

the Italo-Ethiopian War is, again, a case in point. Although the author discusses the extent to which Italy's invasion spurred widespread "anti-Italian sentiment" in Japan, Italian reactions to this trend are confined to a few considerations of military and diplomatic officials posted in Japan (93–94). Whether Italian diplomats' worries generated some concerns and responses in their home country or whether protests in Japan linked up to protests across the globe are unaddressed questions. A final issue concerns the question of chronology. The book's timeframe includes four decades from the beginning of the First World War to the end of Allied occupation of Japan. The last decade, the period in between 1943–1952, is only briefly touched upon in the seven-page book's epilogue. This choice is somewhat odd considering that, as the author argues, the period following the fall of fascism in Italy (i.e., post-1943) coincided with the "severance of the fascist link" and a "rereading of Japanese history with fascism left out" (137–140). Despite this choice, *The Fascist Effect* is an excellent book that would certainly be of great interest to scholars working on interwar Japan, Italy, and on the Axis Coalition in general as well as to scholars of fascism.

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Ronit Ricci, ed. *Exile in Colonial Asia: Kings, Convicts, Commemoration*. Honolulu: University of Hawai'i Press, 2016. 294 pp. ISBN: 9780824853754. \$68.00.

This elegant volume brings together ten essays that focus on exile, through three central themes: kings (a shorthand for members of royal families), convicts and commemoration. It is situated at the intersection of histories of banishment, labour, and empire and is refreshingly multi-disciplinary in approach. The focus is primarily on those parts of the Indian Ocean world that faced the brunt of Dutch, British and French imperial rules during the 17th to 19th centuries. A single essay by Carol Liston on English and Irish convicts in New South Wales seems a little out of place despite its quality and potential for comparative analysis. The other essays describe the forced movement of peoples from parts of South and Southeast Asia to places as diverse as the Cape of Good Hope, Colombo, Jaffna, Madras, Singapore, Ambon, and Penang. The result is a beautifully knitted collection of essays that taken together succeed in creating a genuinely transnational history of exile.

The ten chapters build on the familiar story of penal transportation and forced migration. This movement of peoples was the result of laws of sovereign banishment that applied to French, Dutch and British imperial spaces: they condemned deposed kings and rebels as well as convicts to distant carceral settlements or confined them to lives of displacement and loss. Each chapter of the volume under review focuses on a specific case study centered around the exile of an individual or a social formation. There is little uniformity in the different cases. The lives in exile of King Amangkurat III in Ceylon or sultan Hamengkubuwana II of Yogyakarta in Penang, men of stature and privilege, and their entourage had very little in common with the conditions of exiled Indonesian slaves in the Cape of Good Hope.

It is the reason for an exile that shaped the different type of exilic experience. Elites got sent away from the places where they had exerted authority to abate potential civil unrest and to avoid creating martyrs by executing them. Non-elite groups, slaves and convicts—who had their labour extracted to construct the infrastructure of newly conquered places in Asia, as Clare Anderson explains in the opening chapter of the volume—served the purpose of empire building. These two groups seldom met and have left different types of traces for historians to collect.

A unique quality of the essays resides in the use of a diverse and multi-lingual archive to explore the exilic experience. Vernacular sources add a new layer to the story of forced migration. The essays in this volume provide us with what Engseng Ho has so adequately termed “a view from the other boat”. These rare accounts and testimonies in vernacular languages are beautifully exploited to paint an intricate canvas that transforms accepted narratives of the history of empire. Elites exiled to distant parts of the empire wrote petitions, letters, poems and even books where they evoked their feelings and lives in their new homes. The Javanese historical chronicles—*babad*—until now an understudied genre are interrogated anew in contributions by Sri Margana and Ronit Ricci. Letters from exiles to family and friends available in Dutch or English translation, petitions and poems such as that of a Vietnamese prisoner sent to New Caledonia in 1864 described by Patterson inflect history towards the realm of intimacy and sentiments. Another important source skilfully analysed by Gelman Taylor is the inventories of the Cape of Good Hope Orphan Chamber that help recreate the lives of Indonesian slaves who constituted the largest group of slaves until the early 18th century. Yangs’ use of letters written in Gurmukhi by Nihal Singh and his “disciple” Kharak Singh that add to our understanding of the “emotional state of exile” (83) enrich his essay on the Sikh maharajah exiled to Singapore.

A turn to exile as a vantage point complicates the story of the nation-state and reveals the precariousness and complexity of the fabric of empires. What new insights do we get on European colonialism looked at through the lens of exile? All the personal stories recounted in the book disclose unexpected connections forged across time and space. Another feature that comes through is the inability of colonial powers to exert flawless surveillance over their subjects, particularly in Penny Edwards’ study of a Burmese prince who succeeds so well in evading capture and bewildering those in power in two colonial regimes. The fissures in the colonial state are similarly laid bare in Paterson’s superb account of subversive poems that made their way back into Vietnam with the help of an exiled Vietnamese dissenter.

