

eventually marries, but has no children. He rejects the idea of adoption because “an adopted son is not a son at all.” It does not occur to Leng that he may not be fertile; his wife must be barren as Old Mother Huay insists. The women of the household, including a parasitic brother’s wife, turn against each other time and time again over the division of household chores, over money, and, always, over sons. Be they sons, husbands, or grandsons, they are all important to the women. They are the voices of the ancestors and the only path into the future. The results of current population control measures in China and Singapore, if effective, must be so profound as to turn the world up-side-down for both women and men. This book illustrates by its obsessions and its omissions the tenacity of tradition and the lure of the new.

Soh’s novel won the National Book Development Council of Singapore Award in 1973. The award must have been given to it as a Chinese language edition and for the overall image that the author related to a Singapore audience because this English version is very badly edited and poorly translated. The dialogue is wooden. Whole sections are redundant, seemingly without reason. The love scenes are written in laughably “bodice-ripper” style that contribute nothing to the story. The subject matter is profound, and a murky picture of the slice of modern aspiring Asia can be discerned. However, the rushed closing of the story with Leng’s discovery of his own adopted status, making his parasitic brother the true first-born son, spoils the intended revelation as the key to his dying father’s words, “...for they are the ones who brought you up.”

— Dennis Stewart
Davis, California

John Tateishi. *And Justice for All: An Oral History of the Japanese American Detention Camps.* (New York: Random House, 1984) xxvii, 259 pp., \$18.95.

In one of the blatant injustices in American history, 120,000 West Coast Japanese Americans were evacuated from their homes by military authorities just after the outbreak of World War II and interned in concentration camps. This episode was the culmination of decades of anti-Asian agitation and more immediate pressures by politicians, newspaper editors, farm and labor organizations, nativist groups, and military officials based on false accusations of Japanese American disloyalty and fifth-column activity by Japanese Americans.

The internment caused severe economic losses, social disruption, and personal suffering for Japanese Americans. The trauma of this experience was such that decades passed before they began to collectively and publicly seek redress for their grievances. Through their efforts, Congress established a federal commission in 1980 to examine the wartime removal and detention of Japanese Americans and residents of the Aleutian Islands. In 1981, this commission held several public hearings. The testimony of Japanese American witnesses was especially moving and convinced John Tateishi, National Redress Director of the Japanese American Citizen League, to write a book on the internment. Tateishi interviewed more than one hundred former internees, and the stories of thirty, told in their own words, along with a brief but excellent introductory overview of the internment, make up the text of *And Justice for All*.

The thirty personal accounts describe the feelings and experiences of a diverse set of Japanese Americans including prominent as well as little-known figures, veterans of the famed 442nd Regimental Combat Team, individuals who resisted the authorities, and men and women of various backgrounds who were held in different internment camps. Taken together, the stories convey a sense of sadness and personal loss but also strength, perseverance, and dignity. The accounts also portray firm beliefs in American democratic ideals and feelings of shock and betrayal when these principles were harshly violated.

Although the internment has received some attention from scholars, much of American public has little awareness of this episode. Tateishi's book is written for a general audience and should do much to alleviate this situation. Two minor additions could have been made to help those unfamiliar with Japanese Americans and the internment, however. The introductory section could have included more about early Japanese American history. Also, the internees' stories contain elements with broader meanings that may not be apparent to all readers. Some of these meanings might have been illuminated with more discussion of the stories (in the introduction, a concluding chapter, or headnotes to each personal account)—but only enough to provide minimal interpretations which do not intrude upon the individual's own words.

Although this book is not intended primarily as a scholarly work, it will contribute to the research literature on the internment because the latter encompasses relatively little oral history material. If Tateishi had wanted to enhance the book's scholarly value, he could have presented a detailed overall analysis of his interviews and also described how he selected the twenty-eight individuals, how their accounts were edited to focus on certain topics, and the broader contexts he used (however unobtrusively) to begin and guide the interviews.

And Justice for All is a welcome addition to writings on Japanese

Americans. Although this book will contribute to scholarship on the internment, its real value will be as a widely-read and easily-understood introduction to this American tragedy.

— Russell Endo
University of Colorado

Veronica E. Velarde Tiller. *The Jicarilla Apache Tribe: A History, 1846 - 1970*. (Lincoln: University of Nebraska Press, 1983) 265 pp., \$23.95.

This first comprehensive history of the Jicarilla Apaches proves an indispensable tool for understanding this tribe, government and Indian relations, and the history of the state of New Mexico. Veronica Tiller was, despite being part of a prominent Jicarilla family, able to strike a balance between giving the reader a wealth of detailed facts pertaining to the tribe and its smaller organizational units and placing them within the larger context of government or New Mexico state policies. The author, who used an impressive number of government documents, is modest and clear-sighted enough not to claim an Indian point of view for her work. She does an excellent job in revealing the importance of the two Jicarilla bands, the plains-dwelling Llaneros and the mountain-dwelling Olleros, whose differences in acculturation and social orientation have marked the complex history of the tribe through the centuries.

In the first two chapters, Tiller relies heavily on the pathfinding works of Morris E. Opler, who published in the 1930s and 40s. For her section on the 19th and early twentieth century periods, she used the oral history technique in a series of interviews with Jicarilla Apaches which extended over a five-year period. One would have appreciated a word on this particularly touchy scholarly problem in the "Preface."

Tiller's main focus is on the tension between Jicarilla Apache dependence and self-determination. She shows in exemplary fashion how the question of the land base, the persisting effort of many tribesmen and a particularly recalcitrant attitude toward Anglo dominance in the year 1886 enabled the tribes to call a reservation their own which lay close to their original (and spiritual) homeland. Maps, tables and photographs enhance the information value of the text.

The author presents with remarkable perspicacity how facts and decisions give birth to a string of historical consequences. The reader is