia of Russia and the Soviet Union*], Tokyo: Heibonsha, 804p.
- KIMURA Hidesuke 木村英亮 1986 「1916年中央アジア蜂起」 [The Revolts of 1916 in Central Asia] in 『アジア政治の展開と国際関係』 [*Asian Politics and International Relations*], ed. Nakamura Heiji 中村平治, Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies.
- . 1993 『スターリン民族政策の研究』 [*Stalin's Nationality Theory and its Practices*], Tokyo: Yushindo Kobunsha, xi-353-xx.
- . 1999 『ロシア現代史と中央アジア』 [*Modern History of Central Asia*], Tokyo: Yushindo Kobunsha, xiii-256-xix.
- KITAGAWA Seiichi 北川誠一 1990 「ザカフカースにおける歴史学と政治：アルバニア人問題をめぐって」 [Historical Studies and Politics in the Trans-Caucasus: On the Albanian Problems], *Soren Kenkyu/Soviet Studies* 11: 106-130.
- . 1995 「ザカフカースにおける国際政治と民族問題」 [International Politics and Nationality Problems in the Trans-Caucasus] in 『スラブの民族』 (講座スラブの世界 2) [*Peoples in the Slavic World*] (The Slavic World: 2), eds. Hara Teruyuki 原暉之 and Yamauchi Masayuki 山内昌之, Tokyo: Kobundo: 275-299.
- . 1996 「グルジア国民統合とメスヘティルコ人」 [Integration of the Georgian Nation and the Meskhethi Turks], *Roshia Kenkyu/Russian Studies* 22: 64-80.
- . 1998 「ザカフカースの民族紛争：人口移動と民族問題」 [Ethnic Conflicts in the Trans-Caucasus: Migration and Ethnic Problems], *Kokusai Mondai/International Affairs* 464 (November): 47-61.
- . 1999 「アブハジア歴史人口統計論争」 [Debates on the Historical Census of Abkhazia] in 『現代中央アジアの社会変容』 [*Social Changes in Contemporary Central Asia*], ed. Kimura Yoshihiro 木村喜博, Sendai: Tohoku Daigaku Gakusai Kagaku Kenkyu Senta: 93-126.
- KOMATSU Hisao 小松久男 1985 「タシュケントのイシャーンについて」 [*Ishans in Tashkent*], *Isuramu Sekai* 23-24: 69-90.
- . 1986 「アンディジャン蜂起とイシャーン」 [The Andijan Uprising and *Ishan*], *Toyoshi Kenkyu* 44/4: 1-31.
- . 1989a 「トルキスタンにおけるイスラム：総督ドゥホフスキー大将のニコライ二世宛上奏文」 [Islam in Turkistan: Governor-General Dukhovskii's Memorandum to Nikolai II], *Tokai Daigaku Kiyo Bungakubu* 50: 35-65.
- . 1989b 「あるジャディードの軌跡」 [The Traces of a Jadid Intellectual], *Shiho* 23: 1-20.
- . 1989c “The Evolution of Group Identity among Bukharan Intellectuals in 1921-1928,” *Memoirs of the Research Department of the Toyo Bunko*: 115-144.
- . 1989d 「コーカンドとイスタンブル：一オスマン文書の紹介」 [Kokand and Istanbul: An Ottoman Document Relating to the Earliest Contact between the Khan and

- Sultan], *Barukan Shoajia Kenkyu* 15: 35-52.
- . 1991 「中央アジア」 [Central Asia] in 『イスラム都市研究：歴史と展望』 [*Islamic Urban Studies: Historical Review and Perspectives*], eds. Haneda Masashi 羽田正 and Miura Toru 三浦徹, Tokyo: Tokyo Daigaku Shuppankai: 265-310.
- . 1993a 「ロシア支配下の中央アジア」 [Central Asia under Russian Rule] in 『イスラーム復興はなるか』 (新書イスラームの世界史 3) [*Whether Does Islam Revive?*] (A History of the Muslim World: 3), eds. Sakamoto Tsutomu 坂本勉 and Suzuki Tadashi 鈴木董, Tokyo: Kodansha: 161-204.
- . 1993b *20. Yüzyıl Başlarında Orta Asya'da Türkçülük ve Devrim Hareketleri [Turkism and Revolutionary Movements in Early 20th-Century Central Asia]*, Ankara: Turhan Kitabevi, 81p.
