

such resistance do suggest remarkable resilience and resourcefulness, Oharazeki also makes clear that larger social, cultural, and economic forces worked strongly against such women.

In the book's last chapter, Oharazeki emphasizes the differences between Japanese and North American policies with regard to prostitution, claiming the state played a "remarkable role" in shaping the behavior of Japanese sex workers. Oharazeki notes that because prostitution was illegal in North America, some of the earliest anti-prostitution activists were Japanese consular officials who feared that the perception of the high incidence of prostitution would lead to immigration exclusions. Although Foreign Ministry officials did support "stricter regulation of prostitutes' overseas migration," licensed brothels continued to operate in Japan and its colonies in Korea and Manchuria until the end of World War II. Brothels in Japanese colonies, for example, were seen as directly beneficial to the large numbers of Japanese soldiers stationed there. In neither case did prostitutes help determine policy. Instead, "all these programs . . . were justified as beneficial for the Japanese race and empire" (p. 200).

The book's ambitious scope—tracking important developments in Japan, the Pacific Rim, and North America—succeeds in showing important links between what may appear on the surface as fundamentally different policies toward prostitution. The work benefits from a thorough examination of diverse sources including Japanese government records, Japanese-language newspapers, oral histories, memoirs, and other personal reports as well as English-language newspapers and other North American records. A number of studies examine the experience of Chinese prostitution in North America, but few studies of Japanese prostitutes in North America exist. Oharazeki's book, therefore, provides an essential addition to the existing scholarship on prostitution.

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An American Genocide: The United States and the California Indian Catastrophe. By Benjamin Madley. New Haven, CT: Yale University Press, 2016. 692 pp. Appendixes, illustrations, notes, bibliography, and index. \$38 (cloth); \$22 (paper).

Benjamin Madley is certainly not the first scholar to research the genocide of California Indians. Although the issue is largely unknown to most lay people, since the 1970s scholars have been framing Americans' murderous mid-nineteenth century extermination of California's Indigenous people as genocide. As recently as 2012, historian Brendan Lindsay's *Murder State* made the case fairly indisputable. It is within this context that Madley has built upon and added to the existing scholarship.

The work of Lindsay and others has been very well received, but it did not take the field by storm or penetrate the popular consciousness. However, The 2016 release of *American Genocide*, however, was accompanied by a flurry of popular attention. Richard White gushed about it in *The Nation* and it was talked up in national magazines such as *Newsweek*. Why this book instead of prior work? Getting a major push from Yale University Press is probably part of the equation, but there's more to it than that. *American Genocide* has transcended the academic market because Madley is a very good writer, and in approaching this highly charged subject, he capitalizes on what historians are perhaps uniquely positioned among scholars to do: offer lay readers a strong narrative of the past and a panoply of lurid details.

Regardless of its popular sales, however, from an academic point of view this is a very important book. Whereas previous scholars generally cast the federal government as more negligent than active and prioritized California's geographic remoteness as a major factor in the killings, Madley has conducted fresh research that reveals the federal government's major role in the California genocide. Madley digs deep to prove federal complicity through its administrative and financial support. He also does a superb job of fleshing out the California state government's profound and active role in promoting, facilitating, and underwriting the slaughter, which was conducted by a stunning array of people and organizations, including murderous individuals, vigilante groups, paramilitaries, professional Indian hunters, California state militias, and the U.S. army.

Perhaps most impressive is the sheer tenacity of Madley's historical grunt work, evidenced by nearly two hundred pages of appendixes following the main text. They provide a substantial tabulation of the genocide, broken down into various categories of chronology, volume of deaths, and reputability of source. More than half as long as the narrative text, it is an astonishing document of tremendous historical importance and, perhaps more than anything else, illustrates what sets this book above previous work on the topic. As with most books, there are some small factual errors. For example, the author does not appear to have a very firm grasp on linguistics, and minor conclusions occasionally seem somewhat speculative and relatively unsupported. Perhaps most disappointing is a paucity of direct engagement with other scholars beyond a brief, dissertation-style overview. The work of Lindsay (whose book has the exact same chronology as Madley's) and others warrants a fuller dialogue, which might have enlightened Madley's assessment of why the genocide occurred. It is a very difficult question, and the author's answers are uneven, popping up sporadically across the book, in some places more convincing than others. For example, insights into the role of the leftover Spanish system of forced American Indian labor are awarded the same gravitas as anecdotes about early American immigrants witnessing a Swiss rancher feeding Native slaves like pigs at a trough (p. 29).

If the attention and praise lavished upon *American Genocide* represents a slight imbalance relative to the very fine scholarship that preceded it, however, perhaps

two things can make amends. First, despite some minor flaws, this is indeed the best book ever written on the topic, from the smart, well-organized, and comprehensive narrative to the stunningly extensive appendixes. It is thoroughly researched, well written, and beautifully complemented by historical illustrations and helpful maps. Second, anything that leads Americans to finally recognize that their nation once engaged in a state-sponsored, citizen-supported, and horrifically effective genocide of Native people is absolutely vital. Far more important than any awards it might receive, if *American Genocide* can achieve this, then it will in fact become one of the most important American history books ever written.

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Anthem: Social Movements and the Sound of Solidarity in the African Diaspora. By Shana L. Redmond. New York: New York University Press, 2013. xi + 344 pp. Notes and index. \$79 (cloth); \$27 (paper).

In this truly interdisciplinary cultural history, Shana Redmond examines six black anthems that organizations have employed in twentieth-century freedom movements. She begins with the concept of a “sound franchise,” which understands music as action (p. 5). Because creating and engaging with music are ways of exercising one’s political voice, studying the sounds, structures, and performance practices surrounding anthems recovers the political voices of people whose contributions have been underappreciated in other accounts. Black anthems paralleled national anthems by using sound to enact political community and individual participation. They also, however, challenged the assumptions of nationalist communities by creating new diasporic affiliations based on common experiences of oppression and freedom struggle.

The book is organized as a series of case studies explicating the origins, meanings, and uses of anthems within the context of black social and political organizations. Marcus Garvey built upon national loyalties to create black solidarity by structuring UNIA meetings around “Ethiopia,” a song with chords and rhythms that evoked the “Star Spangled Banner” and words that conveyed racial pride (pp. 48–49). James Weldon and J. Rosamond Johnson crafted the song structure and lyrics of “Lift Ev’ry Voice and Sing” to make cooperative musical performance one form of the collective political action promoted by the NAACP (p. 70). Paul Robeson reinterpreted “Ol’ Man River” to link international labor, civil rights, and anti-colonial struggles (p. 100). While the role of white activists in infusing “We Shall Overcome” into the Civil Rights Movement is well known, Redmond highlights the song’s initial 1940s transformation by black women industrial workers who adapted the song for the picket line. While “Young, Gifted, and Black” sonically enacted CORE’s shift away from integration and nonviolence, Nina Simone’s

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