Exile contends Ronit Ricci was a catalyst for change. The exilic experience fashioned new social worlds. Jean Gelman Taylor shows the possibility of social advancement teased from within extractive labour conditions. Much evidence is marshalled to show that people crafted new lives, as they refashioned and re-imagined age-old social hierarchies and gender roles. For Yogyakarta’s ruler Hamengkubuwana II and his family, socially mingling with European colonial society brightened exile. However, one may wonder if this transformation is typical of the condition of exile or something common to all forms of migration.

The exilic experience survived in different ways. Commemorated in some cases, reconfigured or erased in others, it all depended on the needs of the present. Nihal Singh’s tombstone was kept alive then revitalized after the Second World War while Bandanese, in Kaartinen’s chapter, moved (or compelled to move) to the Kei islands more than 500 kilometres away from their homeland, denied their condition of exile and instead claimed a history of resistance.

This book is, in short, an insightful and intriguing exploration of worlds of exile through Dutch, British and French case studies. It re-reads “convicts” as “convict workers” considering the social and personal lives of some of these banished individuals owing to the rich archive of surveillance of colonial states. In the case of enslaved and other subaltern people, who formed the bulk of the exiles there are limited sources to write histories of sentiment and feeling. The chapters by Anderson, Gelman Taylor, Liston, Patterson, and Yang make a laudable effort towards accessing the consciousness of the non-literate rather than only focusing on their lives of labour. This book signals the need for more close readings of the colonial and vernacular archive as well as oral histories if one is to understand the way longing and dislocation is experienced among

non-literate groups. One may need to test further the contention that exile blurred “lines between prince, convict laborer and slave” (1). These quibbles apart, *Exile in Colonial Asia* is an excellent and thought-provoking volume that deserves to be widely read by anyone interested in empire, forced migration and transnational history.

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Matthias van Rossum and Jeanette Kamp, eds. *Desertion in the Early Modern World: A Comparative History*. London: Bloomsbury, 2016. 213 pp. ISBN: 9781474216005. \$112.00.

How does one know when one has had enough of one’s job? And what can one do about it? However difficult it is to answer these questions about one’s work, it is even harder to analyse how—and why—other people left or tried to leave jobs in the past, and whether European expansion enhanced or curtailed global labour opportunities in the 1600s and 1700s. “Desertion” is a flexible rubric which permits the eight essays in this collection, written by prominent and promising scholars, to attempt quite convincing answers to these questions. They give equal attention to how desertion played a role in employees seeking jobs, employers trying to hire and keep workers, and intermediaries seeking to profit from brokering recruitment of labourers abandoning their posts—not just soldiers and sailors, but also contracted, bonded, and indentured persons, including various types of slaves. It is a challenging brief these scholars set themselves; one made more complex by their desire to track early modern globalization’s effects on desertions through the study of mostly Netherlands archival evidence. Nevertheless, the challenge is successfully met and suggests clear avenues for further research.

The essays began as conference papers presented at the 2014 European Congress on World and Global History session titled “Leaving Work Across the World”. Three excellent introductory essays link the collection, the first co-authored by Jeanette Kamp and Matthias van Rossum and the other two by Alessandro Stanziani and Marcel van der Linden. These essays constitute an evocative *mise-en-scène* focused on several key phenomena: “work-related grievancy” (10) as the ever-present motivation; the consistent lack of “opposition between the market and coercion” (16), a confirmation of Stanziani’s well-known thesis in *Bondage: Labor and Rights in Eurasia from the Sixteenth to the Early Twentieth Centuries*; and the overwhelming evidence for the “often highly authoritarian conditions” (34) faced by the labourers who did the work of stitching the early modern world together. These are themes familiar to *Itinerario* readers—one thinks of research by Richard Allen, Farley Grubb, and Edward Cavanagh—but this is a crucial contribution to our understanding of the degree to which labourers had free will within processes and projects of European expansion.

The rest of the essays are organised into three groups: “Europe” (Kamp and Brandon on German and Dutch military desertion); “Atlantic and Maritime Asia” (Fatah-Black on “Sailors, Slaves and Soldiers in the Dutch Atlantic” and Rossum on “Desertion in the Eurasian Empire of the VOC”); and “Between Worlds” (Ekama on VOC slave desertion and another Rossum essay arguing that mobility controls evolved “From Contracts to Labour Camps”). Each essay tackles “six research variables”, namely, the quantification of desertion, its definitions, patterns, and “mechanisms of control” (preventative, job-incentivizing, and punitive), “desertion as an economic act”, and finally “desertion as a socio-political act” (6). A sophisticated mix of archive-based quantitative and