

Lebenswelten Sibiriens offers a fresh approach, intellectually rooted in Robert Kerner's *opus magnum* on Siberian rivers (*The Urge to the Sea: The Course of Russian History; the Role of Rivers, Portages, Ostrags, Monasteries, and Furs*, 1942) but unencumbered by Kerner's *idée fixe*: the "urge to the sea." It tackles one great river, the Yenisei, which flows over 2,000 miles from south to north from the Sayan Mountains in the Tuva Republic to the Kara Sea appanage of the Arctic Ocean. The Yenisei divides western from eastern Siberia and with its tributaries forms the heart of Krasnoyarsk Krai. Readers are metaphorically immersed in the Yenisei and the lands that it drains and floods. They learn about how sprig thaws and tides determine not only water levels but the outcome of an ongoing struggle for existence by flora and fauna. Daily life of peasants, fishermen, merchants, and missionaries along the river is vividly and authentically portrayed. Ambitious schemes by tsarist and Soviet regimes to explore, settle, and exploit the Yenisei Basin are subject to critical scrutiny.

Carsten Goehrke, Professor of east European history at the University of Zürich from 1971 until 2002, is eminently qualified to undertake such an ambitious project. Fluent in all the relevant languages, he has invested the time and effort to acquaint himself not only with Russian and western sources, but with the Yenisei Basin at first hand. Author of a three-volume study of daily life in Russia, he impresses this reader as having a discerning eye for gritty, at times comic, realities. He detects, and deftly conveys the gap between aspiration and achievement, between the ways things are and the way they should be. The Volga, it turns out, was not the only Russian river adorned by Potemkin Villages.

Encyclopedic in scale, scope, and style, *Lebenswelten Sibiriens* does not reveal its riches to the roving eye. But it rewards the attentive reader and reminds us of Johann Gottfried von Herder's words: "History is geography in motion." The text of *Lebenswelten Sibiriens* is beautifully illustrated with lithographs, engravings, and over a hundred illustrations, many taken by the author. Particularly instructive are those of the same scene taken in different epochs, such a 1913 and a 1993 panoramic view of Krasnoyarsk. A generous selection of historic and contemporary maps helps readers to examine a particular settlement or scene in different historical contexts.

Lebenswelten Sibiriens accommodates a formidable scholarly apparatus: 150 pages of appendices offering a selection of tsarist and Soviet documents, accounts of travelers, statistical tables (including one of GULAG), a biographical roster, a regional gazetteer, glossary, notes, and a detailed, comprehensive, and up-to-date bibliography. Both as an analytic narrative and as a work of reference, *Lebenswelten Sibiriens* makes an important contribution to the historiography of Siberia. It belongs in every research library and merits translation to reach a wider readership.

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Tsar and Sultan: Russian Encounters with the Ottoman Empire. By Victor Taki.
London: I. B. Tauris & Co., 2016. Xii, 305 pp. Illustrations. Notes. Bibliography.
Index. Plates. Maps. \$110.00, hard bound.
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From the sixteenth century until the Russian Empire's end, the Ottoman Empire loomed large in the Russian imagination, was a constant concern of Russian diplomats, and often the foe of Russian military forces. For these reasons, Victor Taki's *Tsar and Sultan* represents a welcome contribution to imperial Russian history. Taki addresses the Russian-Ottoman engagement from the sixteenth century to the

Crimean War of 1853–56, with particular focus on the last century and a half of this time period.

Taki's central argument is that Russian perspectives on the Ottoman Empire were crucial to its discovery of the Orient and to its own westernization. Historians of the Russian Empire have neglected this critical relationship in favor of studies of imperial institutions and peripheries informed by the concept of Orientalism. Taki expands the range of materials used to frame Russian understandings of the Ottoman Empire as Russia's orient by extensive use of diplomatic and military texts. He further seeks to describe how "a religious frame of reference gradually gave way to the secular Orientalist modes of emplotment" (15) in the late eighteenth and early nineteenth centuries.

He develops his argument through five chapters. The first is devoted to how Russians worked out their understandings of their country's status vis-à-vis the Ottoman Empire through diplomatic protocol. Russia asserted its own standing as a European power through efforts to embrace European diplomatic principles of "equality, reciprocity, and extraterritoriality" (44). Taki next turns to captivity narratives that emerged from some of the thousands of the tsar's subjects sold into Ottoman slave markets. Taki convincingly shows a shift from a primarily religious understanding of captivity to one based on more secular notions of integrity in the late eighteenth century, especially among noble captives. Taki then examines how important the military engagement with the Turks was to Russian understandings of the Ottoman Empire. Russians saw the Turkish fighting style as at once more primitive and based on passion than their own European military style. Military writing also accentuated exotic locales to minimize Turkish agency and to explain Russian military difficulties. These three chapters are the most original in the book. Taki takes advantage of little-used sources to give us a fresh perspective on the Russian-Ottoman encounter.

