

chief responsibility for pottery-making, simply reproduced wares similar to those of their ancestors. It should be noted that Hudson's interpretation contradicts that of Gina Barnes, and he takes pains to explain the divergence.

While Hudson's thesis on the volume of immigration during the Jōmon-Yayoi transition seems reasonable, he falls on hard times in the last third of his monograph. In chapter 7, Hudson attempts to explain through core-periphery and world systems theory ethnogenesis among the *emishi* and *hayato* folk in the late seventh and eighth centuries. First, in discussing world systems, he omits William McNeill and his work. Second, he overemphasizes the role of the state in defining these and other peoples. Third, he underestimates the great variety of local and regional cultures evident even during a supposedly centralized epoch such as the eighth century. Chapter 8, dealing with Ainu culture, is an interesting survey, but also highly speculative. The book would have been better off without the confusing conclusion, which searches in vain for a sense of Japanese ethnic identity among nonelite residents of the archipelago up to the Meiji Restoration.

Despite the weak finale, *Ruins of Identity* is a valuable contribution and its provocative arguments and presentation of data and theory should increase interest in this fascinating topic.

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Remembering Aizu: The Testament of Shiba Gorō. Edited by ISHIMITSU MAHITO. Translated, with introduction and notes by Teruko Craig. Honolulu: University of Hawaii Press, 1999. 158 pp. \$19.95.

Teruko Craig has already done the field of Japanese studies great service by translating two memoirs of nineteenth-century Japanese figures. The first was the autobiography of Katsu Kokichi, a rambunctious samurai from Edo who was forced by circumstance to pursue a most unorthodox life during the first half of that century. The second memoir chronicled the early decades in the life of the Meiji era entrepreneur and business leader, Shibusawa Eiichi.

With *Remembering Aizu*, Craig has won our plaudits for a third time. Her subject is Shiba Gorō (1859–1945), the younger son of a samurai from the Aizu domain who eventually rose to the rank of general in the Japanese army. The text she has translated was apparently written by Shiba when he was in his early eighties. It was edited and revised by Ishimitsu, a professional writer, at Shiba's request and with his assistance, and first published in Japan in 1971. Craig has modified Ishimitsu's published version in conjunction with a copy of the original manuscript rediscovered in the 1990s. She has also written a concise introduction that deftly situates the testament in its historical, geographical, and personal context, and she has provided helpful endnotes and a brief bibliography.

Shiba's memoir is not an autobiography in the strict sense. It is rather a deeply reflective, retrospective account of the decade between 1867 and 1877. As much as Shiba's own life, it is the Aizu domain—its experiences, samurai, and mythology—that lends this text its punch. By being perhaps unwittingly loyal to the Tokugawa shogunate to the very end, the Aizu daimyo invited the wrath of the Meiji government and its leaders from Satsuma and Chōshū. They laid siege to the castletown in Wakamatsu, killed thousands, and caused the deaths of countless others. Eventually,

they exiled the survivors to a desolate area in northernmost Honshu where many died of starvation and others barely survived.

Shiba was one of the survivors. Not yet a teenager during the worst of this period of exile, he nonetheless harbored vivid memories of the siege and its aftermath for the rest of his life. Composing this memoir must have served as a long-awaited form of therapy, enabling him to purge his mind of appalling catastrophes and to articulate memories he had always striven to repress. He communicates, rightly, I think, a deep sense of anger toward Aizu's malefactors from Satsuma and Chōshū. In the process he gives voice and authority to the survivors of the siege and their descendants, who to this day apparently harbor ill will toward the "western armies." Despite every justification, however, I feel that Shiba never descends into malignity or rancor toward his enemies.

Consequently, his text is infused with a sense of sincerity, balance, and sheer steadfastness that lends it a powerful measure of plausibility, even though there are good reasons to doubt aspects of his account. Shiba was, after all, an elderly man when he wrote it. Much time had passed since the key events transpired. He had no records on which to rely for reference to a period when he was a barely literate teenager. Nonetheless, there is much to be learned from his account, and even more to reflect on.

Like Katsu Kokichi's autobiography, Shiba's testament embodies a mixture of self-promotion and self-denigration, of ambivalence and ambiguity. I have assigned Katsu's work with great success, both in large survey courses and in small seminars. Students respond to the immediacy of his account, to his audacious personality, to the unexpected events of his life, and to the baffling indeterminacy of his writing. Shiba's memoir has these qualities, too, but in contrast with Katsu, he conveys them in a remarkably well-conceived text that is gripping, even suspenseful.

Beyond these attributes, *Remembering Aizu* is valuable in other ways. It has many revealing things to say about male-female relations, parent-child ties, child-rearing practices, childhood customs, and the importance of hierarchy, patronage, and personal contacts in nineteenth-century Japan. It also conveys a vivid sense of the chaos and volatility of the first decade of the Meiji era, when the demands for survival sent a cold chill through Japanese society, and institutions spun on a dime while adapting to a new world. This memoir covers a shorter time span than those of Katsu and Shibusawa, but it was a historically weighty decade on whose events this book casts a sharp, sometimes startling, and always illuminating light. Like the other works Craig has translated, this one promises to be exceptionally valuable for use in the classroom and for general readers as well.

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Kaempfer's Japan: Tokugawa Culture Observed. By ENGELBERT KAEMPFER.
Edited, translated, and annotated by Beatrice M. Bodart-Bailey. Honolulu:
University of Hawaii Press, 1999. xiv, 545 pp. \$34.95.

Beatrice Bodart-Bailey makes an important contribution to the study of Tokugawa Japan with her long-anticipated retranslation of Engelbert Kaempfer's *The History of Japan*. Working from Kaempfer's original German manuscript, she has given the modern reader the faithful translation needed to ensure the work's place within