was in fact glad to oblige. I think: yes, he is Japanese, isn't he." Frankly, I think Tetsuji, who is dumped by Treat so he can pursue American lovers, is lucky to have escaped so he didn't have to listen to patronizing comments any longer. Treat decides "in favor of America and my career and, as a corollary, against Tetsuji's happiness" (p. 52). Readers who can discover irony in this sort of episode may enjoy the book more than I did.

"Rice queens are made not born" (p. 78). This story is of how one was unmade. Each time the author appears, people "admire" him, are "impressed by" him, want to sleep with him. It is further announced that Japan is "a country full of bottoms" (p. 29). Treat is in demand. Once a boy sheds his proper role and penetrates Treat. This Oda (note the name) is from Ryukyu (honorary "America"), but in the narrative Treat is still firmly in control. "I lowered myself onto him, and let his cock go as deep as it [*sic*] wanted" (p. 174). But, "it had been a long time since I'd let a Japanese fuck me." Oda is promptly felled by tongue cancer. His face is "scooped out by doctors" (p. 176), probably incompetent, since Japanese medicine is the cause of much indignation in this book (pp. 3, 62–63, 113, 121, etc.). But Oda is now as Treat likes his Japanese—faceless. As he sat on Oda's penis he was thinking, "*this* is how I'll become Japanese, this is the way that I can be what *they* are and I am *not*" (p. 175). Unsurprisingly, given the *modus operandi* , "for years I wanted the Japanese to accept me. . . . But I never succeeded" (p. 62).

This kind of personal writing is common in queer theory. Its very correct intent is to erode the pretense of academic objectivity and to reinstate the authorial body. Homosexuals are categorized by their bodily actions, and, since AIDS, we have a special epidemiology too. Before going to Japan in 1991, Treat suspected he was HIV+. His own body was implicated in the AIDS going on around him. Given that he was researching a book on atomic bomb literature, he found the perfect metaphor." "AIDS victim"/"Americans" were conveyors of an insidious radiation/virus that destroyed bodies from within. I liked this conceit at first. But I found it fell apart when one considers the A-bombs outwardly as well as irradiating, and that Treat drops a couple of hints that he pretty soon knew he was not positive. His arrogation of such language would be fine in a work of fiction. I leave it to those who are themselves HIV+ to determine whether this is tasteful in a memoir.

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The Russo-Japanese War in Cultural Perspective, 1904–05. Edited by DAVID WELLS and SANDRA WILSON. New York: St. Martin's Press, 1999. xiii, 213 pp. $59.95.

A decade after the demise of the Soviet Union, Russia's political and economic future remains uncertain, and the historical question of Russia's identity in the world gathers growing importance. Japan continues its perennial preoccupation with the "Northern Territories" problem, but no solution is in sight. How will the intellectual communities of the two countries respond to these challenges at the dawn of the new century? This reviewer finds *The Russo-Japanese War in Cultural Perspective, 1904–05* quite relevant to our contemporary issues despite its concern with the war of almost a century ago.

The book is concerned with the Russo-Japanese War's "symbolic meaning in the home countries of the belligerents, its influence on intellectual, political, and aesthetic thought" (p. xi). The contributors take us through some familiar terrain. As the editors acknowledge, they do not provide a fully comprehensive portrayal of the impact of the Russo-Japanese war on the intellectual discourses in the two countries. Nonetheless, the book succeeds in meeting its limited but important objective, to highlight the relatively neglected study of the war's "social, intellectual, and imaginative history" (p. x).

In the introductory chapter the editors succinctly describe the historical evolution of Russo-Japanese relations leading up to the outbreak of war in 1904, its outcome, cultural responses to it, and its political and social consequences. They correctly point out that Futabatei Shimei's translations of Turgenev, Goncharov, and Dostoevskii were "enormously influential on a whole generation of Japanese realist writers" (p. 2). They also recognize the "considerable influence" of Tolstoi and note the example of Tokutomi Roka, whose acquaintance with and following of the great Russian writer won him the popular title of "a Japanese Tolstoi" or "a little Tolstoi" (Abe Gunji, *Tokutomi Roka to Torusutoi* [Tokyo: Sairyusha, 1989, p. 282]). Given the widely acknowledged influence of Russian literature on the Japanese intellectual community, why did the affinity, inspiration, and admiration that countless Japanese intellectuals felt toward Russian literature have little or no impact on Japan's policy toward Russia around the time of the Russo-Japanese War? This reviewer believes the answer lies partly in the *Realpolitik* underpinnings of the Meiji oligarchs' policy (see Shumpei Okamoto, *The Japanese Oligarchy and the Russo-Japanese War* [New York: Columbia University Press, 1970]), partly in the rather superficial understandings of Russia on the part of many Japanese intellectuals (see Togawa Tsuguo, "Uchimura Kanzo no Roshiakan," in Fujiwara Akira, ed., *Roshia to Nihon: Nisso rekishigaku shimpojiumu* [Tokyo: Sairyusha, 1985] pp. 39–41), and partly in the unmistakable ignorance of the Japanese public about international realities.