- . 1994a “Central Asia” in *Islamic Urban Studies: Historical Review and Perspectives*, eds. Haneda Masashi and Miura Toru, London-New York: Kegan Paul International: 281-328.
- . 1994b “The Program of the Turkic Federalist Party in Turkistan (1917)” in *Central Asia Reader: The Rediscovery of History*, ed. H. B. Paksoy, Armonk-London: M. E. Sharpe: 117-126.
- . 1994c 「中央アジアの変動とイスラーム復興」 [Changes in Central Asia and the Resurgence of Islam], *Kokusai Mondai/International Affairs* 411 (June): 544-555.
- . 1995a 「二つの都市のタジク人：中央アジアの民族間関係」 [Tajiks in Bukhara and Samarkand: Ethnic Relations in Central Asia] in 『スラブの民族』 (講座スラブの世界 2) [*Peoples in the Slavic World*] (The Slavic World: 2), eds. Hara Teruyuki 原暉之 and Yamauchi Masayuki 山内昌之, Tokyo: Kobundo: 250-274.
- . 1995b 「1905年前後の世界：ロシア・ムスリムの視点から」 [The World around 1905: From the Viewpoint of Russian Muslims] in 『強者の論理：帝国主義の時代』 (講座世界史 5) [*The Age of Imperialism*] (A Course of the World History: 5), ed. Rekishigaku Kenkyukai 歴史学研究会, Tokyo: University of Tokyo Press: 117-146.
- . 1996a 『革命の中央アジア：あるジャディードの肖像』 [*Revolutionary Central Asia: A Portrait of Abdurauif Fitrat*], Tokyo: University of Tokyo Press, 312p.
- . 1996b 「試練の中の中央アジア五カ国：交錯するロシアとイスラム世界」 [Central Asian Countries in Challenge: Between Russia and the Muslim World] in 『下位地域と転換期国際関係』 [*Subregional Cooperations on the Periphery of Russia*], ed. Momose Hiroshi 百瀬宏, Tokyo: Yushindo Kobunsha: 158-175.
- . 1997 「ソ連邦の解体と中央アジア：トルキスタンをめぐって」 [The Collapse of the Soviet Union and Central Asia: Remarks on the Conception of Turkistan] in 『地域のイメージ』 [*Imaging Region in Historical Context*], eds. Karashima Noboru 辛島昇 and Takayama Hiroshi 高山博, Tokyo: Yamakawa Shuppansha: 364-405.
- . 1998 「危機と応戦のイスラーム世界」 [The Muslim World in Crisis and Challenge] in 『イスラーム世界とアフリカ：18世紀末—20世紀初』 (岩波講座世界歴史 21) [*The Muslim World and Africa from the End of the Eighteenth to the Beginning of the Twentieth Centuries*] (The Iwanami Course of the World History: 21), Tokyo: Iwanami Shoten: 3-78.
- . ed. 2000 『中央ユーラシア史』 (新版世界各国史 4) [*A History of Central Eurasia*] (History of World Countries, New Edition: 4), Tokyo: Yamakawa Shuppansha, vi-456-96 (index, bibliography) p.

KOMATSU Hisao, OBIYA Chika, and SCHOEERLEIN, John S. eds. 2000 *Migration in Central*

- Asia: Its History and Current Problems*, Osaka: The Japan Center for Area Studies, National Museum of Ethnology, iv-245p.
- KUBO Kazuyuki 久保一之 1993 「ウズベキスタンにおける中央アジア史研究の現状」 [State of Studies in Central Asian History in Uzbekistan], *Seinan Ajia Kenkyu* 39: 50-61.
- . 1994 「タジキスタンにおける東洋学」 [Oriental Studies in Tajikistan], *Annals of Japan Association for Middle East Studies (AJAMES)* 9: 309-319.
- . 1995 「中央アジア（前近代）」 [Pre-Modern Central Asia] in 『イスラーム研究ハンドブック』（講座イスラーム世界別巻） [A Handbook of Islamic Studies] (Supplement to the Course of the Muslim World), eds. Miura Toru 三浦徹, Tonaga Yasushi 東長靖 and Kuroki Hidemitsu 黒木英充, Tokyo: Eiko Kyoiku Bunka Kenkyusho: 141-154.
- KURODA Takashi 黒田卓 1999 「19世紀から20世紀初めにかけてのアゼルバイジャンの新聞について：A. アガーエフを中心に」 [Azerbaijan Newspapers from the Nineteenth to the Beginning of the Twentieth Centuries: Ahmet Agaev's Writings] in 『現代中央アジアの社会変容』 [Social Changes in Contemporary Central Asia], ed. Kimura Yoshihiro 木村喜博, Sendai: Tohoku Daigaku Gakusai Kagaku Kenkyu Senta: 127-143.
