the Chinese do separate along sub-ethnic lines, nevertheless class and generational gap are increasingly becoming the key factors dividing them.

This book corrects many misunderstandings in transnational studies and is a must-read for those studying Chinese migration, transnationalism, Chinese identity and British–Chinese relations. It will also be important to those who take an interest in Chinese business practices in Britain. Benton and Gomez provide a useful index of Chinese-owned businesses in Britain which includes enterprises ranging from restaurants to business consultancies.

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This book is a collection of articles by the distinguished historian Frederic E. Wakeman (1937–2006) on various aspects of Chinese history. As the articles selected here show, his work is characterized by its attention to theory, its deep interpretations of certain periods of Chinese history, and its emphasis on human details. Wakeman was widely learned in the history not only of China but of other countries as well, and his comparative observations added to and deepened his interpretations.

This book was compiled after Wakeman’s death by his wife Lea. It consists of five parts, representing emphases in Wakeman’s work. These are 1) China in the context of world history; 2) the Ming–Qing period; 3) Shanghai in the Republic period; 4) the historiography of Chinese history; and 5) modernity and the state. The themes of the earlier parts tend to relate to earlier periods.

The chapters are from various sources, ranging from scholarly journals like *Journal of Asian Studies* to chapters in well-known books and to book reviews. In addition, there is an interpretative introduction to Wakeman’s work in general, and to this book in particular, by S. N. Eisenstadt, himself a distinguished historian of China. Major themes taken up in the book include early relations between the West and China, ideology, bureaucracy and change. The arguments presented are not all consistent throughout the book, but that is defensible, as this is a republication of particular major articles.

Wakeman’s writing style is always interesting, and I found this book at times quite difficult to put down. For example, the chapter entitled “Romantics, Stoics and Martyrs in Seventeenth-Century China” includes many personal, even intimate, details about historical figures and links their experiences to the broad sweep of the history that saw the fall of the Ming Dynasty and the rise of the Qing.

Although Wakeman certainly had interests in the big picture of Chinese history, the common themes that recur throughout this book are comparatively few. One is the power of the state linked with the issue of essential change. One
chapter is entitled “Models of Historical Change: The Chinese State and Society 1839–1989” and was originally published in 1991. Wakeman discusses four models of the state, beginning with Karl Wittfogel’s “oriental despotism”, and analyzes the development of police power in China. His conclusion is that the state has increased its power over society, with the People’s Republic having the largest extent of power, and takes this as indicative of a gathering momentum of change in China.

The essay is powerfully argued and full of the insights typical of Wakeman’s work. However, several issues arise. One is that there is no attempt to challenge the validity of starting from 1839. This is the traditional date deriving from the beginning of British military and imperialist involvement in China, and all of Wakeman’s models assume it as a sensible starting point for modernity, but there is quite a lot of research that seeks internal dynamics in Chinese history and pushes back important change well beyond 1839. The other point is that the traditional periodization, which includes dynasties, then Republic, then People’s Republic, may not be the only way to show boundaries between periods. Wakeman favors the model that shows “the growing intrusion of state power into societal processes throughout the entire period” (p. 370) and he reverts to this as his chosen model on pp. 398-99. In the big picture, this could be valid, but the power of the state may have fluctuated within these periods. It is true that in the 1980s the state had the power and will to intervene when it saw itself under threat (as in 1989), but state power was not as overwhelming in the 1980s as it had been under Mao Zedong, and even during that period there were almost certainly fluctuations depending on the intensity of Mao-style campaigns. Further, the title suggests that change is the focal point, but in fact I believe that the intensification of state control over society is more important. Of course, there could be a linkage between change and state control, but I don’t think that there is a necessary connection: greater state control can lead to change, but it can also prevent it.

As one would expect, Wakeman’s documentation is everywhere copious, drawing on works in various languages, and used critically. The book maintains the University of California Press’s high standards of production and presentation. The index is drawn up with due care and the many subheadings make items easy to find.

Overall, I strongly commend the republication of these articles by this distinguished historian. They show the development of a remarkable mind with an unparalleled command of the sweep of late imperial, modern and contemporary Chinese history. What I find most remarkable about Wakeman’s work is his ability to describe a period, even a brief one, in extraordinary detail, but also to link the period to a broader analysis of Chinese history in general. I recommend this book strongly to scholars of Chinese history, but those interested in world history will also find many interesting interpretations and human details.

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