

It is possible to explain the projects designed to marry off male exiles in various ways. My understanding of Siberian developments, exile, and Russian views of gender shape my interpretation of the considerable primary data examined here. I encourage Gentes to formulate an alternative analysis, as this would enrich Russian and Siberian studies by demonstrating the centrality of gender to political, social, and cultural processes more broadly.

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To the Editor:

Neil Edmunds, in his review of Kiril Tomoff's "Creative Union" (*Slavic Review*, vol. 66, no. 3), states: "more reference should have been made to the work of Leonid *Maksim*enkov, who has consulted similar archival sources." My name is Maximenkov (sometimes transliterated Maksimenkov), and I have not only "consulted" the sources used in Tomoff's book but published extensively on them, since 1993. Tomoff's book has three essential flaws: a chaotic chronology (in which effect often becomes cause) coupled with the absence of significant events; a lack of understanding of the institutional history and decision-making process within the Communist Party apparatus and the Soviet government, not to mention the secret police and armed forces, among other entities; and inaccurate reconstruction of the bureaucratic biographies of the individuals involved. These failures are enhanced by the author's uncritical and selective use of sources, archival and published, in English and in Russian.

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Professor Edmunds chooses not to respond.

Professor Tomoff chooses not to respond.

Slavic Review apologizes for the misspelling of Dr. Maximenkov's name.