seeking one's fortune, making the most out of one's options during a time of opportunity and risk" (170). Nothing here or elsewhere points to any impact or consequences of the pan-Turkist scene, whether of projects or international networking. The phrase "more than anything else" highlights the pursuit of connections and of one's fortune, and taking advantage of options, whatever they may have been. Is this the stuff of historical analysis, especially if, in the end, nothing at all came of pan-Turkism because Tatars wanted to be identified as Tatars, Azerbaijanis as Azerbaijanis, and Turks as Turks? For that matter, little became of Akçura and Ağaoğlu for their efforts; neither left any significant legacy. Only Gasprinskii had consequence, probably because he stayed in Russia and sought to bring to that empire's Turks the transforming value of modernity and never the ideology of pan-Turkism.

Finally, this book suffers terribly from a failure to edit seriously, an obligation about which Oxford University Press apparently no longer cares. Typographical errors abound; repetition, whether from one page to another, from a page to a footnote, or from section to section suggests a remarkable level of editorial indifference; and footnotes are grossly misused, with too many having no professional purpose, and too many others containing incidental information having little or nothing to do with the text.

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Russian Hajj: Empire and the Pilgrimage to Mecca. By Eileen Kane. Ithaca: Cornell University Press, 2014. xiv, 241 pp. Notes. Bibliography. Index. Illustrations. Photographs. Maps. Figures. $35.00, hard bound.

"If we accept the hajj as something Russia cannot avoid, and that obstructing it or stopping it is out of the question—and not in our interests—then we can agree that sponsoring it is an opportunity to cultivate Muslim loyalties." This quote from Russia's ambassador to Constantinople (68) encapsulates Eileen Kane's major argument—that imperial Russia "sponsored" the hajj of its Muslims, "as part of its broader efforts to manage Islam and integrate Muslims into the Empire" (3).

Russian officials always viewed the hajj with suspicion. But starting in the 1820s, Russian officers in the Caucasus realized that bans on the hajj were barely enforceable, and instead tried to regulate and control the stream of hajjis by issuing passports and by surveillance along the route. Russia's expanding network of consulates in the Ottoman Empire, Persia and Arabia provided hajjis with diplomatic protection, intervened on their behalf with the local authorities, and regulated estate cases of deceased pilgrims. In the 1890s Russia began to direct all pilgrims via its Black Sea ports. Two Russian steamship companies were heavily subsidized to offer affordable tickets, and ultimately hajjis could buy combined train and boat tickets at railroad stations across the Empire. The opening of the Tashkent-Orenburg line in 1906 linked Central Asia to this network. The two steamer companies were first in competition (and so were the various ministries involved) but then arranged a joint service, and by 1907 some 10,000 hajjis travelled via Odessa. The authorities and the companies employed a number of Muslim dignitaries as "hajj brokers," thus giving the state program a "Muslim face."

The argument is compelling, but the claim that the Russian authorities "sponsored" the hajj might be a bit overstated. After all, the money went to the Russian railroad and steamship companies, as part of the general Russian modernization invest-

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ment, as Kane indeed concedes; and the goal was to make profit. And whether Russia was successful in making its hajjis proud subjects of the empire is a difficult question. The Muslim travel accounts and newspapers that Kane had access to show that hajjis were loaded onto freight waggons instead of the promised specially furnished hajj cars, the *hajjikhane* hostel premises in Odessa had features of a prison, and some of the Muslim hajj directors just enriched themselves. We could add one hajj travel account that was positive on the Russian hajj management, the *hajjname* of the Bashkir Sufi and Islamic scholar Muhammad-ʻAli Chuqri, d. 1889 (see Michael Kemper, *Sufis und Gelehrte in Tatarien und Baschkirien*, Berlin 1998, 391–92; a modern Tatar edition of the *hajjname* appeared in Kazan).

Focussing on the imperial development of the Black Sea route, Kane's book pays little attention to the old land routes: Caucasus—Iran—Mesopotamia—Arabia; and Central Asia—Afghanistan—India, and then with British steamers to Jiddah or Yemen (83). Obviously, not only Russian but also Persian, Indian and British archives need to be explored to tell this other story. Almost left unmentioned is the important caravan route from Orenburg to Bukhara (and then to India), as well as the Volga route to Astrakhan (and then via Persia or Batumi). The enduring popularity of these traditional hajj, trade and educational routes complicates Kane's argument that by promoting the Russian steamships, the Empire made the hajj "more central to the practice of Islam than it had ever been before for Muslims in this part of the world" (85).

Kane also discusses a short-lived Soviet project of using the hajj, from 1926 to 1930, which excluded Muslims of the USSR but attracted hajjis from Afghanistan, Iran and Eastern Turkestan, to generate hard-currency income and to raise the USSR's prestige abroad (157–68). Here Kane mentions the "Turkish citizen" Muhammad Murad al-Ramzi as a "hajj broker" whom the Soviets consulted on how to promote their hajj route (168). A background search would have revealed that Ramzi (d. 1934) was a major Tatar Sufi master who gained lasting fame for his Arabic translation of Ahmad Sirhindi's Persian-language *Maktubat*, the founding text of the Mujaddidiyya branch of the Naqshbandiyya brotherhood; Ramzi also compiled an important biographical dictionary (in Arabic) that inform us about Tatar Islamic elites' relations to Mecca in the 19th century. His contacts to Russian authorities must be seen in the light of the power struggle in eastern Turkestan, in which Ramzi played a role.

Kane's work gives us exciting insights into the Imperial and Soviet hajj projects (especially from archives in Odessa, Istanbul and St. Petersburg), but the Muslim sources on the hajj are far from being fully explored. Also, Kane at times copies the misleading Islamic terminology employed by imperial administrators (examples on 31, 111, 174).

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Obshchestvennye organizatsii Rossii v gody Pervoi mirovoi voiny (1914–fevral′ 1917 g.) By A. S. Tumanova. Moscow: Izdatel′stvo "Rossiiskaia Politicheskaia Entsiklopediia" (ROSSPEN), 2014. 326 pp. Appendix. Notes. Index. Plates. RUB 330, hard cover.

Anastasiia Sergeevna Tumanova's unquestionably useful study of Russian nongovernmental organizations in the First World War period deals with the contribution of such organizations both to the war effort, and to the dissolution of the old political order in Russia in the last years of the monarchy. In an introduction that gives a good

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