

here, about contemporary ambivalences towards bodies, religion, women, and sexual pleasure.

Chapter 2 is a fascinating history of prostitution in medieval Southwark. For a considerable time before 1550, the Bishop of Winchester owned the buildings in which stews (brothels) were located. These were leased to landlords, who in turn leased rooms to sex workers. A fifteenth-century tenancy agreement sets out the terms of employment in surprisingly respectful terms that, for example, proscribe pimping and mandate freedom of movement for sex workers (p. 69). Accepted by the church as a necessary evil, prostitution was regulated to minimize harm to the workers and clients. However, the church also sought to maintain the marginal status of the sex workers.

The third chapter is a discussion of John Crow as a shaman. Hausner employs Ricoeur's theory of mimesis in narrative to think through the relationship of ritual to history: 'The careful crafting of history takes place here not just through narrative form but through embodied work in the present' (p. 107). There is some discussion of the relevance of anthropological studies of shamanism, but I wondered if there were parallels to the work on contemporary neo-shamanism (R.J. Wallis, *Shamans/neo-shamans*, 2003).

Chapter 4, 'The Virgin Queen and the English nation', could have engaged more directly with the book's central themes. The chapter veers off into a discussion of politics and international relations. I wanted a more explicit engagement with the changed attitudes towards bodies, sexual pleasures, and ritual that are the focus of the other chapters of the book.

The fifth chapter returns to the book's main theme, recounting the performance of a play written by John Constable. There is a tension between understandings of religion in terms of belief and the practice of apparently religious rituals that do not involve belief, or a clearly defined organization, but nonetheless perform significant social functions. There is a recent literature on the religious category of 'nones' that could have been engaged here.

I enjoyed reading this book, and recommend it. The Crossbones myth and ritual are a window into a broader theoretical discussion of religion and symbols, worked through a longer historical consideration of sex work in Southwark, and England, that opens out further into a discussion of community and ritual. It is perhaps unfair to expect a book so richly informed by historical research and anthropological theory to also demonstrate familiarity with contemporary

sociological and religious studies literature.

Nonetheless, there are a few themes in the book that have also been considered in these literatures.

At one of the Crossbones rituals, a young woman steps forward and tells a story of her own experience as a sex worker, arguing that it is the stigma more than the work itself that is harmful. The rite, and this book about the ritual, are a call for respect. 'The tale here is one of human suffering, and the goal here is one of human dignity. We do what we can' (p. 110).

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LEWIN, ELLEN & LENI M. SILVERSTEIN (eds).

*Mapping feminist anthropology in the twenty-first century*. x, 298 pp., bibliogr. New Brunswick, N.J.: Rutgers Univ. Press, 2016. £27.95 (paper)

Given the wave of misogyny set in motion by recent sociopolitical events, it seems an understatement to say that a collection of writings by feminist anthropologists on sex, gender, and sexuality is timely and necessary. (Although I think most feminist anthropologists harbour a secret desire that their social theorizing and political praxis will no longer be required . . . or at least I do. I am, however, reviewing an edited volume comprised of social scientific studies and not science fiction, so I digress.)

In lieu of the perennial wave metaphor, editors Silverstein and Lewin use mapping to frame this contribution; their evocation is concerned less with the geographical and more with the temporal. To track from the past to present to future, they have organized the volume's chapters into three sections: (1) 'Foundations: problematizing feminist anthropology'; (2) 'Expansions: confronting universals'; and (3) 'Reverberations: transnational encounter'. The thread that runs throughout all three sections is interdisciplinarity. Feminist anthropologists in the twenty-first century advocate for mutually constructive engagements with queer studies, science and technology studies, postcolonial studies, posthumanism, environmental justice, human rights, and neoliberal economics, amongst other areas.

As Silverstein and Lewin state in their introduction, knowing one's 'intellectual genealogy' (p. 23) is crucial. For their part, they recapitulate key questions and writings in feminist anthropology, ranging from its germination to formal consolidation, validation, demographic diversification, and topical specialization.

