

The behavior that he excoriates, however, seems so ordinary. The political figures seem to behave as they do elsewhere, whether they be Tammany Hall, Mayor Curley, Helmut Kohl, or any of a batch of American presidential or congressional candidates. Dauvergne's challenge is to explain why ordinary venality and short-sightedness prove so destructive in this case, and that task drags in the issues of population, consumption, and technology that he wants to avoid.

Which means that it also drags in ideology. Take the case of the *sōgō shōsha*, key actors and arch villains in Dauvergne's story. By his account, they appear to be almost perfectly run businesses, accomplishing all the goals most dear to an MBA's heart. Although they are a small group of firms ideally placed to achieve oligopolistic control of the market, and hence to charge outrageous fees, they evidently compete so intensely that their fees are minimal. And that leads them to maximize business volume, the economies of scale bringing goods to their consumers at the lowest price. And in case that performance doesn't please the observant economist sufficiently, they also maintain policies that smooth out irregularities of supply and demand, and thereby assuring that prices are stable as well as low, an accomplishment devoutly sought by all who engage in primary production. Could a supermarket executive, a discount wholesaler, or any other large-scale commercial magnate hope to do more to earn his or her keep? Isn't Dauvergne's task to explain why devastation results from business behavior that seems to follow so perfectly the ideals of industrial-age merchant ideology?

Dauvergne, in short, has chosen a splendid topic, addressed it intelligently, but failed to develop the interpretational potential that it embodies.

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The Nanjing Massacre: A Japanese Journalist Confronts Japan's National Shame.
By HONDA KATSUICHI. Edited by Frank Gibney, translated by Karen Sandness. Armonk, N.Y.: M. E. Sharpe, 1999. xxvii, 367 pp. \$65.00 (cloth); \$24.95 (paper).

During her brief visit to Nanjing in 1955, Simone de Beauvoir wondered how the Chinese remembered the "sack of Nanjing." Her Chinese companion told her that they must learn to forget. As Honda Katsuichi shows in this devastating book, however, Chinese victims have not forgotten.

The Nanjing Massacre begins with a lucid introduction by Frank Gibney, president of the Pacific Basin Institute and veteran American observer of East Asian affairs. Gibney places the book's publication within the current context following Iris Chang's 1997 popular book, noting both her accomplishments and serious flaws. The main part of the book consists of eleven chapters, previously published in 1987 in Japan as *Nankin e no michi* (The Road to Nanjing). Arranged in chronological order—as the Imperial Japanese Army landed in the Hanzhou Bay and advanced toward Nanjing in the latter half of 1937—they are largely based on his lengthy interviews with Chinese survivors conducted in late 1983 but also draw extensively from selected Japanese records. Excerpts from his 1972 reportage *Chūgoku no tabi* (Journey to China), the book that made Nanjing Massacre a hotly debated subject in Japan ever since, and his 1997 *Nankin daigyakusatsu* (The Nanjing Massacre) make up the appendix.

Sandwiched in between are Honda's afterwords to the original Japanese editions as well as an excellent commentary by veteran historian Fujiwara Akira.

Honda's investigative work is significant in the study of the Nanjing Massacre in two ways. First, the book demonstrates, convincingly, that "the mass murders, acts of violence, and rapes to which the Japanese military subjected Chinese civilians were not something that suddenly erupted with the capture of Nanjing" (p. 134). Publication of his investigation in the mid-1980s in Japan was a timely intervention when self-styled "revisionists" attempted to blame the atrocity on stiff Chinese resistance in Nanjing or a temporary breakdown of Japanese army discipline. Honda does not probe deeply into the question of why the Imperial Japanese Army committed those atrocities, but the reader can find a succinct discussion (pp. 295–96) by Fujiwara, who has published an in-depth analysis of this very subject in Japanese.

Honda's equally important contribution is to give voice to hitherto neglected Chinese victims, who were largely absent not only in postwar Japan, but even in China before the 1980s. That this is made by a journalist from Japan is significant, as the book's subtitle clearly suggests. To be sure, Honda's approach of relying heavily on Chinese testimonies is not without detractors. Apart from those politically charged (he has often been accused of spreading "Chinese propaganda"), there is always the inevitable fragility of human memory. After all, it was after forty years that his Chinese informants first spoke with him. Clearly aware of the pitfalls, Honda strives to provide a faithful rendition by letting Chinese survivors speak for themselves, and includes numerous photos of those men and women, some with scars still visible. In addition, he recreates the scene of atrocities through detailed sketches and maps. (Their clarity is somewhat lost due to translation.) Taken together, Honda's account is more vivid and thorough than even similar publications in China. The book also sheds some light on the changing framework of collective memory in China, as in his description of a Chinese tablet that commemorated the Japanese invasion for the purpose of class education (pp. 14–16).

Honda's book is a scathing indictment of journalism in Japan that glamorized the military invasion of China during the war and largely kept silent about Japanese atrocities even afterwards. Honda, who has devoted much of his professional career since 1971 to these painstaking investigations, is on a personal crusade: although he considers himself too young to be directly responsible, "as a Japanese journalist, I bear some responsibility for leaving the story unreported for such a long time" (p. xxvi). He contrasts those wartime "hero-worshipping" accounts published in Japan—including those written by well-known figures like Ōya (not Ōyake) Sōichi—with Chinese testimonies and contemporary Japanese writings detailing instances of brutality that had been either censored (Ishikawa Tatsuzō's *Ikiteru heitai*) or uncovered only recently.

Translating such a work with numerous Japanese and Chinese terms is a daunting task. Karen Sandness has demonstrated remarkable skills in rendering Honda's book into flawless English, although the English edition does contain occasional errors and can also be made more reader friendly. Whether or not one agrees with some of Honda's assertions (e.g., only "outside pressure" can bring about a change "in the disgraceful anti-internationalist behavior of the Japanese government and the conservative forces," p. xxvii), the translator, the editor, and the publisher are to be commended for making this important work available to an English-speaking audience.

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