- MANO Eiji 間野英二 1977 『中央アジアの歴史』 [A History of Central Asia], Tokyo: Kodansha, 224p.
- . ed. 1999 『中央アジア史』（アジアの歴史と文化 8） [A History of Central Asia] (History and Culture of Asia: 8), Tokyo: Dohosha-Kadokawa Shoten, 248p.
- . 2000 「内陸アジア史研究の回顧と今後の課題」 [Research on Inner Asian History: A Retrospective and Future-Oriented Issues], *Tohogaku* 100: 137-145.
- . 2002 “Retrospect and Future Issues in Inner Asian Studies,” *Annals of Japan Association for Middle East Studies (AJAMES)* 17-2: 33-44. (English version of [MANO 2000])
- MANO Eiji 間野英二, NAKAMI Tatsuo 中見立夫, HORI Sunao 堀直 and KOMATSU Hisao 小松久男 1992 『内陸アジア』（地域からの世界史 6） [A History of Inner Asia] (The World History Viewed from Areas: 6), Tokyo: Asahi Shinbunsha, 236p.
- MATSUNAGA Akira 松長昭 1999 「アヤズ・イスハキーと極東のタタル人コミュニティ」 [Ayaz Ishaki and Tatar Communities in the Far East] in 『近代日本とトルコ世界』 [Modern Japan and the Turkic World], eds. Ikei Osamu 池井優 and Sakamoto Tsutomu 坂本勉, Tokyo: Keiso Shobo: 219-263.
- MATSUZATO Kimitaka 松里公孝 2000 「エスノ・ボナパルティズムから集権的カシキスモへ：タタルスタン政治体制の特質とその形成過程 1990-1998」 [From Ethno-Bonapartism to Centralized Caciquismo: Features and Genesis of the Tatarstan Political Regime, 1990-1998], *Suravu Kenkyu/Slavic Studies* 47: 1-36.
- MORI Masao 護雅夫 and OKADA Hidehiro 岡田英弘 1990 『中央ユーラシアの世界』（民族の世界史 4） [Central Eurasia] (The World History Viewed from Peoples: 4) Tokyo: Yamakawa Shuppansha, xii-576-34p.
- MORIYASU Takao 森安孝夫 1995 「日本における内陸アジア史並びに東西交渉史研究の歩み：イスラーム化以前を中心に」 [Retrospect of the Inner Asian Studies in Japan, 1984-1994], *Nairiku Ajiashi Kenkyu* 10: 1-26.
- NAKAI Kazuo 中井一夫 1996 「クリミアにおける民族関係」 [Ethnic Relations in Crimea], *Roshia Kenkyu/Russian Studies* 22: 43-63.

- NAKAMI Tatsuo 中見立夫 1988 *Japanese Studies on Modern and Contemporary Inner Asia, 1973-1983, Asian Studies in Japan, 1973-1983, Part II-17*, Tokyo: The Centre for East Asian Cultural Studies, 18p.
- NAKAMURA Hitoshi 中村仁志 1986 「ロシア国家とカルムイク (17-18世紀)」 [Russia and the Kalmyks in the Seventeenth and Eighteenth Centuries], *Roshiashi Kenkyu* 42: 2-17.
- NISHIJIMA Satoko 西島聡子 1994 「トルキスタンにおける1916年のムスリム蜂起」 [The Muslim Uprisings of 1916 in Russian Turkistan: A Case Study of Ferganskaya Oblast'], *Hokudai Shigaku* 34: 24-43.
- NISHIYAMA Katsunori 西山克典 1987 「バシキール自治共和国の形成：一党制政治システムの形成と民族自治の問題によせて」 [The Formation of the Bashkir Autonomous Soviet Socialist Republic: On the Problem of the One-Party Political System and National Self-Government], *Hokkaido Daigaku Bungakubu Kiyo* 35/1: 1-51.
- . 1989 「帝政ロシア・セミレーチエ地方に於ける植民の展開」 [Development of Russian Colonization in Semirech'e], *Hokudai Shigaku* 29: 32-53.
- . 1990 「中央アジアに於けるムスリム蜂起と革命：セミレーチエ地方を中心に (1916-1917年)」 [Muslim Uprisings and Revolution in Central Asia: A Case of Semirech'e (1916-1917)], *Hokkaido Daigaku Bungakubu Kiyo* 38/3: 65-106.
