

remote part of central China: Zhongba, a village in Hubei Province. In many ways Steinmüller's is reminiscent of classic ethnographies; a description of a rural setting with accounts of weddings, marriages, housing structures, and local cosmology. At the same time, Steinmüller demonstrates how fresh theoretical insights can be found by returning to classic themes and settings in anthropology. In particular, he provides useful reflections on the tension between official discourses and everyday practice, showing how the ironic performance of official discourse in everyday rural life facilitates the construction of a local milieu, which is "centred" by being both critical and complicit. Channelling Michael Herzfeld's "cultural intimacy" and Robert Redfield's "little traditions," Steinmüller contributes to the long anthropological tradition of using smaller worlds to elucidate wider political processes.

"Communities of Complicity" starts with an account of Steinmüller's inclusion in the building of a new house in Zhongba, and ends with a description of a particular friendship he developed with one of his 80-year-old interlocutors. These two accounts exemplify Steinmüller's ethnographic style; filled with intimate descriptions of the reflexive and humorous people he met in Zhongba while also providing highly technical descriptions of specific processes. Through the ethnographic description of tea harvesting, housing construction, rituals, and gambling, Steinmüller eloquently reveals through good ethnography how theoretical insights need not be too didactic.

The processes and people Steinmüller describe are selected to show how official discourse and everyday practice are carefully negotiated. For example, Steinmüller shows how the various housing development schemes promoted by the government in Zhongba were a performative "face" project. Zhongba had been promoted as a "model village" and was used at times to demonstrate the successes of the national and provincial governments' development projects. The housing project was originally intended to help villagers renovate or build new homes, thus demonstrating the successes of the government's rural development scheme. However, there were many aspects to the project that made the government's goals seem more performative than genuine. Steinmüller explains how housing closest to the asphalt roads and tea plantations was given preference over other houses because they were the most visible during official inspections, leaving many villagers feeling that the project was intended as development on a superficial level only. Despite criticism of these projects, Steinmüller documents that people also supported them to some extent; with emphasis placed on how to get the most out of such a situation rather than explicitly attacking it. Through an exploration of the ironic approaches found within these "face" projects Steinmüller demonstrates the culturally intimate way local actors and government coalesce to form a community of complicity.

In ways similar to this example, "Communities of Complicity" demonstrates how the people of Zhongba, including its government officials, engage in a variety of practices that are seen as essential parts of everyday life, although they are officially condemned. Each of Stein-

müller's chapters focuses on a particular everyday practice. He gives a wonderful account of the tactical uses of geomantic practices such as *fengshui*. This chapter is not only ethnographic but also historical, showing how the practice of *fengshui* has been negotiated from the foundation of the People's Republic up to today. Similarly, Steinmüller describes the tactical performance of various rituals during weddings, funerals, and housing construction, which, much like *fengshui*, are officially seen as throwbacks to old superstition. Despite the official disapproval of *fengshui* and these various other rituals, however, Steinmüller records how they are not only tolerated but constitute an important part of politics in China. The connection between politics and local practice is extended to the minutiae of life in Steinmüller's ethnography. He explains how other disapproved habits, such as gambling and drinking, are simultaneously condemned and upheld as culturally important. In particular, his account of gambling as a crucial part of Chinese concepts surrounding conviviality reveals how disapproved practices are not only connected to ideological and religious concepts but also the embodied and affective. Steinmüller argues that gambling is an important part of life in Zhongba and makes an important contribution to recent scholarship on the anthropology of play.

"Communities of Complicity" evokes several issues surrounding the everyday and the political. By exploring the tensions found within official and normative discourses, Steinmüller shows how the everyday reception of discourse is a fruitful site to explore how politics are negotiated. This process creates the space for what Steinmüller calls an "everyday ethics," which he describes as an alternative way to understand reflexive processes. This thought-provoking conceptual framework, coupled with excellent ethnography, situates "Communities of Complicity" as essential reading for scholars researching contemporary China, as well as those interested in issues related to politics, rural development, and everyday practice. Steinmüller's careful combination of rich ethnographic writing, eloquent theory, and clearly outlined methodology also makes it an excellent reading for students. His ethnography stands testament to the depth of insight possible through a more classical anthropological project. With the anthropology of China increasingly engaging with urbanization, mobility, and wider macro forces, Steinmüller's village ethnography is a refreshing reminder of the importance of the rural in understanding contemporary China. Jamie Coates

**Stewart, Charles:** *Dreaming and Historical Consciousness in Island Greece*. Cambridge: Harvard University Press, 2012. 259 pp. ISBN 978-0-9835322-2-4. (Cultural Politics, Socioaesthetics, Beginnings, 4) Price: £ 48.95

The anthropologist Charles Stewart's book is number three of five in a new promising series from Department of the Classics, Harvard University which started in 2010, on the topic "cultural politics, socioaesthetics, beginnings," on sociocultural history, anthropology, litera-

ture, and critical theory. The series focusses on European, mainly Greek, traditions across historical, geographic, or disciplinary boundaries, aiming to fill a major gap in the diverse disciplines covered under the rubric “Hellenic Studies,” within USA universities, i.e., the equivalent of Greek Studies elsewhere, and this reviewer looks forward to reading other volumes from the same series.