The next two chapters consider somewhat more familiar material for understanding the Russian perspective on the Ottoman Empire. Taki traces the emergence of the concept of the Ottoman Empire as a "sick man" in the eighteenth century—well before Nicholas I famously used the expression. Russians, through their uses of "Western Orientalist idioms" (130) both asserted their membership in European civilization and interrogated its meaning. In the early eighteenth century, schools of Oriental studies emerged in Kazan and St. Petersburg. Taki points out that Russian Orientalists had little role in policy making in the first half of the nineteenth century. Thus, Said's concept of Orientalism as a nexus of western knowledge of and power over the Orient does not apply in this period. Taki carefully traces the translation of European orientalist texts into Russian to show what material was omitted as too conducive to the Orientalization of Russia itself. Understandings of the Ottoman relationship with Europe also changed. Rather than emphasizing the Ottoman distance from Europe, in the early nineteenth century Russians criticized Ottoman efforts at reform as "untimely and incompatible with the traditional sources of Ottoman might" (155). A final chapter analyzes Russian understandings of the peoples of the Ottoman Empire, and particularly the elevation in the Russian imagination of the Serbs as "virtuous heroes, noble savages and a staunchly Orthodox people, all at the same time" (185). The book ends with the Crimean War of 1853–56, when Russia's war against an allied European coalition forced educated Russians to confront the meaning of Russian Europeanization anew.

Tsar and Sultan addresses a wide range of material in a thorough and clear fashion. It is particularly valuable for anyone interested in Russian-Ottoman relations and the development of Russia's self-perception in the eighteenth and early nineteenth centuries.

As is the case with most books that take on large, important subjects, it leaves the reader wanting more in some respects. More comparative context would have

made the book's argument more powerful. For example, since the Ottoman Empire took captives from many European countries, study of captivity narratives provides an opportunity to evaluate what distinguished Russian understandings of captivity from that of other countries. Taki includes Linda Colley's influential *Captives: Britain, Empire, and the World 1600–1850* (2002) in his bibliography (although with her name misspelled) but does not engage it in his text.

Taki is right to suggest in his conclusion that "Orientalist discourse does not necessarily present the Other as immutable, stagnant, or ahistorical" (211). Taki's careful work through much rich material illuminates well Russia's changing understanding of itself and the Ottoman Empire.

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Protestanten und Altgläubige—Juden und Muslime: Die ethno-konfessionelle Struktur der russländischen Unternehmerschaft vor 1914. Ed. Dittmar Dahlmann, Klaus Heller, and Jurij A. Petrov. Essen: Klartext Verlag, 2015. 461 pp. Notes. Bibliography. Index. Figures. Tables. €29.95, paper.
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The multiplicity and diversity of the Russian and then Soviet empires have been nothing short of an obsession in the historiography of the past quarter-century. The present fascinating volume brings together sixteen prominent German and Russian historians to address a vital, and fraught, aspect of this multiplicity: the nexus between religion (specifically, religious minority) and commerce and entrepreneurship in the nineteenth century. With the ghost of Max Weber hovering more or less explicitly in the background, contributors examine the mindsets, community structures, individual ambitions, and negotiations with state regulation that different religious-ethnic groups—specifically, Jews, Germans, Old Believers, and Muslims—brought to the tumultuous and sometimes uneven economic growth of the industrializing nineteenth century.

Following a series of three framing introductory articles, Matthias Winterschladen and Lutz Häfner set the stage with a locally-based discussion of young Moscow entrepreneurs' resistance to the regime, and the ethnic-religious dimensions of entrepreneurship in the provincial city of Saratov in the second half of the century. A set of five articles turns to the question of Jewish entrepreneurship, meticulously tracing the evolution of legislation regulating the assimilation of the Jewish population from the Polish partitions to the late-nineteenth-century pogroms (Galina N. Ulianova), documenting the vicissitudes of the participation of Jewish businessmen in the commercial infrastructures of St. Petersburg (Sergei K. Lebedev, Pavel V. Lizunov), and telling the story of two important entrepreneurial and banking families, the Ginzburgs and the Poliakovs, and their role as public figures (Johannes Raschka, Iurii Petrov). In each of these very different articles, the ways in which individual actors negotiated the considerable limitations on physical movement, social advancement, and commercial success take center stage.

Germans come next, and introduce a different set of issues: Germans were foreigners or descended from foreigners, and likely to be voluntary settlers in the empire. The authors recreate the image of Germans in literature and business (Klaus Heller), a collective portrait of German large-scale entrepreneurs in St. Petersburg (Wolfgang Sartor), the role of Germans in the Moscow chemical industry (Iurii A. Petrov), and a sketch of the prominent Knoop family (Dittmar Dahlmann). There seems to be less emphasis on religion in this section, but the articles are replete with tactile detail.