Although Miller is brave to put her body in the hands of quack practitioners, at times I felt that I wanted to hear more how "believers" in the beauty work experienced the products and services. Also, for some of her sources, she relies on surveys conducted in popular magazines. A discussion of their reliability—or, perhaps, of their complicity—in the pushing of trends or conceptualizations of the body would have been quite useful to better understand Miller's data and analysis. Finally, it would have been interesting had there been a discussion of the counter-globalization of Japanese beauty ideas and products. Japanese cosmetic companies and fashion designers, forms of "soft power," are increasingly powerful players on the world market.

In conclusion, *Beauty Up* is well-written, accessible, and an excellent contribution to the recent discussions on globalization and identity. It should be of great interest to scholars and provoke interesting classroom discussions in courses on East Asia, gender, the body, globalization, and transnationalism.

Kamikaze Diaries: Reflections of Japanese Student Soldiers. Emiko Ohnuki-Tierney. Chicago: University of Chicago Press, 2006. 227 pp.

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The Japanese kamikaze pilots of World War II, along with the suicide bombers of contemporary Arab and Islamic groups, have occupied a large, perhaps disproportional, space in the U.S. imagination of the Other. To knowingly and voluntarily sacrifice one's life for the sake of a perceived greater good challenges the sanctity of individual choice and right to self-determination deeply cherished in liberal, Enlightenment social thought. The present book seeks to disrupt the notion of the kamikaze pilots as "fanatics" ("the utmost other" p. 35), eager to die for their honor, by revealing "the human beings . . . behind the caricature" (p. xvii), by highlighting the coercive measures imposed to recruit and discipline the pilots, and by analogizing the plight of the pilots to other acts of unintended sacrifice, including the plight of U.S. soldiers in Vietnam (p. 23).

Above all, Emiko Ohnuki-Tierney emphasizes the pilots' cosmopolitanism. The analogies made in the wake of September 11, 2001, between the Japanese bombing of Pearl Harbor and the World Trade Center attacks disturbed the author. In addition to calling attention to the important structural differences between the two attacks (the former being carried out in the context of world war, between states, and directed toward a military target), she also implicitly distinguishes the suicide bombers (presumably poor, disenfranchised, undereducated, and committed to religious fundamentalism) from the Japanese pilots she showcases, who were deeply immersed in enlightenment humanistic thought and who mulled over their imminent deaths, interrogating their legitimacy and purpose.

The seven soldiers whose writings are translated in the book were student soldiers, three of whom were in the "Special Attack Forces" (tokubetsu kougeki tai). Most attended Japan's highest-ranking public or private universities and came from families of considerable learning and privilege. (Of the approximately 4,000 young men recruited into the special forces, 1,000 were university students, graduated early so they could be drafted.)

The writings offer compelling reading, both for students who may harbor stereotypical images of sword-wielding samurai and resolute pilots, and for those interested in prewar intellectual history. The students' engagement with thinkers from Immanuel Kant to Natsume Suseki opens a window into not only the ideas available to intellectual citizens in the years surrounding Japan's military ambition but also into how these ideas were embraced. In that we cannot help admire the young men's reflective capacities, their willingness to wrestle with contradictions, and their frank skepticism, Ohnuki-Tierney has accomplished part of her mission. The waste of lives and minds is palpable.

The broader question the book raises is to what extent the writings of these seven young men shed light on the ideological climate in Japan more broadly during these years. Ohnuki-Tierney's mandate to focus on the human voices and feelings of the pilots and to "set aside nationalist myths that governments on both sides of the war have constructed" (p. xvii) is compelling, and yet the division between the "private" world of family and emotion and the "public" world of citizenship, community, and nation was remarkably porous in prewar and wartime Japan. The Meiji government had institutionalized the family as the foundational unit of the nation-state, and the notion of a holistic "community" *(kyōdōtai)* or "national family" *(kazoku kokka),* accepted by local and national elites, extended the filial sentiments of love and respect for one's parents to the emperor. Loyalty to him was a "natural" manifestation of love of family, and loyalty to the country *(kuni)* was imagined in a multitude of more local and intimate ways, such as love of mother, home, or hometown. The eminent prewar philosopher, Watsuji Tetsurō, described the family as the "full realization of . . . the fusion of self and other," writing, "the most striking feature of Japanese history is this readiness to stake one's life for the sake of parent or child" (1961:143).

Although the cosmopolitan pilots represented here, not surprisingly, were skeptical of official dogma, some of the most engaging moments in their writings reveal them wrestling with elements of national ideology that appear to them as acceptable and compelling. Sasaki Hachirō, for example, who cites Watsuji Tetsurō, affirms his belief in the emperor's grace (*kō'on,* p. 58) and in a utopian Japan that transcends the "egotism" born of Western liberalism and capitalism (p. 53), while simultaneously criticizing the wastes of war, the forced nature of national dogma, and the foolish mismanagement of the military (*Gunbu no ōbakayarō!,* p. 57).

