

## BOOK REVIEWS

- Bradford W. Andrews: *Obsidian Reflections*, Marc N. Levine and David M. Carballo, eds. . . . . 425
- Charlotte Beck: *Works in Stone. Contemporary Perspectives on Lithic Analysis*, Michael J. Shott, ed. . . . . 426
- Leslie G. Cecil: *The Evolution of Ceramic Production Organization in a Maya Community*, by Dean E. Arnold . . . . . 428
- Melissa S. Murphy: *Embattled Bodies, Embattled Places: War in Pre-Columbian Mesoamerica and the Andes*, Andrew K. Scherer and John W. Verano, eds. . . . 429
- Roberto E. Barrios: *Rubble: The Afterlife of Destruction*, by Gastón R. Gordillo . . . . 430
- Julie A. Hoggarth: *The Great Maya Droughts in Cultural Context: Case Studies in Resilience and Vulnerability*, by Gyles Iannone. . . . . 431
- Scott A. J. Johnson: *Ancient Maya Cities of the Eastern Lowlands*, by Brett A. Houk . . . . . 433
- Carolyn O'Meara: *Shells on a Desert Shore: Mollusks in the Seri World*, by Cathy Moser Marlett . . . . . 434
- Monica Barnes: *Nature and Antiquities: The Making of Archaeology in the Americas*, Philip L. Kohl, Irina Podgorny, and Stefanie Gänger, eds. . . . . 435
- Thomas C. Windes: *Chaco Revisited: New Research on the Prehistory of Chaco Canyon, New Mexico*, Carrie C. Heitman and Stephen Plog, eds. . . . . 436
- Lawrence G. Straus: *Arte Rupestre Paleolítico en la Cueva de La Covaciella (Inguanzo, Asturias)*, Marcos García-Diez, Blanca Ochoa, and Adolfo Rodríguez Asensio, eds. . . . . 438
- Thomas F. Strasser: *Stone Age Sailors: Paleolithic Seafaring in the Mediterranean*, by Alan Simmons with contributions by Katelyn DiBenedetto . . . . . 439
- Thomas P. Leppard: *The Global Prehistory of Human Migration*, Peter Bellwood, ed. . . . . 441
- Marcia-Anne Dobres: *Archaeology after Interpretation: Returning Materials to Archaeological Theory*, Benjamin Alberti, Andrew Meirion Jones, and Joshua Pollard, eds. . . . . 442
- John P. McCarthy: *Tales of Gotham, Historical Archaeology, Ethnohistory and Microhistory of New York City*, Meta F. Janowitz and Diane Dallal, eds. . . . . 443
- Gabrielle A. Russo: *Primate Comparative Anatomy*, by Daniel L. Gebo. . . . . 444

*Journal of Anthropological Research*, vol. 71, 2015  
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<http://dx.doi.org/10.3998/jar.0521004.0071.305>

Claire L. Wendland: <i>Biomedicine in an Unstable Place: Infrastructure and Personhood in a Papua New Guinea Hospital</i> , by Alice Street. . . . .	445
Stacey A. McKenna: <i>The Social Value of Drug Addicts: Uses of the Useless</i> , by Merrill Singer and J. Bryan Page . . . . .	447
Conor Burns: <i>Burke &amp; Wills: The Scientific Legacy of the Victorian Exploring Expedition</i> , E. B. Joyce and D. A. McCann, eds. . . . .	448
Michael W. Scott: <i>The Ethnographic Experiment: A. M. Hocart and W. H. R. Rivers in Island Melanesia, 1908</i> , Edvard Hviding and Cato Berg, eds. . . . .	449
Elizabeth Ferry: <i>Mining Capitalism: The Relationship between Corporations and Their Critics</i> , by Stuart Kirsch. . . . .	451
Guido Sprenger: <i>Slow Anthropology: Negotiating Difference with the Iu Mien</i> , by Hjørleifur Jonsson. . . . .	452
Arthur D. Murphy: <i>The Political Biography of an Earthquake: Aftermath and Amnesia in Gujarat, India</i> , by Edward Simpson . . . . .	453
Diana Marre: <i>Adoptive Migration: Raising Latinos in Spain</i> , by Jessaca B. Leinaweaver. . . . .	454
H. J. François Dengah: <i>Spiritual Currency in Northeast Brazil</i> , by Lindsey King . . . .	455
Andrew J. Rosa: <i>The Disappearing Mestizo: Configuring Difference in the Colonial New Kingdom of Granada</i> , by Joanne Rappaport. . . . .	457
Patricia M. Samford: <i>Ancestors of Worthy Life: Plantation Slavery and Black Heritage at Mount Clare</i> , by Teresa S. Moyer. . . . .	458
Alicia Peters: <i>Life Interrupted: Trafficking into Forced Labor in the United States</i> , by Denise Brennan. . . . .	459
Andrew S. Mathews: <i>Caring for Place: Ecology, Ideology, and Emotion in Traditional Landscape Management</i> , by E. N. Anderson . . . . .	460
Pnina Werbner: <i>We the Cosmopolitans: Moral and Existential Conditions of Being Human</i> , Lisette Josephides and Alexandra Hall, eds. . . . .	461

stage. The sketch plans of Mount Clare mansion and its changing configuration of wings and dependencies were small, unlabeled, and almost impossible to reconcile with the text. Other, more factual challenges exist as well: for example, Somerset Place, where the first slave and plantation owner descendant reunion occurred, is located in Creswell, North Carolina, not Crenshaw, South Carolina. This reviewer also took issue with the statement that “interpretive programs at Colonial Williamsburg . . . tended to frame black history around positive views of white enslavers and to reduce blacks to their monetary value” (p. 169). Since the early 1980s, the Colonial Williamsburg Foundation has worked tirelessly to portray Williamsburg’s black majority with interpretation and programs that take just the opposite approach. Colonial Williamsburg has, in fact, served as the model for a number of museums in creating their own African American interpretation programs.