- . 1991a 「ロシア革命と辺境植民地：中央アジア・セミレーチエ地方を中心に (1918-1920年)」 [Russian Revolution and the Colonial Peripheries: The Case of Semirech'e (1918-1922)], *Hokkaido Daigaku Bungakubu Kiyo* 39/3: 1-72.
- . 1991b 「ロシア革命と辺境民族地域：植民地革命の問題によせて」 [Russian Revolution and the Frontier Regions: Colonial Revolution Unfinished], *Roshiashi Kenkyu* 50: 36-53.
- . 1992-93 「忘却の彼方から：植民地トルケスタンに於けるゲオルギー・イヴァノヴィチ・サファーロフの活動によせて (上・下)」 [From the Depths of Oblivion: The Activities of Georgii Ivanovich Safarov in Turkistan, 1-2], *Kiyo (Sapporo Shiritsu Koto Senmon Gakko)* 1: 49-63; 2: 77-96.
- . 1995 「ロシア革命と国家編成」 [The Russian Revolution and the State Formation] in 『スラブの民族』 (講座スラブの世界 2) [Peoples in the Slavic World] (The Slavic World: 2), eds. Hara Teruyuki 原暉之 and Yamauchi Masayuki 山内昌之, Tokyo: Kobundo: 59-88.
- . 1996 「クルバン・ガリー略伝：戦間期在留回教徒の問題によせて」 [Short Biography of Kurbangali: Émigré Muslims in Japan during the Inter-War Period], *Roshia Kakumeishi Kenkyu Shiryo* 3: 1-26.
- . 2000a 「洗礼タタール, 「棄教」タタール, そして正教会：19世紀中葉ヴォルガ中流域における宗教・文化的対抗について」 [Baptized Tatars, Re-Islamized Tatars, and Russian Orthodox Church: Religious and Cultural Conflicts in the Mid-Nineteenth Century Middle Volga Basin] in 『ロシア・イスラム世界へのいざない』 (スラブ研究センター研究報告シリーズ No. 74) [An Invitation to the Islamic World in Russia] (Slavic Research Center Research Report Series: 74), Sapporo: Surabu Kenkyu Senta: 28-54.
- . 2000b "Russian Colonization in Central Asia: A Case of Semirechye, 1867-1922," in *Migration in Central Asia: Its History and Current Problems*, eds. Komatsu Hisao, Obiya Chika and John S. Schoeberlein, Osaka: The Japan Center for Area Studies, National Museum of Ethnology: 65-84, Map.

- OBIYA Chika 帯谷知可 1992 「フェルガナにおけるバスマチ運動：シル・ムハンメド・ベクを中心とした「コルバシュ」たちの反乱」 [The Basmachi Movements in the Ferghana Valley: The *Qorbashis* under the Leadership of Shermuhammadbek], *Roshiashi Kenkyu* 51: 15-30.
- . 1993 「ウズベキスタン人民戦線「ビルリク」」 [People's Front of Uzbekistan "Birlik"] in 『旧ソ連の民族問題』 [*Nationalities Problem in the Former Soviet Union*], ed. ソビエト史研究会 [Association for Studies on Soviet History], Tokyo: Bokutakusha: 165-190.
- . 1995 「中央アジアにおけるスーフィズム：バスマチ運動とタリーカ」 [The Basmachi Movements and the *Tariqa* of Ishan Sultan] in 『スラブの民族』（講座スラブの世界 2） [*Peoples in the Slavic World*] (The Slavic World: 2), eds. Hara Teruyuki 原暉之 and Yamauchi Masayuki 山内昌之, Tokyo: Kobundo: 232-249.
- . 1998 「ウズベキスタンにおけるバスマチ運動の見直しとその課題」 [The Problems of Re-Examination of the Basmachi Movement in Uzbekistan], *Chiiki Kenkyu Ronshu* 1/2: 73-89.
- . 1999 「ファイズラ・ホジャエフとその時代：20世紀初頭中央アジアにおける民族、社会主義、イスラーム」 [Faizulla Khojaev and his Time: Nationality, Socialism and Islam in Early Twentieth Century Central Asia] in 『アジアとヨーロッパ 1900年代—20年代』（岩波講座世界歴史 23） [*Asia and Europe: From 1900s to 1920s*] (The Iwanami Course of the World History: 23), Tokyo: Iwanami Shoten: 207-230.
