

inherent anti-female development. The book is situated in anthropology, which took a stance against usage of male-based (hence “sexist” terms) to apply to all people, recognizing such wording contributes to the erasure of females and to their positioning as the second, non-normative sex. The term “hysteria,” based on uterus (hyster = uterus) attributed craziness and irrationality to people who had uteri (i.e. females). These usages were particularly disappointing in a book discussing how words and language usage underlie inequalities and the politics of knowledge.

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*Relocating Authority: Japanese Americans Writing to Redress Mass Incarceration.* By Mira Shimabukuro. (Boulder, University Press of Colorado, 2016. xiv + 250 pp.)

In *Relocating Authority*, Shimabukuro offers a meticulous rereading of everyday rhetorical acts of resistance and agency by Japanese immigrant and Americans (Issei and Nisei) incarcerated during World War II. Part history, part memoir, and part methods in rhetoric, the author traces archival data from conventional and public sites, as well as those seminal works in the field, to explicate a concept of “rhetorical attendance,” in developing “a culturally relevant model of Nikkei intersubjective receptivity” (p. 17). Taking a cue from multicultural education literature, Shimabukuro argues how the Japanese cultural concepts of *shikata ga nai* (it cannot be helped) and *gaman* (endure, persevere) in framing the incarcerated experience, require a more dynamic and nuanced understanding than previously advanced by scholars in the field. The culturally relevant model of rhetorical attention places primacy of meanings embedded in articulations of silence toward cultural acts of defiance and agency.

Divided into seven chapters, the book walks Shimabukuro’s reader through her own process of becoming rhetorically attentive to the cultural complexities of “Writing to Redress,” in Chapter 1. She notes how those writings in diaries, camp letters, both private and public, were not mere representations of the mundane, but instead revealed those complex subtleties of *gaman* in expressing power, agency and resistance. The political act of rereading the writings serves as “literacy in action” (p. 52) as reflected in the second chapter. The third chapter focuses on Michi Weglyn’s *Years of Infamy* to reinscribe the import of Weglyn’s painstaking method of archival data

collection and recovery of the mundane as resistance. Shimabukuro also deepens understandings of Issei and Nisei female writings as incubators for activism beyond camp life in individuals such as Yuri Kochiyama. In Chapter 4, which I consider to be the strongest and most compelling, the author examines the silent literacies of gaman, in attending to its cultural complexities rooted in silence, strength, agency and resistance. Here she includes more examples of Nikkei writings to substantiate her argument of gaman as more than what it has come to represent in historical scholarship and how it extends to collective action for recognition and redress. Chapters 5 and 6 focus on particular literary acts of gaman and resistance in reference to the draft of young Nisei men into a racially segregated combat unit (442nd Regiment) and how the Mothers of Minidoka (ID) wrote to Eleanor Roosevelt of the injustice laid upon their sons in a country espousing democratic ideals, while holding citizens as prisoners behind barbed wire. Other literary acts of defiance pertained to the internal conflicts that emanated from the infamous loyalty questionnaire and the ethics of the response. The final chapter resituates the author's imperative of coming to literary consciousness in the "writing to redress" process through autobiographical vignettes as a child of a Japanese American community activist.

The rhetorical attentiveness that Shimabukuro brings in *Relocating Authority* adds important insights into: (1) how we have come to learn about the history of the Japanese American incarceration and (2) how we need to relocate our positionalities toward culturally relevant rhetorical attendance.

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*The Knowledge of Nature and the Nature of Knowledge in Early Modern Japan.* By Federico Marcon. (Chicago, University of Chicago Press, 2015. xi + 416 pp.)

*Honzōgaku*, the study of nature, was the seventeenth-century to early nineteenth-century Japanese precursor to the modern fields of botany, zoology, and biology that emerged after 1868, when Japan began to modernize under western influence. Marcon's pathbreaking monograph outlines an autochthonous Asian intellectual evolution of ideas about the natural environment that paralleled processes much studied in European history. These ideas were stimulated by the Chinese "Materia medica compendium" (*Bencao gangmu*) of Li Shizhen (1518–1593), which served as their "foundational text" until the late nineteenth century.