Despite these minor issues, Moyer has written a compelling book that accomplishes her goal of shining light on the history of the enslaved and free people of Mount Clare. It is the hope of this reviewer that the Carroll Park Foundation will take Moyer’s criticisms to heart and bring their interpretation program into the twenty-first century by telling more inclusive stories about their fascinating property.

Patricia M. Samford  
Maryland Historical Trust

**Life Interrupted: Trafficking into Forced Labor in the United States.** *Denise Brennan.* Durham, NC: Duke University Press, 2014, 304 pp. \$23.95, paper.

Opening with snapshots of the ordinary moments in the lives of four formerly trafficked women—Maria singing karaoke in her living room, Carmen preparing for a night out with the author, Flo reading poetry at a potluck for domestic workers, and Eva doing homework with her son—Denise Brennan’s *Life Interrupted: Trafficking into Forced Labor in the United States* provides a counterpoint to the portrayals so common in the media of trafficked persons suspended in a state of victimization and defined solely by their histories of abuse. A chronicle of the lived experiences of survivors pre- and post-trafficking, it offers a poignant and honest analysis of real people’s lives, struggles, and successes. Drawing on ethnographic observation and formal and informal interviews with approximately 50 survivors of trafficking and numerous assistance-givers from across the United States, Brennan’s study provides clear empirical data on a topic generally suffused with ideology and emotion.

Brennan contextualizes survivor experiences by scrutinizing the migratory policies that put people at risk for trafficking and the sexual politics that undergird the United States’ anti-trafficking response. Trafficking is just one symptom of the rampant exploitation embedded within the US economy and the lack of protections in place for migrant workers. Brennan argues that lack of comprehensive immigration reform combined with the legacy of the George W. Bush administration’s focus on forced commercial sex, has limited efforts to identify forced labor in other sectors. The notion of human trafficking as “sex trafficking” has rendered invisible those individuals who have suffered a wide range of abuses and whose realities do not correspond to the entrenched narrative of unagentic sex slaves.

Providing stories from the vantage point of formerly trafficked persons themselves, the ethnography highlights the conditions under which trafficked persons (and many other migrants who never earn that classification) labor, and the systems and challenges that they navigate as they attempt to move forward with their lives after trafficking. Brennan provides us with persuasive illustrations of the diversity of survivor experience and the “subjectivity of coercion”—the subtleties of control that keep people in forced labor yet are not always readily apparent to outsiders.

Maria’s, Carmen’s, Flo’s, and Eva’s experiences rarely resemble those of the iconic victims introduced to the public through the media, advocacy groups, and government

campaigns. Their lives are so complex and the challenges they face so mundane that they are overshadowed by the sensational portraits of young women rescued from the sex industry and the more glaring needs of those initially escaping trafficking. Yet their needs, as Brennan makes clear, do not end when funding expires.

The lives of formerly trafficked persons are both similar to those of other exploited migrants but also unique in terms of the challenges they face. They move forward with what Brennan describes as the “everyday lifework” of securing housing, navigating relationships, and trying to better their positions within the workforce—the reason many of them initially entered the United States. Yet because many approach their lives post-trafficking without the support of family and other social networks, formerly trafficked persons often linger in limbo—in terms of both immigration status and financial position.

Although this book fills one gaping hole by highlighting the experiences of those who have experienced forced labor outside of the commercial sex sector, it does leave out another group that is nearly nonexistent in the trafficking literature—men. The focus on sex trafficking has implicitly gendered the lens through which trafficking is viewed, influenced the pool of survivors that service providers encounter, and in turn limited those who researchers are able to access. This is an issue I have encountered in my own work with survivors and one that researchers in the field must continue to attempt to overcome. Although studies of male trafficking survivors are needed, this aspect does not detract from Brennan’s valuable findings.

Introducing the reader to the complexities of forced labor in the United States while offering a straightforward and accessible account of the diversity of survivor trajectories, the book makes a significant contribution to the human trafficking literature. In keeping with its focus on the realities of trafficking, the book closes with an appendix of ideas and resources for action, a pragmatic response that is too often omitted from conversations on the issue. The book will be of value to academics, advocates, service providers, and policymakers alike.

Alicia Peters  
University of New England

**Caring for Place: Ecology, Ideology, and Emotion in Traditional Landscape Management.**  
E. N. Anderson. Walnut Creek, CA: Left Coast Press, 2014, 305 pp. \$34.95, paper.

In *Caring for Place*, Eugene Anderson does something that anthropologists too rarely do. With humor, caution, and drawing upon a lifetime of experience, he generalizes about and compares, across regions and culture areas, how and why people have managed their environments sustainably or destructively. This book distills Anderson’s lifelong engagement with environmental anthropology, his travel and research in many world areas, and his lively curiosity, to see if some broad general patterns of human/environment interaction can be drawn. In anthropology, we sometimes shy away from generalizations; this is usually a good thing, but it is also worth trying to summarize, with appropriate humility, the big stories that we have gradually learned.

The book first reviews literatures on traditional natural resource management around the world in order to come up with a working definition of sustainability: “a rough assessment of how good people are at managing a landscape by looking at how many people, were supported how well, over how long a time” (p. 88). Anderson then assesses in some detail the records of the Yucatec Maya, the medieval Irish, and of China, focusing on classifications of nature, on folk and elite literatures, on poetry, and on modes of landscape representation (for China). He concludes that each society had different understandings of nature and human relations to the natural world, but that across the three cases there was a rich emotional involvement between people and nature, and a more or less strong ethical obligation not to use the environment