- OISHI Shin'ichiro 大石真一郎 1996 「カシュガルにおけるジャディード運動：ムーサー・バヨフ家と新方式教育」 [The Reformist Movement at Kashghar: The Musa Bayofs and the New-Method Education], *Toyo Gakuho* 78/1: 1-26.
- . 1998a 「ヌーシルヴァーン・ヤウシェフのトルキスタン周遊について」 [About Nūshīrwān Yā'ushēf's Journeys to Turkistan], *Kobe Daigaku Shigaku Nenpo* 13: 20-36.
- . 1998b 「『ワクト』紙上のブルハン・シャヒドの記事について」 [Burhān Shahīd's Articles in the *Vaqit*], *Seinan Ajia Kenkyu* 49: 68-84.
- OKA Natsuko 岡奈津子 1997 "Kazakhstan and Efforts at Economic Integration with Other CIS States: The Customs Union and the Single Economic Space," *Central Asia Monitor* 4: 14-21.
- . 1998a 「ソ連における朝鮮人強制移住：ロシア極東から中央アジアへ」 [The Forced Deportation of the Koreans in the Soviet Union: From the Far East to Central Asia] in 『解放の光と影』（岩波講座世界歴史 24） [*Lights and Shadows of Liberation*] (The Iwanami Course of the World History: 24), Tokyo: Iwanami Shoten: 65-90.
- . 1998b 「ロシア極東の朝鮮人：ソビエト民族政策と強制移住」 [Koreans in the Russian Far East: Soviet Nationalities Policy and Deportation], *Suravu Kenkyu/Slavic Studies* 45: 163-196.
- . 2000a "Deportation of Koreans from the Russian Far East to Central Asia," in *Migration in Central Asia: Its History and Current Problems*, eds. Komatsu Hisao, Obiya Chika and John S. Schoeberlein, Osaka: The Japan Center for Area Studies, National Museum of Ethnology: 127-145.
- . 2000b 「カザフスタンのロシア人をめぐる最近の動き：「分離主義運動」と「ロシアとの統合要求」が示唆するもの」 [Recent Development among Russians in Kazakhstan: What Do "A Separatist Movement" and "An Appeal for Integration with

- Russia” Suggest?], *Gendaino Chuto* 29: 27-38.
- OKUMURA Yoichi 奥村庸一 1996 「19世紀ロシア民衆教育改革の性格について：対東方民族『異民族教育規則』（1870）の検討」 [Reform of Public Education in Nineteenth Century Russia: An Analysis of the Educational Regulation of Non-Russian Peoples in the Eastern Regions (1870)], *Nihonno Kyoiku Shigaku* 39: 230-248.
- . 2000 「イリミンスキー・システムの誕生：カザン学区での「異族人」教育の実験」 [The Formation of Il'minskii System: Experiments in the Education of the Inorodtsy] in 『ロシア・イスラム世界へのいざない』（スラブ研究センター研究報告シリーズ No. 74） [An Invitation to the Islamic World in Russia] (Slavic Research Center Research Report Series: 74), Sapporo: Surabu Kenkyu Senta: 55-63.
- OTSUKA Kazuo 大塚和夫, KOSUGI Yasushi 小杉泰, KOMATSU Hisao 小松久男, TONAGA Yasushi 東長靖, HANEDA Masashi 羽田正 and YAMAUCHI Masayuki 山内昌之 eds. 2002 『岩波イスラーム辞典』 [The Iwanami Dictionary of Islam], Tokyo: Iwanami Shoten, 1250p.
- SAKAI Hiroki 坂井弘紀 1994 「英雄叙事詩が伝える「ケネサルの反乱」」 [The Revolt of Kenesari: On the Kazakh Heroic Epic Qaraqas, Kenesari], *Isuramu Sekai* 44: 19-36.
- . 1997 「カザフの英雄叙事詩にひそむ歴史：『エル＝タルゲン』の歴史背景に関する一考察」 [Historical Facts Hidden in the Kazakh Heroic Epic: A Study about the Period of the *Er-Targyn*], *Nairiku Ajiashi Kenkyu* 12: 47-62.
- . 2000 「テュルク英雄叙事詩の地域的特徴：『チャラ＝バトゥル』の分類をもとに」 [The Regional Peculiarity of Turkic Heroic Epics: Classification of the *Chora Batir*], *Chiiki Kenkyu Ronshu* 3/2: 95-122.
