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The reform program advocated by the revolutionary "service intelligentsia" constituted, Huber says, a "first draft" of the transforming programs initiated after the Restoration. He portrays the changes advocated by Yoshida Shōin and expanded by Kusaka Genzui as "strong evidence that the Chōshū activists had a clear idea of what they wanted, and that what they wanted was something very much akin to the Meiji reforms that they later implemented" (p. 116).

Huber's argument for the existence of a newly emergent social class of "service intelligentsia" is a well-presented new view of the social character of the late Tokugawa period. The material grievances of this class are unfortunately somewhat overstated. Was the "service intelligentsia" really so "materially deprived and spiritually tormented?" (p. 3). Were their "psychological and physical burdens" (p. 214) really so heavy? It would have been difficult to convince the bulk of their countrymen of these grievances. More plausible is Huber's claim that they perceived themselves to be unfairly victimized by a political and social system that failed to recognize and reward their abilities. This is a theme suggested in seminal essays by Thomas Smith and Harry Harootunian nearly two decades ago. Huber has finally given it the fuller treatment it deserves.

Less successful is the notion that the reformist programs outlined by Sonjuku leaders constituted a kind of rough draft of the Meiji transformation. The evidence presented for this is thin and inconclusive at best. While it is an extremely provocative idea that deserves more study, it is not convincing here.

Huber has nonetheless raised important new questions to ask of the Restoration and of its relationship to the momentous period which followed. It is a major addition to the literature on the Meiji Restoration. For non-Japan scholars, Huber's use of the Weberian idea of bureaucratization as a source of revolutionary dynamism and the creation of a paradigm for a "service revolution" provide conceptual tools with considerable potential for analyzing periods of revolutionary change. *The Revolutionary Origins of Modern Japan* is an important book that deserves a wide audience.

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Borodin: Stalin's Man in China. By DANIEL N. JACOBS.
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American newspapers in the 1920s broadcast the name "Borodin" as a synonym for international communism. As the Comintern adviser to the Kuomintang government from 1923 to 1927, Borodin was branded the Mephistophelean *eminence grise* behind the Chinese Revolution. Borodin added to this media distortion by cultivating a personal revolutionary mystique. When Vincent Sheean asked Borodin about his life, Borodin responded, "I was born in the snow and I live in the sun--

yes? What good are facts?" As a result, the myths surrounding Borodin have overshadowed accounts of his role in China. He still remains an enigmatic figure. Daniel Jacobs's new biography, *Borodin: Stalin's Man in China*, however, promises to fill this longstanding lacuna in the history of Sino-Soviet relations.

Jacobs devotes the first half of his book to Borodin's early career. These years took a *shtetl* Jew from Latvia into Lenin's inner circle, to exile in Chicago, and eventually to the Comintern. The author traces the evolution of two personality traits within the framework of a conventional narrative. The first characteristic stemmed from Borodin's work as a socialist educator-agitator in Chicago. He developed into a first-rate organizer. Borodin's second trademark emerged between 1918 and 1922 while he roamed the globe as a Comintern agent. Borodin demonstrated an uncanny ability to convey often garbled party instructions in a coherent form, and more importantly, to coordinate compliance with Moscow's directives without alienating non-socialist allies. When the Kremlin began to seek a special adviser for Sun Yat-sen in 1923, Borodin's talents seemed precisely suited for the task. Later in China, his administrative genius and conciliatory manner proved a catalytic combination for promoting Russian interests.

The second portion of Jacobs's book investigates Borodin's Chinese expedition. Squeezing an incredible amount of information from the sources, Jacobs identifies the myths which arose in connection with the Soviet mission to the Kuomintang. In their place, he establishes the first complete chronology of Borodin's activities in China and correlates them to the evolution of Comintern policy. Even a superficial comparison of Jacobs's approach with other portrayals of Borodin, like that in Jonathan Spence's *To Change China* (1969), immediately demonstrates the historiographical breakthrough achieved here. For the first time, a discernible pattern emerges from the jumble of events surrounding Borodin's Asian assignment. Jacobs argues that a single Comintern priority motivated Borodin's actions in China--the transformation of Sun Yat-sen into the standard bearer of the democratic revolution (and Soviet influence). Desperate for outside support, Sun Yat-sen lent a willing ear to the blandishments of his new Lafayette. After Sun Yat-sen's death in 1925, however, Borodin's continued adherence to this Chinese United Front strategy estranged him from the Chinese Communist party and made him susceptible to the machinations of Chiang Kai-shek. Borodin's repeated attempts to organize democratic fronts and to conciliate the "bourgeoisie" enabled Chiang to divert Soviet aid to nationalist ends. The very qualities that made Borodin so suitable for China ultimately led to his fall.

Despite the merits of Jacobs's work, it is not without defects. Jacobs leaves many unresolved questions. For example, he often refers to Borodin's personal friendship with Joseph Stalin, but offers little evidence to prove such a relationship. In addition, the state of affairs in the Chinese Communist party remains vague throughout the book. How did Borodin keep it in line? Problems also creep up in Jacobs's utilization of his sources. Yet an alarming lack of Chinese language materials detracts from his conclusions. Political restrictions on archival

research in the Soviet Union do not prevent use of Russian publications. The same applies to the People's Republic of China.

Despite these problems, Jacobs's work is a solid piece of research, remarkable in two ways. First, it significantly contributes to our understanding of Sino-Soviet relations in a crucial decade. Second, it explores one of the initial instances of a pattern of Soviet involvement which prevails to this day. Anyone interested in these two topics will find this publication fascinating.

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Axum. By YURI M. KOBISHCHANOV. Soviet Union, 1966; English reprint ed., translated by Joseph Michels and Lorraine Kapitanoff, University Park: Pennsylvania State University Press, 1980. Pp. xii + 348. Bibliography, maps, illustrations, index, appendix on sources. \$18.95.

This work presents us with the best synthesis in English of knowledge about the ancient African empire of Axum. It is solidly based on the existing documentary sources in Latin, Greek, Arabic, Sabaeen, Ge'ez, and other relevant languages. Distinguished by an archaeological introduction, this volume is likely to remain for years the standard work on an important but neglected ancient empire. As a reference work, it is beneficial not only for Africanists but also for Islamicists, Indian historians, students of ancient Byzantium, and even scholars in Armenian studies.

Axum was originally published in the Soviet Union in 1966. It is such an important work that its publication in English was inevitable. Still, Joseph Michels, Lorraine Kapitanoff, and the Pennsylvania State University Press are to be praised for their effort. Not only does the archaeological introduction by Michels add a significant new dimension to the work, but the collaboration between scholars at Pennsylvania State's African studies and Slavic languages programs and the author have allowed even the original text to be updated, making this more than a mere translation. It shows the potential for cooperation both between disciplines and between countries.

This book is the only scholarly work available which makes use of all extant inscriptions as well as other forms of documentary evidence. It should be on the shelf of any Africanist, since the kingdoms of ancient northeast Africa are such popular topics with students. Kobishchanov particularly details the Axumite conquest and administration of parts of Nubia, as well as its conquest of the Himyarite kingdom of South Arabia. He shows that Axumites attempted to repair the famous Marib Dam of the ancient Sabaeen society, which has not been rebuilt to this day.

Axum avoids the stereotyped chronological organization