Ohnuki-Tierney's *Kamikaze Diaries,* along with the recent World War II film *Letters from Iwo Jima,* raises an important question: How can we portray the humanity of those who were (in hindsight) persuaded to betray good judgment? Perhaps the answer lies not in singling out those few who managed to transcend dominant ideologies, nor in demonizing those who did not. Rather, the most revealing moments in both texts explore how such ideas were enforced, how they could be seen as compatible with broader, dominant belief systems, and how thoughtful social actors grapple with cultural contradictions.

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The Bioarchaeology of Southeast Asia. Marc Oxenham and Nancy Tayles, eds. Cambridge: Cambridge University Press, 2006. 360 pp.

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Bioarchaeology—the biologically informed study of archaeological skeletons—provides evidence on prehistoric human demography, health, and well-being on an individual scale that the genetics of modern regional populations cannot resolve. In their aim to "spark wider interest in the bioarchaeology of Southeast Asia," Marc Oxenham and Nancy Tayles succeed: this volume is replete with fascinating, even startling, insights about human prehistory in the region, all derived primarily from physical study of the skeletons.

Part 1 concerns human dispersal, interpreted through multivariate statistical analyses of skeletal measurements. The samples mostly represent mainland Southeast Asia from the last 10,000 years, with a particular focus on the effect of the spread of agriculture from North and East Asia, and the degree of its adoption by indigenous Australo-Melanesians versus migration (demic diffusion) of intrusive farming populations. It was clearly a complex mixture of both—Michael Pietrusewsky evokes a "human kaleidoscope"—and the nonmetric dental traits discussed by Hirofumi Matsumura (ch. 2) and Pietrusewsky (ch. 3) indicate much variation in regional admixture. With each author using a unique set of data and analyses, different multivariate statistical analyses produce different results. This is actually beneficial, as the most convincing conclusions are those that emerge repeatedly; independently, Matsumura, Pietrusewsky, and Tsunehiko Hanihara (Figs 2.2, 2.7, 4.1, and 4.2, and Table 3.3) all find multivariate similarity in cranial measurements between premetal Thailand and prehistoric Japan (e.g., Jomon, Ainu). Along with a difference between coastal and inland populations observed by both Fabrice Demeter (ch. 5) and Pietrusewsky, this raises the possibility of a coastal migration before 30,000 BP, during the high glacial, when the Japanese archipelago, Taiwan, Malaysia, and parts of the Island Southeast Asia were connected to the Asian continent. Christy Turner and James Eder (ch. 7) also consider this hypothesis, and Hanihara even suggests that the Jamon, Ainu, early Southeast Asians, and North Americans could share a common Upper Paleolithic ancestor in the eastern Asian region. This adds to the set of hypothesized dispersals shaping Southeast Asia populations, from the spread of *Homo erectus* (~ 2 m.y.a.) to agricultural expansion from north and east Asia (after 3,000 B.C.E.).

Part 2, on skeletal evidence regarding human health and well being, adds a social dimension. As Oxenham et al. discuss in chapter 11, rice agriculture did not bring the same changes in dental pathology to Southeast Asia that arrived with the Neolithic elsewhere in the world. This partly reflects rice being kinder to oral health than other Old World grains but also social aspects, particularly relations between females and males. Christopher King and Lynette Norr (ch. 10) find isotopic evidence that males and females at Ban Chiang had different access to meat and plant foods, and Michele Douglas (ch. 9) finds that only female dental health declined with the intensification of rice agriculture at Non Nok Tha after 1500 B.C.E. Douglas suggests that females adopted more agricultural activities (and diet) than males. In fact, if nonintensive horticulture was the norm for early agricultural Southeast Asia, then probably many communities were matrilineal and matrilocal, with women as the main producers (cf. Martin and Voorhies 1975). This is supported by archaeology (Higham and Thosarat 1994), genetics (e.g., Hamilton et al. 2005), and isotopic analysis (e.g., Bentley et al. 2005).

By assemblage of related evidence, *Bioarchaeology in Southeast Asia* suggests a model more complex than simple migration versus adoption models, yet one that is still comprehensible. As David Bulbeck and Adam Lauer (ch. 6) point out, indigenous foragers and migrant farmers could have engaged in substantial, long-term interaction, including sex-specific intermarriage (cf. Zvelebil 2006). This situation would vary considerably with regional geography and historical contingency, inviting multiple and complex possible interpretations, for which these exciting skeletal studies provide a rich range of evidence from the individual to the regional scale.

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