- SAKAMOTO Tsutomu 坂本勉 1999 「山岡光太郎のメッカ巡礼とアブデユルレシト・イブラヒム」 [Yamaoka Kotaro's Hajj and Abdurreshid Ibrahim] in 『近代日本とトルコ世界』 [Modern Japan and the Turkic World], eds. Ikei Osamu 池井優 and Sakamoto Tsutomu 坂本勉, Tokyo: Keiso Shobo: 157-217.
- SAWADA Minoru 澤田稔 1988 「18世紀末イスタンブルのウズベク人に関する文書史料」 [Four Ottoman Documents concerning Uzbeks in Istanbul in the Late Eighteenth Century], *Annals of Japan Association for Middle East Studies (AJAMES)* 3-2: 198-218.
- . 1990 「18世紀末ブハーラー・ハーン国とオスマン帝国の交渉をめぐって」 [Relations between the Late Eighteenth Century Bukhara Khanate and the Ottoman Empire], *Tezukayama Gakuin Tanki Daigaku Kenkyu Nenpo* 38: 1-18.
- . 1999 「ワリハーノフのキルギズ研究」 [Field Study on the Kirghiz by Chokan Valikhanov], *Kokuritsu Minzokugaku Hakubutsukan Kenkyu Hokoku Bessatsu* 20: 379-407.
- SHIMIZU Manabu 清水学 and MATSUSHIMA Yoshihiro 松島吉洋 eds. 1996 『中央アジアの市場経済化：カザフスタンを中心に』 [Transition to Market Economy in Central Asia: with Special Reference to Kazakhstan] Tokyo: Ajia Keizai Kenkyusho (IDE Research Series: 461), xvii-220p.
- SHIMIZU Manabu 清水学 ed. 1998 『中央アジア：市場化の現段階と課題』 [Central Asian Experiments in the Transition to a Market Economy: Present Stages and the Work to be Done], Tokyo: Ajia Keizai Kenkyusho (IDE Research Series: 489), xx-200p.
- SHINMEN Yasushi 新免康 1993 “Research in Japan on Islamic Central Asian History: 1984-1991,” *Asian Research Trends* 3: 43-66.
- TAKAHASHI Seiji 高橋清治 1990 『民族の問題とペレストロイカ』 [Nationality Problems and the Perestroika], Tokyo: Heibonsha, 374p.

- . 1996 「ロシア帝国とカフカス総督府」 [The Russian Empire and the Caucasus Governorship], *Roshiashi Kenkyu* 59: 36-53.
- . 1997 「帝国のカフカス支配と「異族人」教育」 [The Imperial Rule in the Caucasus and the Education of the *Inorodtsy*], *Roshiashi Kenkyu* 60: 73-82.
- TODA Noriko 東田範子 1999 「フォークロアからソヴィエト民族文化へ：「カザフ民族音楽」の成立（1920-1942）」 [From Folklore to Soviet National Culture: The Process of Formation of “Kazak National Music” (1920-1942)], *Suravu Kenkyu/Slavic Studies* 46: 1-32.
- TOYO BUNKO RESEARCH COMMITTEE of CENTRAL ASIA and ISLAM 東洋文庫中央アジア・イスラム研究委員会 1995 『東洋文庫所蔵トルコ諸語文献目録（補遺）』 [Bibliography of Turkic Language Publications Located in the Oriental Library: A Supplement], Tokyo: The Oriental Library, vi-391-30p.
- TOYOKAWA Koichi 豊川浩一 1985 「ロシアにおける植民問題」 [Russian Colonization in the South Urals in the Eighteenth Century], *Shikan* 112: 80-95.
- . 1986a 「プガチョーフ反乱に関する一史料」 [A Historical Source regarding the Pugachev Revolts], *Kodai Roshia Kenkyu* 16: 53-66.
- . 1986b 「バシキール人サラヴァト・ユラーエフ：プガチョーフ叛乱研究の最近の動向に寄せて」 [A Bashkir Salavat Yulaev: Recent Research Trends of the Pugachev Revolts], *Roshiashi Kenkyu* 42: 18-32.
- . 1990 「ロシア国家による地方の併合過程：バシキーリア併合の問題をめぐって」 [The Process of Annexation of the Periphery by the Russian Empire: A Case of Annexation of Bashkiria], *Suravu Kenkyu/Slavic Studies* 37: 177-205.
- . 1992 「帝政ロシアの民族政策：18世紀のヴォルガ流域とウラル」 [Nationality Policy in Eighteenth Century Imperial Russia: The Volga and Ural Regions], *Suravu Kenkyu/Slavic Studies* 39: 73-96.