"Willpower or Firepower? The Unlearned Military Lessons of the Russo-Japanese War," by S. P. MacKenzie, examines the war from a military history perspective and argues that at the time "entirely the wrong operational lessons were drawn by all staffs [of the Great Powers]" (p. 32). The author asserts that the "factor which precipitated the [Portsmouth] peace negotiations was not a crushing military success by Japan over Russia, a battle of annihilation, but rather the degree to which the socio-economic strain of the war had become unbearable to both sides" (p. 36). This is a point that has been made by many earlier studies (e.g., Oe Shinobu, *Nichiro senso to Nihon guntai* [Tokyo: Rippu shobo, 1987]; Okamoto, op cit.).

In "Traditions of War Literature in Medieval Japan: a Study of the *Heike Monogatari*," Rajyanshree Pandey asserts that our understanding of Japanese medieval literature is heavily influenced by a legacy of the Meiji government's westernization and modernization campaign. The reader is informed that *The Tale of the Heike* is imbued with the Buddhist notion of ephemerality (*mujō*) and that it gives a deeply sympathetic view of the losing side in war. The clear implication is that in their euphoric acceptance of war and nationalism, the Japanese had all but forgotten their *mujō* view of life. The superficiality of Japanese religious beliefs was well recognized by Ivan Dmitrievich Kasatkin, the famous Russian Orthodox priest who spent 50 years in Japan beginning in 1861 (Naganawa Mitsuo, "Nikorai daishūkyō—Nihon ni kita Roshiajin," in Roshiashi kenkyūkai, eds. *Nichiro 200 nen: Rinkoku Roshia to no kōryūshi* [Tokyo: Sairyusha] 1993, p. 57). It is unfortunate that Pandey does not explore this implication in the context of the Russo-Japanese War.

Tomoko Aoyama's "Japanese Literary Responses to the Russo-Japanese War," and David Wells's "The Russo-Japanese War in Russian Literature," echo the general consensus of the book that the war had a profound but varied impact on the literary communities of both countries. Aoyama observes that Mori Ogai, in his *Verse Diary*, distanced himself from the war writings of the time. Tayama Katai's *Diary of the Second Army Corps at War*, however, is more representative of the increasingly nationalistic and promilitary mood of the nation. Wells reaches the fair conclusion that the rich array of literary and ideological paradigms that emerged in reaction to the war—i.e., patriotism, apocalyptic symbolism, psychological analysis, and oppositional realism—testifies to the war's profound impact on the Russian historical and cultural consciousness.

In "Easts and Wests Befuddled: Russian Intelligentsia Responses to the Russo-Japanese War," Adrian Jones develops arguably the most fascinating theme of this collection: To most educated Russians of the nineteenth century, "East and West were metaphors for young and old, future and past" (p. 134) and they saw Russia as an "East" on a Hegelian path of "imitation, opposition, and supersession" vis-à-vis the West or Europe (p. 140). However, the shocking defeat by Japan shook this conception from its foundation. Suddenly "an East was besting a West, but it was neither *their* East nor *their* West. Instead, Japan suddenly seemed the better East" (p. 143).

This reviewer's impression is that, with the exception of a few Russian economists who have advocated a "Look East" policy for their reform, most Russian intellectuals have shown little interest in the contemporary political, economic, social, and cultural discourses in Japan. Their search for a post-Soviet identity does not seem to call forth their historically deep interest in Japanese culture and society. In "The Russo-Japanese War and Japan: Politics, Nationalism, and Historical Memory" by Sandra Wilson, the reader hears another familiar refrain, that there was in Japan "no universally accepted attitude to the war," some seeing it as desirable, some as inevitable, and a few as a disaster (p. 162).

As for the contemporary relevance of *The Russo-Japanese War*, the volume urges readers to examine whether the Cold War and its demise had as profound an impact on the intellectual discourses in Russia and Japan, as did the Russo-Japanese War. It furthermore offers a multidisciplinary approach useful in examining the impact of the war at the beginning of the twentieth century, as well as current Russo-Japanese relations.

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SOUTH ASIA

Asian Children at Home and at School: An Ethnographic Study. By GHAZALA BHATTI. New York: Routledge, 1999. xii, 292 pp. $75.00 (cloth); $24.99 (paper).

Ghazala Bhatti's research took place among fifty Bengali, Indian, and Pakistani families in the U.K., and in the school (Cherrydale) that served them. Her book is