

of the Cold War and can pursue a more independent course vis-à-vis the United States (p. 48). Because economic developments are of secondary importance to the author, however, this chapter fails to take into full account the remarkable continuity one observes in the Japan–U.S. relationship in which close bilateral economic ties and the two countries' respective regional and global economic interests indicate the continuation of a stable alliance across the Pacific.

Chapters 4 and 5 discuss Japan's interests and policy in Northeast Asia and in Southeast Asia, respectively. The author travels the familiar terrain of big power relations, including the legacies of history, territorial disputes, economic relations, ethnic/cultural issues, and domestic politics. The author maintains that the U.S.–focused Japanese policy in Northeast Asia is ending, and that either a balance-of-power system or Asian integration is likely to emerge. In the author's view, Japan's postwar policy in Southeast Asia was not guided by any "coherent or Machiavellian design" but instead by Japan's political and economic interests and the notions that "Asian thinking and conduct had their own roots" and that the Asian "logic of behavior and thought" would remain "long after the non-Asian powers had departed from the scene" (p. 122). Chapter 6 places Japan's regional policy in the global context and entertains several possible directions for the nation's policy such as isolation, a major international role, an Asian policy, and a balanced policy. In the concluding chapter, the author persuasively argues that Japan's Asia policy in the twenty-first century will depend largely on how increasingly diversified domestic interests will engage with their historic identity and traditions amidst the globalizing forces of international economics and technology.

Although a more complete understanding of Japan's postwar policy in Asia would require fuller discussion of its economic power in the region, this book presents an accurate and balanced understanding of the opportunities and obstacles that the nation's external environment has provided for Japan's policymakers.

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Partings at Dawn: An Anthology of Japanese Gay Literature. Edited by STEPHEN D. MILLER. San Francisco: Gay Sunshine Press, 1996. 351 pp. \$19.95.

The book under review proclaims itself "the first of its kind," and as such it has an obvious importance. Moreover, it is a pleasure to see work that has previously appeared as articles or in other contexts brought together in book form. (I am thinking particularly of Paul Schalow's translation and study of Kitamura Kigin's "Wild Azaleas" or *Iwatsutsuji*.) The anthology also provides many translations of works never before available in English, such as the early fourteenth-century "Story of Kannon's Manifestation as a Youth" (*Chigo Kannon Engi*, trans. Margaret H. Childs) and selections from a seventeenth-century joke-book, "Today's Tales of Yesterday" (*Kinō wa kyō no monogatari*, trans. Schalow). Among the translations of modern texts are four by Takahashi Mutsuo: the stories "The Searcher" (*Tankyūsha*, trans. Miller) and "The Hunter" (*Mitsuryōsha*, trans. Steven Karpa); and one long poem, "Ode" (*Home-uta*) and six shorter ones (trans. Hiroaki Sato). There are also two works by Tate Shirō: "Portrait of a Thief—The Real Benten Kozō" (*Benten kozō yami no utsushi*, trans. Kenneth Richard) and "Jinbei" (trans. Anthony Chambers). The volume also includes new translations of previously translated works: The late Robert Danly's rendering of an

episode from Saikaku's "Life of an Amorous Man" (*Kōshoku ichidai otoko*) and William Sibley's retranslation of Akinari's "The Blue Cowl" (*Aozukin*). The translations all read very well. The book also includes a number of illustrations, from medieval *engi emaki*, through Edo *shunga*, to the modern work of Go Mishima and Sadao Hasegawa.

As might be expected, the selections are arranged in chronological order, starting with excerpts of a twelfth-century *monogatari*, *Ariake no wakare* (trans. Robert Khan), from which the anthology as a whole takes its title, and concluding with excerpts from Paul McCarthy's translation of *Yes Yes Yes* by novelist Hiruma Hisao (b. 1960). The selections fall into two relatively clear chronological halves, with the break coming between Akinari and a selection of correspondence between Minakata Kumagusa and Iwata Jun'ichi (trans. Sibley) from the 1930s. Yet the two halves are by no means unconnected, and there are some interesting connections, such as the Minakata/Iwata discussion of Edo period *nanshoku* (which in turn leads to both an interview with Takahashi Mitsuo and his rather discursive "The Searcher"), and the treatment of *kabuki* in both Mishima's "Onnagata" (trans. Donald Keene) and Tate's "Benten."

The major weakness of the book is that it seems to be attempting to appeal to too many kinds of readers at once. Whether it will satisfy the usual patrons of Gay Sunshine Press, I cannot say; but concern for that more popular audience has somewhat weakened its value as a scholarly tool and as a textbook. For instance, there is an introduction by Schalow to the whole volume, reprinted from *The Gay and Lesbian Literary Heritage* (New England Publishing Associates, 1995). In this introduction, Schalow presents his reading of the relationship between Kaoru and the Eighth Prince in the *Tale of Genji* as an essentially romantic one. Intriguing as this reading is, it seems to me that in an introductory text Schalow owes it to his readers to indicate that such a reading is far from standard. I do not take issue with the interpretation so much as with the fact that students are going to think it matter-of-fact (the *teisetsu*, as they say in Japan). On the other hand, presumably out of concern for the common reader, Sibley leaves parts out of his translations of Akinari and the Minakata/Iwata correspondence. Nonetheless, the collection might serve well in a class on gender or sexuality. Certainly almost every "hot-button" issue is hit in one or more of the stories: sodomy, sex with juveniles, incest, cross-dressing, narcissism, sadism, masochism, religious guilt, and so on. It might also serve in a Japanese literature course, though one might want to supplement it with selections from, for instance, *Hagakure* and Mishima's better known works.

Of course, what this selection of texts does is in fact problematize the entire notion of reading "gay" back into the past, or of defining a particularly "Japanese Gay" identity. For a collection that recognizes itself as "tentative and exploratory," it succeeds admirably.

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Political Bribery in Japan. By RICHARD H. MITCHELL. Honolulu: University of Hawaii Press, 1996. xvii, 206 pp. \$25.00.

Based on his comparative and historical study of political bribery in Japan, Mitchell concludes that significant political reform in Japan requires fundamental changes in broadly held cultural practices and values. Mitchell weighs formal