- . 1996 *Orenburg i Orenburgskoe kazachestvo vo vremya vosstaniya Pugacheva 1773-1774 gg.*, Moskva: Arkheograficheskii Tsentr, 246p.
- . 2000 「18世紀ロシアの南東植民政策とオレンブルグの建設」 [Eighteenth Century Russia's Colonization Politics in the South Eastern Region: The Project of I. K. Kirillov] in 『ロシア・イスラム世界へのいざない』（スラブ研究センター研究報告シリーズ No. 74） [An Invitation to the Islamic World in Russia] (Slavic Research Center Research Report Series: 74), Sapporo: Surabu Kenkyu Senta: 11-27.
- UMESAO Tadao 梅棹忠夫 supervised 1995 『世界民族問題事典』 [Encyclopedia of Nations and Ethnic Relations], Tokyo: Heibonsha, 1348p.
- UYAMA Tomohiko 宇山智彦 1993 「カザフスタンにおける民族間関係 1986-1993年」 [Interethnic Relations in Kazakhstan, 1986-1993], *Kokusai Seiji* 104: 117-135.
- . 1995 「中央アジア（近現代）」 [Modern Central Asia] in 『イスラーム研究ハンドブック』（講座イスラーム世界別巻） [A Handbook of Islamic Studies] (Supplement to the Course of the Muslim World), eds. Miura Toru 三浦徹, Tonaga Yasushi 東長靖 and Kuroki Hidemitsu 黒木英充, Tokyo: Eiko Kyoiku Bunka Kenkyusho: 154-159.
- . 1996 「カザフスタンの権威主義体制」 [Authoritarian Regime in Kazakhstan], *Roshia Kenkyu/Russian Studies* 23: 91-109.
- . 1997a 「20世紀初頭におけるカザフ知識人の世界観：M. ドゥラトフ『めざめよ、カザフ！』を中心に」 [The World View of Kazakh Intellectuals in the Beginning of the Twentieth Century: An Analysis of M. Dulatov's *Wake up, Kazakhs!*], *Suravu Kenkyu/Slavic Studies* 44:1-36.

- . 1997b 「カザフスタンにおける歴史・人文社会科学の動向」 [Research Trends in Humanities and Social Sciences in Kazakhstan] in 『地域と地域統合の歴史認識（その1）：ヴォルガ・ウラル，カザフスタン』（「スラブ・ユーラシアの変動」領域研究報告輯46） [Historical Perception of Regions and Regional Integration 1: The Volga-Urals and Kazakhstan] (Occasional Papers on Changes in the Slavic-Eurasian World: 46), Sapporo: Slavic Research Center, Hokkaido University: 25-41.
- . 1998 “Kul’turnaya i politicheskaya deyatel’nost’ intelligentsii v kontekste stanovleniya kazakhskoi gosudarstvennosti (seredina XIX-nachalo XX v.)” in *Qazaq memleketiginin qalyptasu kezenderi men tarikhi taghdyrlary: Khalyqaralyq ghylymi-teoriyalyq Marghulan oqulary konferentsiyasyning ghylymi zhinaghy*, Zhezqazgan: Zhezqazgan Universiteti: 14-20.
- . 1999a 「カザフ民族史再考：歴史記述の問題によせて」 [Rethinking Ethnic History of the Kazakhs: Some Reflections on Historical Writing], *Chiiki Kenkyu Ronshu* 2/1: 87-116.
- . 1999b 「カザフスタン政治の特質について（覚書）」 [The Characteristics of Kazakh Politics: A Memorandum] in 『現代中央アジアの社会変容』 [Social Changes in Contemporary Central Asia], ed. Kimura Yoshihiro 木村喜博, Sendai: Tohoku Daigaku Gakusai Kagaku Kenkyu Senta: 69-92.
- . 1999c 「中央アジアの地域構造と国際関係：地域研究と地政学の接点」 [Regional Structure and International Relations of Central Asia: Area Studies and Geopolitics], *Roshia Kenkyu/Russian Studies* 28: 39-58.
- . 2000a 「中央アジアにおけるイスラーム信仰の多様性と過激派の出現」 [Diversity of Islamic Religious Lives in Central Asia and Emerging Extremist Groups], *Roshia Kenkyu/Russian Studies* 30: 37-57.