Stewart’s ambitious, interesting, and far reaching book is a worthy follow-up of his earlier study, of Greek religious cosmology, “Demons and the Devil. Moral Imagination in Modern Greek Culture,” from 1991, both of which draw on ethnographic fieldwork which he has conducted on the Greek Cycladic island of Naxos, combined with an interest in Greece over the *longue durée* (xvii).

While his former book resulted from the fieldwork which the author conducted in the village of Apeíranthos in the 1980s, the present study draws on field research which he conducted since 1995 in the mountain village of Kóronos. Both villages are situated in eastern Naxos, and the latter is situated in a district which is particularly rich in emery. On Naxos, the Kóronos district is known for its tradition of dreaming and here also the largest annual pilgrimage on the island takes place at a remote spot named Argokófilí (33).

The subject of the present book is to show how information about the past can be gained through an exploration of the meaning of dreams, more specifically the book is “both a history of dreams and a study of dreaming as the involuntary, nonconscious underside of historical consciousness,” as made clear in the preface (xvi–xvii). In addition to the preface, following a short one page’s foreword by the Series Editors, Panagiotis Roilos and Dimitrios Yatromanolakis, a list of figures, and note on transliteration, the book contains 10 chapters (Historical Consciousness and the Ethnography of History; Dreaming and Temporality in Greece; Dreaming of Buried Icons in the Kingdom of Greece; An Epidemic of Dreaming; A Cosmology of Discovery; The Fortunes and Misfortunes of Emery; Dreaming Life, Living the Dream; Buried Objects: Dreaming, Excavating, and Imagining the Past; Affective History; Conclusion: Agency and Imagination in Historical Change); an appendix on a sample dream texts, references, and index.

After a short discussion of the term “Historical Consciousness” related to historicism or “the German historical school” from which history as a discipline has developed, Stewart proposes other approaches to learn about the past or history as have done also the generations after Johann Gottfried Herder and Leopold von Ranke, particularly in Germany and France but also other places in Europe, where social history, everyday history, and the history of the mentalities, connected with *la longue durée* of the historian Fernand Braudel, developed in the 20th century. This is not unknown to Stewart, as illustrated in his former book, but in the present study, history as a discipline is connected with the original “Rankean” history, which makes it easier to introduce his own “Ethnography of History” in general and the importance of dreams in particular. Although several scholars, myself included, have pointed out the importance of dreams in

the Greek cultural tradition, no one has treated the topic so thoroughly as Stewart, also by drawing heavily on the work of S. Freud. The core element in the book is the question: what constitutes a history, and Stewart proposes to widen the term history to include dreams. Based on the importance of dreams, visions, and imagination in the Greek context, the structure of the book revolves around the story of dispossession and persistent hope in a local community, whose fortune depends on finding buried objects both for their spiritual salvation (icons) and economically for their material survival (emery), thus illustrating the close connection between religion and economy in the Greek context.

The book illustrates how dreams led to the discovery of icons in the Kóronos district in the 1830s paralleling similar happenings on the neighbouring island of Tinos. Although the latter island developed to the greatest pilgrimage center in Greece due to its wonderworking icon, the Naxos icons were confiscated since different systems of knowledge and proof collided, i.e., “official linear or Western history” vs. “local history.” However, during the Great Depression four teenagers started to dream of another buried icon in the 1930s, illustrating the persistence and importance of dreaming of buried icons in the Greek context during problematic times. Stewart stresses the village’s communal values and the economic value of discovering buried objects, the first being common in Greece through the dreaming of and finding of icons, while the latter in this instance is illustrated by the emery which they mine for a living. He describes the rise and fall of the emery business during the last century coupled with the persistent development of the myth-dream which led to the building of a huge church at Argokófilí, despite that they did not find the long-prophesied (through dreams) icon of Saint Anne, the mother of the Virgin Mary. Through analyzing samples from the handwritten dream book, “Holy Visions,” by the illiterate Markos Kapíris, Stewart returns to the discussion of the relation between historicism and alternative paradigms of historical consciousness, putting what after the anthropologist M. Herzfeld (1982) has been called “Hellenic” (related to the common European ancient heritage, which is “outward-directed”) and “Romeic” (related to the Byzantine tradition and which is “inside-directed”) history on the landscape of Naxos, tying the past, present, and future together by ancient, byzantine, and modern treasures: marble statues, icons, and emery.

