

explicitly traced the “ways in which veterans’ demands propelled the growth of the welfare state and the expanded presence of the federal government in the 1920s and 1930s” (p. 9).

Lest We Forget is extremely well-researched and written, balancing New Mexico’s individual (micro) and state leadership (macro) responses and levels of participation. Both Euro-American and Nuevomexicano populations are represented, and the book tries to balance three separate situational types of experiences—the home front “service army,” New Mexican military service, and veterans’ activities after Armistice—with their unique manifestations for the state. However, Holtby makes it clear that he does not see New Mexico’s contributions and experiences as completely separate or even, to an extent, unique from the United States’ wartime collective experience by his interweaving of the overall wartime narrative and decision-making with New Mexico’s responses and contributions. The only deviations into complete uniqueness is the transformation of interwar public policy through the efforts of New Mexico senators, Republicans Holm O. Bursum and Bronson M. Cutting, and the specific challenges overcome by New Mexico due to their questioned nationalism and patriotism. Holtby draws parallels between New Mexico’s veteran experience and legislative decisions with the later events of the Bonus Army.

The illustrations and maps located mainly within the middle of the book, some of which are battlefield unit locations comprised of New Mexico soldiers, serve to add a visualization of New Mexico’s involvement during the war that is explicitly explained statistically.

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Barbed Voices: Oral History, Resistance, and the World War II Japanese American Social Disaster. The George and Sakaye Aratani Nikkei in the Americas Series. By Arthur A. Hansen. Foreword by Lane Ryo Hirabayashi. (Louisville: University Press of Colorado, 2018. vii + 310 pp. Notes, index. \$38.00.)

Resistance, whether it is recognized at the time as principled dissent or as irrational disruption, is dependent on context. This is the decades-long focus of Arthur A. Hansen, whose meticulously researched work on the complexity of Japanese American wartime incarceration is a timely read for today’s political climate.

Once viewed as “trouble-makers” disrupting the polished narrative pushed by the federal government, Hansen continues to unearth the silenced history of the resisters. Incidents once characterized as “riots” at Manzanar, California, or Poston, Arizona—justifying use of force or further isolation in a stockade inside an American concentration camp—are, in truth, revolts by Americans against the loss of civil rights, poor food, inadequate facilities, or bureaucratic failures by camp administrators. The arrests in December 1942 at Heart Mountain, Wyoming, by military police of thirty-two persons for security violations were, in fact, all children under the age of eleven sledding in the snow.

Hansen puts to rest the notion of Japanese Americans holding a monolithic view of society, politics, and citizenship. Of the approximately 120,000 forcibly removed from rural and urban communities in the West, there are 120,000 views of the world. The federal administrators were unprepared for the political dynamics that would unfold and mostly clueless about the cultural context. In a riveting account of a banquet held by incarcerated with camp administrators at Gila River, Arizona, the details of speeches in the Japanese language and the serving of “Japanese tea” (bourbon with water)—despite the prohibition against alcohol due to the camp being on Native

American land—are understood as performative resistance meant to send a message. The tension overlaying the banquet is felt. These acts were a show of power over the War Relocation Authority for other incarcerated.

The refusal to sign proof of loyalty by the Heart Mountain Fair Play Committee to “voluntarily” serve in the military was not disloyalty. They wanted full recognition as U.S.-born citizens eligible for the draft and not as “evacuees” with questionable loyalty. Journalist James Omura’s opinion pieces about “fascism’s darkening clouds” and the erosion of civil rights in prewar America, and his support of resisters—which once resulted in his harassment by others in the Japanese American community—are understood today. Hansen writes of the moment recounted in an oral history decades later when “men who had never spoken of their resistance jail terms, appeared in broad daylight to meet James Omura” (p.287).

Barbed Voices gets at the depth of the social trauma, the small and large acts of resistance, and the political maneuvering by Issei and Nisei leaders. The false narrative that Japanese Americans were fatalist or passive about wartime incarceration is tossed. Acts of resistance and the voices behind barbed wire are no longer silenced.

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Osage Women and Empire: Gender and Power. By Tai S. Edwards. (Lawrence: University Press of Kansas, 2018. x + 219 pp. Illustrations, maps, notes, bibliography, index. \$24.95 paper.)

Tai S. Edwards masterfully argues that one cannot truly understand Osage history without gender. The archival records and historical accounts are wrong. Osage women were not drudges or subservient or

uncivilized; they were respected, valued, and instrumental to the success of the Osage empire. To view them as anything less would either misunderstand Osage cosmology or give primacy to the records of settlers intent on destroying Indigenous cultures.

Edwards opens by walking the reader through Osage cosmology, establishing that the Osage worldview is centered around complementary gender roles. Men and women functioned interdependently in everything from economy, hospitality, slavery, and social lives, to spirituality and priesthood. Osage cosmology is the foundation on which Edwards builds her argument that not only did traders, missionaries, Indian agents, and settlers misread Osage lifeways, but gender complementarity played a vital role in building the empire and protecting Osage culture from eradication.

While Edwards may be delicate in her description of sacred cosmology, she holds nothing back when it comes to indicting settler colonialism. Following the chronology, Chapter 2 focuses on the role of French trade in expanding the Osage empire and creating regional dominance through the early 1800s. Chapter 3 introduces American imperialism, starting with Lewis and Clark and ending when the United States formally ousted the Osage from Arkansas and Missouri in the late 1830s. During this period, the government used “proxy invaders” (other tribes removed from their own homelands) and “missionization as another way to eliminate Native peoples” (p. 91). And yet, the structures of Osage cosmology challenged Christianization and “continued to inform their economy, spiritual practices, and gender roles” (p. 61). Chapter 4 follows the Osage into Kansas where disease, poor farmlands, and a physical severing from the same lands that originally produced Osage cosmology began to undermine gender complementarity. By 1872, the federal government once again

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