- . 2000b 『中央アジアの歴史と現在』 [Past and Present of Central Asia], Tokyo: Toyo Shoten, 64p.
- . 2000c “The Geography of Civilizations: A Spacial Analysis of the Kazakh Intelligentsia’s Activities, from the Mid-Nineteenth to the Early Twentieth Century,” in *Regions: A Prism to View the Slavic-Eurasian World*, ed. Matsuzato Kimitaka, Sapporo: The Slavic Research Center, Hokkaido University: 70-99.
- YAMAUCHI Masayuki 山内昌之 1985 “Shamil: New Documents and Correspondence I: From Ottoman Archives,” *Central Asian Survey* 4/4: 7-12.
- . 1986a “Sheikh Shamil and the Ottoman Empire in the Period of the Crimean War: Enlightened by the ATASE Archives in Ankara,” *Orient* 22: 143-158.
- . 1986b 『スルタンガリエフの夢：イスラム世界とロシア革命』 [The Vision of Sultangaliev: The Muslim World and Russian Revolution], Tokyo: University of Tokyo Press, 366-xviii p.
- . 1988 『神軍 緑軍 赤軍：ソ連社会主義とイスラム』 [The Vaisov Divine Army, the Green Army of Anatolian Bolsheviks and the Muslim Red Army of Sultangaliev: Soviet Socialism and Islam], Tokyo: Chikuma Shobo, 410p.
- . 1990 『瀕死のリヴァイアサン：ペレストロイカと民族問題』 [The Dying Leviathan: Perestroika and the Nationalities Question in Soviet Asia], Tokyo: TBS Buritanika, 385p.
- . 1991a 『ソ連・中東の民族問題：新しいナショナリズムの時代』 [Nationality Problems in the Soviet Union and the Middle East], Tokyo: Nihon Keizai Shinbunsha,

- 308p.
- . 1991b *The Green Crescent under the Red Star: Enver Pasha in Soviet Russia, 1919-1922*, Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa (Studia Culturae Islamicae: 42), 396p.
- . 1995a 『イスラムとロシア：その後のスルタンガリエフ』(中東イスラム世界 1) [*Islam and Russia: Sultangaliev Revisited*] (The Middle East in the Muslim World: 1), Tokyo: University of Tokyo Press, 261-12p.
- . 1995b *Hoşnut Olamamış Adam-Enver Paşa: Türkiye'den Türkistan'a* [*Enver Paşa, the Unsatisfied Man: From Turkey to Turkistan*], trans. Matsutani Hironao, İstanbul: Bağlam Yayıncılık, 352p. (Revised Turkish edition of [YAMAUCHI 1991b])
- . 1998a 『史料 スルタンガリエフの夢と現実』 [*The Dreams and Reality of Sultangaliev: Documents*], Tokyo: University of Tokyo Press, 321-16p.
- . 1998b *Sultan Galiev: İslam Dünyası ve Rusya*, trans. Hironao Matsutani, İstanbul: Bağlam Yayıncılık, 264p. (Turkish translation of [YAMAUCHI 1995a])
- . 1999 『納得しなかった男エンヴェル・パシャ：中東から中央アジアへ』 [*Enver Paşa, the Unsatisfied Man: From the Middle East to Central Asia*], Tokyo: Iwanami Shoten, xvi-614-24 (ill., maps, index, bibliography) p.
- YOSHIDA Setsuko 吉田世津子 1999a 「経済移行期の親族ネットワーク分析：北クルグズスタン・ソフホーズの解散過程から」 [*An Analysis of Kin Networks in the Period of Economic Transition: In Case of the Dissolution of a Sovkhoz in Northern Kyrgyzstan*], *Minzokugaku Kenkyu* 64/2: 149-172.
- . 1999b “A Field Report on Economic Transition: Lifestyle Changes in a Village of Northern Kyrgyzstan,” *Central Asia Monitor* 4: 1-7.
- . 2000 「「サヤックたち」の集団化：旧ソ連中央アジア・クルグズ一村落における父系出自親族の動態」 [*Collectivization of the Sayaks: The Dynamism of Paternal Kinship in a Kyrgyz Village in the Former Soviet Central Asia*], *Shakai Jinruigaku Nenpo* 26: 169-185.
- WAJIMA Miki 輪島実樹 2000 「カスピ海・エネルギー輸送路開発と国際関係：“カスピ海ブーム”に見る転機」 [*The Development of Energy Export Routes from Caspian Sea and International Relations*], *Roshia Kenkyu/Russian Studies* 30: 93-118.