I fully agree that dreams and other topics, such as spirit possession rituals, or dancing are crucial within historical research, in our global world instead of rejecting these as inferior types of knowledge. However, and as already stated, Stewart’s reaction to the traditional historicism is not new, but related with what many now, both historians and others, such as the anthropologist Jill Dubisch in an excellent article on gender, time, and history from 1991, have connected with an European linear history contra a cyclical history. One may also add the importance of a frozen history or dreamtime as the ethnologist K. Roth proposed some twenty years ago (1994), and which is particularly appropriate in the Greek context, as I have

argued myself in several publications. So although Stewart's book is important and timely, the questioning of the traditional historicism is not new neither within the discipline of history itself or from other disciplines. There is no doubt that other ways of seeing history is important particularly today, since historicism is an European phenomenon related to the nation state and incompatible with "other histories" (K. Hastrup 1992), including many local and oral histories also in connection with modern emigration and the "global village," transcending the old (European) nation state in a time when a new perception of culture is needed as well as a redividing of academic disciplines into fields reflecting this reality.

So, apart from my critical comments concerning the omission of central historiographical elements that are important to include when challenging history as a discipline, since this is what Stewart does, this is a very rich study which will be of great benefit to all of us who study Greek culture both modern and ancient, as well as similar cultures, Christian and non-Christians, particularly in the Eastern part of Europe, but also elsewhere in the present global world. I have learned much from this work, and commend it highly. Evy Johanne Håland

**Theidon, Kimberly:** *Intimate Enemies. Violence and Reconciliation in Peru.* Philadelphia: University of Pennsylvania Press, 2013. 461 pp. ISBN 978-0-8122-4450-2. Price: \$ 75.00

Kimberly Theidon's "Intimate Enemies: Violence and Reconciliation in Peru" is an important addition to the scholarship on politics, violence, and colonial legacies in contemporary Peru. The book is also a moving and powerful account of resilience and hope in the wake of horrific violence. As such it translates easily beyond Peru, and contributes methodologically, theoretically, and empirically to work on war, trauma, violence, and postconflict studies.

In 2003 the Peruvian Truth and Reconciliation Commission (PTRC) reported that the majority of those impacted by armed struggle and political violence in Peru between 1980 and 2000 were Quechua-speaking people from the highland department of Ayacucho. A medical anthropologist with over 15 years of research experience in the region, Theidon's work explores the complexity, nuance, and contradictions of life in Ayacucho during and after conflict.

Theidon's emphasis is on the intimate spaces of family, home, and community, what she calls the "micropolitics of reconciliation." She explores the many ways in which violence has been woven into the very fabric of everyday lives, and especially the way gender and race structure the politics of life after war. Complicating who "counts" as a victim or perpetrator, we meet former Shining Path militants and sympathizers, and women who are now labeled "Shining Path widows." Through her clear writing about complex lives, many of our assumptions, about who these people might be, are challenged. We meet survivors of military rape and torture and through Theidon's translation of their stories we understand these

women as much more than "rape victims," seeing them instead as courageous women who did what they could to fight for their families. Theidon is skilled at re-telling and re-covering stories of pain and suffering, violence and war, in ways that remind us that human beings are not reducible to the labels we so quickly attach to them (e.g., "war widow"; "rape victim"). Complicating these labels and assumptions is also part of her nuanced and important critique of truth commissions as "victim-centered" enterprises that as she puts it, "unintentionally construct ... silences" (140). These silences, and their gendered and raced contours, are at the center of Theidon's book.

"Intimate Enemies" also foregrounds stories. The book's chapters are often framed by particular interviews or the story of one woman or man. Theidon privileges the words of *comuneros* who struggle with the legacies of violence and the impact of memories; there are women who share their stories knowing they may have to confront the possibility of violence from husbands who do not want them talking. We see the way "truth" and "facts" are shaped by gender, race, age, and context; by whom is asking and how or when. Theidon is concerned with conveying the impact on Indigenous men and women of telling stories, of giving testimony. She examines the legacies of this telling (and retelling) and explores the consequences of these narratives of truth and the structures imposed by the PTRC. But Theidon also invites us to consider the experience of those working for and with the PTRC as they collect testimonies, translate words and memories into "legible" transcripts, and grapple with the legacies of horror and violence in Indigenous communities. If I had a wish list, however, I would have loved to know more about the ways this job affects these researchers and translators. I was also left wanting to know more about Theidon's research team, those men and women with whom she lived, worked, laughed, cried. We catch glimpses of them throughout the book, but given their centrality in conducting this research, they seem to fall into another unintended silence. It would have been nice to hear more about the ways their contributions shaped Theidon's own thinking and writing; her methodological and theoretical approach; her ethical and moral frames.

"Intimate Enemies" expands on Theidon's previous work, "Entre prójimos. El conflicto armado interno y la política de la reconciliación en el Perú," published in 2004 by the prestigious Instituto de Estudios Peruanos. At times, I wondered if we really needed the additional detail. At 445 pages (not including the index), the book is long, and the stories at times feel like too much, too repetitive. But as I reflected on this I wondered if this could be a methodological and theoretical strategy on Theidon's part. If we feel heaviness simply by reading story after story about rape, murder, mutilation, dislocation; how might it feel to live with those stories every day? How can we understand the power of stories to remake or undo lives and loves?

I want to conclude by emphasizing how impressed I am by Theidon's work. Her commitment to place and people is palpable in these pages. And despite the harshness of the work she takes on, she insists on reminding