

certain ways because they are seen as viable counterpoints to a socialist morality which many Vietnamese increasingly disparage.

The absence of serious mention of official corruption in a volume devoted to official morality is curious. Perhaps the commune of Thinh Liet has remained free of the widespread official unscrupulousness that is a fundamental facet of daily life in the rest of revolutionary Vietnam. This seems unlikely, however, suggesting that Malarney's interest in the argument of images between socialist ideology and prerevolutionary moral ideas is valuable yet incomplete. Readers should not be deterred, though, from *Culture, Ritual, and Revolution*. Malarney has written an engaging, thoughtful analysis of one state's efforts at revolutionary moral transformation. It is a worthwhile account, useful for comparative purposes, of how a state can shape moral ideas and how it can easily fail.

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The Philippine Revolution of 1896: Ordinary Lives in Extraordinary Times. Edited by FLORENTINO RODAO and FELICE NOELLE RODRIGUEZ. Quezon City: Ateneo de Manila University Press, 2001. xx, 316 pp. \$28.00 (paper).

This volume is composed of selected papers from the fourth conference of the Spanish Association for Pacific Studies held in Valladolid in November 1997. The papers were especially chosen to produce a volume of a more manageable size and topical coherence than the original conference proceedings. They were then peer reviewed, revised, and, where necessary, translated into English. Fortunately, the volume preserved the international flavor of the conference's participation with contributions from European, Filipino, non-Filipino Asian, and American scholars. The resulting anthology makes a welcome contribution to Philippine studies, despite remaining problems of coherence and an unfortunate title that is reflective of very few of the volume's chapters.

In his editor's preface, Florentino Rodao presents an intriguing theory claiming that the lack of a nineteenth-century "scientifically" based ideology of racial superiority doomed Spanish rule. Once Filipinos adopted Spain's religion, language, and culture, the Iberian colonizer's *raison d'être* ceased to exist, and only untenable naked military oppression remained. Barbara Watson Andaya's equally insightful contribution engenders our understanding of the Philippine Revolution within a comparative Southeast Asian context of warfare, ritual, and gender. She notes that, by the nineteenth century, women in Southeast Asia had lost status in a variety of social roles, such as religion and even warfare, as professional armies became increasingly masculine. She concedes, however, that women in the Philippine Revolution enjoyed some status when special branches of Masonry and the Katipunan were created. Still, even women with strong connections to the revolution's leadership were kept in supportive, rather than equal, roles, while the story of peasant women is difficult to determine. Mina Roces ably follows with her own chapter on women in the revolution that more fully develops some of Andaya's observations.

In what is perhaps the most intellectually satisfying chapter, Leonard Andaya explores the transformation of localized perspectives into a shared national vocabulary from the outbreak of revolution onward. His analysis is driven by a linguistic examination of the indigenization of the terms "Filipino" and "Filipina" that came to encompass the total national community. He also shows how references to "Tagalog"

and concepts such as *katagalungan* applied to all Filipinos and were not limited ethnic references. These terms and notions of a multiethnic national community became universally accepted, thanks to Emilio Aguinaldo's valiant defiance of Spanish power and his sincere pronouncements of national equality. This chapter is deft in its combination of linguistic and historical analysis that clarifies the ideological spread of nationalism.

The contributions of Glenn May, Fernando Planco Aguado, Karl-Heinz Wionzek, and Fr. Cayetano Sanchez Fuertes most closely reflect the book's title, since they tell the stories of ordinary people caught up in the Philippine Revolution. Of the four, May's use of parish records to examine the plight of war refugees in Cavite Province is the most sophisticated analysis and stands in sharp contrast to Fr. Sanchez Fuertes's uncritical use of a few highly biased sources to tell the story of Franciscan prisoners of war. Meanwhile, Planco Aguado's brief tale of a common Spanish soldier, based on the young man's letters home, and Wionzek's use of a German naval commander's report lend a welcome human personal dimension to the volume.

The inclusion of the contributions by Alfred McCoy, Noshiko Nagano, Xavier Huetz de Lempis, and Luis Angel Sanchez Gomez in a book about the Philippine Revolution of 1896 is puzzling because in each paper the author's focus has little to do with that conflict. McCoy's strong chapter sets out an ambitious analytic framework for the study of Philippine military history that hopefully will be expanded into a full-length monograph. In her chapter, Nagano uses a wealth of statistics to examine the Philippine's trade patterns with the rest of Asia from the mid-nineteenth century through 1940 and confirms common assumptions about the size and importance of this traffic. In his chapter, Huetz de Lempis examines Spanish administrative corruption at the provincial level and delivers a strong indictment against the complicity of high officials in the colonial government, while Sanchez Gomez continues the analysis of corruption to reveal its complexity, especially within the rapidly evolving nationalist political context of the prerevolutionary era.

The final contribution is Bernardita Reyes Churchill's authoritative historiography and critical bibliography. Churchill's work should be the starting point for anyone interested in the Philippine Revolution and will probably be cited for many years to come.

Despite efforts by the anthology's editors to produce a coherent volume, the book's wide variety of topics that range across extended time periods shows their limited success. To then title the book as if it were about the 1896 revolution and ordinary people is more than just incorrect—it is misleading. Although the book is editorially flawed, the publisher should be commended for bringing out another volume in its fine series of Philippine studies.

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The Encyclopaedia of Iban Studies: Iban History, Society, and Culture. Edited by VINSON SUTLIVE and JOANNE SUTLIVE. 4 vols. Kuching, Mal.: Tun Jugah Foundation in cooperation with the Borneo Research Council, 2001. xxiv, 2,783 pp. \$300.00 (leather).

The Encyclopaedia of Iban Studies: Iban History, Society, and Culture is a monumental effort by Vinson Sutlive and Joanne Sutlive, two scholars who have devoted their lives to the study of the Iban society in Sarawak, Malaysia. They are joined by other eminent

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