Subsequent contributions include thematically

focused literature reviews. These chapters do not necessarily offer new insights, but they will be useful for students who have little previous exposure to what is now a sizeable corpus concerned with significant and long-standing concerns (i.e. reproduction, activism, the body, binaries). A. Lynn Bolles, for instance, makes intersectionality central in her historical assessment of 'the increasingly divergent emphases that have characterized feminist anthropology and women's studies' (p. 85). Margot Weiss explains the complicated and sometimes fraught relationship that queer studies has with feminism and anthropology. She is correct to note that queer anthropologists 'specialize in exactly the sort of theoretically sophisticated, locally grounded, transnational analysis that "transnationalizing" queer studies claims to want' (p. 175). In the volume's only chapter concerned with linguistic anthropology, Elise Kramer writes about gendered language and language about gender, demonstrating how both are non-neutral phenomena that can reinforce and/or subvert social norms.

The volume's strongest contributions are those in which authors ground feminist theories with ethnographic data to impel social justice. On masculinity and reproduction, Matthew Dudgeon's work with K'iche' Maya communities in Guatemala teases out a hegemonic model, as well as the reasons men depart from it when influencing family choices about contraception. Kimberly Theidon's analysis of sexual violence and redress in Peru, which followed from the internal armed conflict of the 1980s and 1990s, seeks to reconcile local concerns and global interventions. The pitfalls tripping up interdisciplinary collaborations – in this case, between feminist anthropologists and engineers who converge on subsistence activities and environmental degradation – are detailed by Meena Khandelwa in her Indian case study.

Despite its strengths, this collection is not without its shortcomings. While the editors aim to map feminist anthropology, they have excluded practitioners from archaeology and biological anthropology. Confusingly, they advance interdisciplinary engagements, but eschew *intradisciplinary* ones. (Full disclosure, I might find this oversight particularly egregious given my sub-field specialization as a bioarchaeologist.) Whether inadvertent or intentional, the implication is that the only ones to legitimize and further feminist anthropology's intellectual and political agendas are researchers who work primarily with ethnographic data. Yes, we communicate our own and testify to others'

gendered experiences of inequality, oppression, suffering, pleasure, resistance, and so on, through discourse. Nonetheless, these facets of the human condition also possess a recoverable and powerful materiality, which allows scholars to contemplate the physiologically universal and the culturally specific. Moreover, an archaeological perspective underscores the value of extending a case study's time depth beyond the extant or recent past. When analysis of socioeconomic organization proceeds without identification of long-term continuities and the catalysts of change, one's culture-history is partial at best. Finally, in thinking about the contribution that feminist anthropology can make to the larger discipline, exclusion signals a clear acceptance of fragmentation. The debate surrounding sub-field divergences is an old and tired one in American anthropology; however, it is worth noting that sub-fields' sharing of intellectual concerns, like gender and feminism, has effectively circumvented fragmentation in the past.

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SHAW, CAROLYN MARTIN. *Women and power in Zimbabwe: promises of feminism*. x, 201 pp., map, illus., bibliogr. Urbana: Univ. of Illinois Press, 2015. £20.99 (paper)

Carolyn Shaw's volume is subtitled 'promises of feminism', and this ethnographic trove fulfils her pledge. It does not uncover anything new, nor does it yield spectacular ground-breaking theoretical and empirical results, yet the monograph's value lies in its vision, detail, accuracy, and interpretation. It is a little book that punches way above its weight. Perhaps its greatest asset is the variety of methods that Shaw uses to survey feminisms in Zimbabwe. The blending of interviews conducted, literature surveyed, history covered (from colonialism to independence), and participant observation has yielded an excellent array of insights and facts about women in Zimbabwe. The result is a rich, astute, and provocative tome that deserves a place in the libraries of scholars, activists, and politicians.

As Shaw states at the beginning, the book is about promises, both fulfilled and unfulfilled. It captures these promises in a lively and almost effortless way that makes for an easy and enjoyable read. We see different lives from various perspectives; we hear diverse voices from multiple places and spaces; we sense the hope and disillusionment of Zimbabwe's rich, poor, and middle classes. That Shaw takes the time to