

are indeed profound, her point is not constrained by biography. Rather, her goal is to situate every critic in a dizzying interplay of margins.

Suleri's argument advances along two fronts. One concern is the "inherent limitations" imperialism imposes on its narratives. Whether it be in the speeches of Edmund Burke or the "feminine picturesque" of diarists like Fanny Parks, Suleri elicits the colonizer's anxious attempt to fend off any admission of vulnerability. Although her topics include the great names in English writing on India, from Kipling and Forster down to Naipaul and Rushdie, Suleri juxtaposes these authors with more problematic narrative monuments of colonialism. Her treatment of the multivolume photographic ethnography, *The People of India* (John Forbes Watson and John Wilson Kaye, eds., London: India Museum, 1868-75) is noteworthy. Suleri suggests that, despite its aura of authority, this work cannot escape a "hidden admission of cultural ignorance." Not even the camera's eye can make up for what Suleri elsewhere calls the "complicated acts of unseeing" at the heart of colonial narrative.

Suleri's other concern is the limitations of postcolonial cultural criticism. Her first chapter stakes out the theoretical ground by raising trenchant questions regarding what she calls the "discursive icon" of alterity and its use in addressing gender and race. By pointing to the "misreadings of alterity" that occur in the field of cultural studies, Suleri wants us to see how the romance of otherness may sometimes become a substitute for critical reading and may even perpetuate the very evils we now condemn as Orientalism. One wishes Suleri had offered a concluding chapter or slight refrain to re-examine these issues in the light of the rest of the book. After all, having evoked the colonizer's nervous appeal to binarism and cultural stasis, Suleri might have reinforced her own critique had she restated the troubling parallels this suggests with contemporary critical discourse.

This book should generate discussion across a variety of fields and disciplines. Certainly, those with interests in the literature, politics, and history of modern South Asia will want to read it, both for the author's theoretical challenge and for her original readings of familiar texts. However, one word of caution about Suleri's rhetoric: it can make for tough reading. Suleri has confessed that, as the daughter of a journalist, she is occasionally "tyrannized by the structure of a simple sentence" (*Meatless Days*, p. 154). In her earlier memoir, she amply demonstrated her ability to overthrow this tyranny in the name of beautifully complex prose. There are times in the present book, however, when the evocative complexity of her rhetoric threatens to tyrannize the reader.

BRIAN A. HATCHER
Illinois Wesleyan University

SOUTHEAST ASIA

Recalling the Revolution: Memoirs of a Filipino General. By SANTIAGO V. ALVAREZ. Translated by PAULA CAROLINA S. MALAY. Introduction by RUBY R. PAREDES. Center for Southeast Asian Studies, University of Wisconsin, 1992. ii, 279 pp. \$27.95 (cloth); \$14.95 (paper).

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Recalling The Revolution

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