

By contrast, the Elbasani-Roy volume, while noting the relevance of Islam as a public religion, is overall more interested in the notion of religiosity, particularly in contemporary revivalist Islam. Although this book features a dedication to tens of thousands of Balkan Muslims killed only because of their faith, the case studies do not indicate that a major tragedy took place there. Whatever it was, according to the Elbasani-Roy volume, present-day Balkan Islam is recovering as an overall benign phenomenon with only sporadic militant discourses. The single worst religious nationalism in both books seems to be Croatian national Catholicism, although the chapters on Serbian Orthodox nationalism indicates its possible comeback as the chief regional troublemaker among the religious-nationalistic forces involved in the conflict for the 1990s.

The contributors are in both cases international teams; in the *Revival of Islam in the Balkans*, mostly younger scholars while the authors of *Religion in the Post-Yugoslav Context* are a mix of junior, mid-career and senior academics and researchers. Finally, the Radeljić- Topić volume addresses a relatively broader audience of students of religion and nationalism, providing material suitable for comparative research. Among the area studies specialists, the Radeljić- Topić volume will be most serviceable to students of the recent history of former Yugoslavia and its successor states while the Elbasani-Roy contributors target an audience interested in the region's eastern section.

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Married to the Empire: Three Governors' Wives in Russian America, 1829–1864.

By Susanna Rabow-Edling. Fairbanks: University of Alaska Press, 2015. xii, 276 pp. Bibliography. Index. Illustrations. Maps. \$50.00, hard bound.

This is an interesting, well-written look at the lives of three wives of governors of Russian America in the mid-nineteenth century, with a particular focus on how gender ideologies affected their private and public lives. The sources used are exceptionally rich and include diaries and letters, giving the reader a glimpse into the interior lives of these women.

The three women discussed here—Elisabeth von Wrangell (1810–1854), Margaretha Etholén (1814–1894), and Anna Furuhjelm (1836–1894)—were of Baltic German or Finnish origin and wrote variously in German, Swedish, and English. This highlights the multiethnic nature of the Russian Empire and shows the importance of integrating these sources into the history of Russian America. In the case of the Wrangells, both Elisabeth and her husband, Governor Ferdinand von Wrangell, wrote travel accounts, which allows for a stereoscopic view of their travels.

After an introduction that usefully places the women's writings in the context of European ideas of women as a civilizing force within other imperial contexts, such as the Hudson's Bay Company, Rabow-Edling narrates Elisabeth von Wrangell's travel to and life in Sitka. Wrangell seems to be one of those splendid eighteenth-century women—active, curious, energetic—who are so congenial to the modern temperament. Elisabeth provides the most information on the world around her, describing what she saw on her long voyage and in Sitka. Her writing and those of the other women provide insight into the multiethnic world of Sitka, Russian America's capital. Russians, Baltic Germans, Finns, Creoles, and Native Alaskans all took part in the life of the city. The Tlingit tribe was independent and able to keep Russians confined to the town if they wished.

With Margaretha Etholén, we meet a woman marked, and frankly harmed, by

gender ideologies of the nineteenth century. Although residents of Sitka, including Lutheran pastor Uno Cygnaeus, who comes to life on these pages as a dyspeptic, foiled seducer of young women, complained that Etholén was cold and overly concerned with morality, we can see in her diaries that her active public life, such as running a school for girls, masked an anguished private obsession. Her young son had died, and she was unable to deal with this event with the kind of gender-specific religious stoicism that prescriptive literature called for. Instead, she raged against God and then felt guilty for doing so. Her unhappiness made social life in Sitka awkward. Later on in her life, Etholén regained her equilibrium and became a beloved figure, but her time in Sitka was a painful one for her.

The final governor's life, Anna Furuhjelm, was indeed a naïve young woman, as Rabow-Edling notes. She was madly in love with her new husband, Governor Hampus Furuhjelm, but she did not know Russian, which made any public role in Sitka difficult. Instead, she focused on creating a warm home life for her husband, who was the center of her world. She was less interested in the public life of the colonies. Anna was horrified by what she saw as immorality and retreated almost entirely to her home.

This is an important addition to our understanding of the social life of Sitka during this time. Using archives in Finland, Estonia, and America enriches our understanding of Sitka during a time when it was seen as the most civilized town north of San Francisco. The writings of Wrangell and Etholén particularly add to our understanding of the complex social life of the town, in which Creoles were full participants in balls and other gatherings, leading Governor Wrangell to call them "near-equals to the Russians" (89). Cygnaeus was far more critical of the Creoles, however, while Russian observers tended to be more positive.

If there is any critique I would make of the book, it is to wonder if Baltic Germans and Finns had the same idea of the civilizing role of empire as did Russians. It is possible that there were different attitudes toward race and civilization within the Russian Empire. Similarly, the Scots had more relaxed ideas about racial mixing than did the English, according to the work of Sylvia van Kirk. Overall, this work is an important addition to our understanding of Russian America and the role of gender in the Russian Empire.

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Imperial Russia's Muslims: Islam, Empire, and European Modernity, 1788–1914.

By Mustafa Tuna. Cambridge: Cambridge University Press, 2015. vii, 288 pp. Notes. Bibliography. Index. Photographs. \$99.99, hard bound.

Mustafa Tuna's book aims to present a "holistic picture of the experiences of imperial Russia's Muslims" (3, 14). The text focuses on transformations in the lives of the Volga-Ural Muslims from 1788 to 1914. Although it remains an open question whether the Volga-Ural Muslims could represent the experiences of imperial Muslim communities in Central Asia, Caucasus, and Crimea, Tuna's choice of the case study makes sense within his conceptual framework. First, the Volga-Ural Muslims had been the oldest Muslim subjects of the Russian tsars. Second, they had a mobile diaspora and participated in cultural exchange with Muslims in other regions of the Russian empire and beyond (4). These exchange relations are central to Tuna's analysis. He develops the idea of imperial exchange by introducing the concept of "domain" to describe Muslims' experiences and to capture the complexities of imperial situations. By