slave trade. Professor Anstey's range is impressive indeed, and nearly every chapter contains propositions that should stimulate further study. While these achievements are impressive in themselves, they are set in a context that constantly calls still larger questions of eighteenth-century history to the fore: the industrial revolution, the style of English politics, the role of ideological and economic forces in history are among them. Integrating all of this, and more, into a convincingly coherent study of one of the major events of world history is a remarkable accomplishment. The book richly repays sustained study at many levels.

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The essays that Professor Lewis has drawn together to form Peasant Rebellion and Communist Revolution in Asia provide a striking affirmation of the progress being made in one field of Asian studies. In considerable contrast to the relatively recent past, the study of peasant rebellion and its links with revolutionary Communism now attracts broad interest and is the subject of increasingly sophisticated analysis. When reading the volume that John Lewis has edited one is readily reminded that it has been a bare decade since the late Harry J. Benda published his forceful argument for the importance of studying peasant movements in colonial Southeast Asia. And one remembers, too, that so much written on the subject of Communist rebellion in Asia over the past decade has been of a polemical rather than a scholarly character. In its range of coverage, which includes India, China, Korea, and the countries of Southeast Asia, and in its high scholarly quality, this symposium deserves the attention of both generalist and specialist alike.

Preceded by a thoughtful Introduction written jointly by John Lewis and Kathleen Hartford, the contributing authors' essays are presented within three broad sections. In Part One, "The Roots of Revolution," Donald Zagoria writes on tenancy systems and their significance for attempts at Communist mobilization in monsoon Asia as a whole; Se He Yoo discusses Communism and the peasantry in Korea; and Christine White presents an historical account of the fusion of national resistance and Communist ideology that led to the rise of a Communist party in Vietnam able to mount a successful revolution. Part Two, "Organization and Leadership Strategies," opens with Rex Mortimer's...
consideration of the rise and fall of the Indonesian Communist Party; this section continues with Michael Stenson’s examination of the Malayan Communist Party before the Emergency; next comes John Badgley’s account of the divisions within Burmese Communism; and the section ends with Jeffrey Race’s application of exchange theory to events in southern Vietnam and Thailand. Part Three, “Revolution: Town and Countryside,” begins with Maurice Meisner’s review of Utopian themes in Maoist thought; next Ying-Mao considers the Chinese Communists’ urban and rural strategies during their long struggle for success; the final essay in this section is by Charles Tilly who, as the only non-Asianist among the contributors, contributes a broadly comparative view of peasant rebellion in Europe and Asia. John Lewis and Kathleen Hartford again combine to provide an Afterword.

I have devoted space to a listing of each contributor’s essay for two reasons. First, such a listing emphasizes the breadth of coverage to be found in the volume. Secondly, just because of that breadth few readers, including this reviewer, will have specialist knowledge of all the geographical regions discussed. Having indicated the nature of each essay, I intend to confine most of my comments to those essays that deal with Southeast Asia.

Among the essays that focus on Southeast Asia, Jeffrey Race’s is, perhaps, the most interesting. This is not to denigrate the contributions made by other authors, but it is a comment made to emphasize the fact that Races’ essay is an important supplement to his excellent study, War Comes to Long An, which he published in 1972. Using both the factual and theoretical material contained in this earlier study of a province in southern Vietnam as a departure point, Race seeks an answer to the question of why some men participate in revolutionary activity and others do not. His is a complex argument that defies brief summary. One of his most important points, with which many will not agree, is that the application of social exchange theory reveals some surprisingly heterodox explanations for the nature of revolutionary activity. “Nationalism,” for instance, should in Race’s analysis be viewed in a very different light from that which has often been accepted in the past. He concludes his essay with some suggestive comparative observations on developments in northern Thailand.

The other contributions dealing solely with Southeast Asian countries are more concerned with charting historical developments than with formulating explanation in terms of contemporary theory. Christine White’s essay on the rise of Vietnamese Communism emphasizes the process by which continuing Vietnamese resistance to French colonial rule was transformed into modern revolution. Newly available archival evidence from the colonial period in Vietnam seems to lend even greater force to her emphasis on the importance of the 1930–31 period in the growth of Vietnamese Communism. In contrast to the development of a national revolutionary coalition of the sort Christine White describes, British Malaya, in Michael Stenson’s account, witnessed the failure of a Communist party that had as its most distinctive feature a narrowly ethnic base in a plural society. His focus on the years before 1948 is helpful in providing greater understanding of a sometimes neglected period.

Ethnic separateness of the sort that Stenson describes for Malaya did not cut off Indonesian Communist revolutionaries from the rest of Indonesian society. Rather, Rex Mortimer argues, the Indonesian Communist Party was handicapped in the pursuit of its objectives by its own decision, albeit ambiva-