

socialization, on which Turner lays emphasis, has also met with criticism in the literature in recent years, implying that children are somehow seen as presocial beings.

Having relegated the nuclear family to “nature,” Turner overlooked the fact that matrilineally-related extended-family households constitute exogamous matrihouses that possess a stock of personal names and heritable prerogatives, referred to by him as “valuables.” Matrihouses trace their origins to the mythical past and I was informed which one is identified as the birthplace of the hero Patájte who stole the jaguar’s fire. Turner mistakenly claims that such valuables are individually owned, something in line with his portrayal of the development cycle of the Kayapo boy resulting in his transformation into an autonomous actor as an adult. In relation to the Hageners of New Guinea, Marilyn Strathern once pointed out that the mature adult is one who recognizes his obligations to others, in contrast to the Euro-American ideal of the autonomous individual, and this is equally valid for the Kayapo; married men never relinquish their ties to their mother and sisters, something that was noted by the first ethnographer of the Kayapo, Simone Dreyfus, whose work Turner ignored.

I would strongly recommend the reader to start out from the last essay, entitled “The Crisis of Late Structuralism” (first published in 2009), where Turner details what he considers to be the shortcomings of Lévi-Strauss’ structuralism before discussing animism, as reformulated by Descola, and perspectivism as developed by Viveiros de Castro. His most vehement criticism is levelled at the latter. The text on the fire of the jaguar was originally written before either animism or perspectivism came on the scene, whereas this last chapter sums up his evaluation of both structuralism and post-structuralism.

The remaining two articles (from 2011 and 2008) are likewise attempts to come to terms with animism and perspectivism. In the first one Turner gives an account of the Kayapo phenomenon of going berserk (*aybanh*), though the same term is applied to deliriousness, drunkenness, and dizziness. This is interpreted to exemplify the possibility of receding from a socialized state to behavior that Turner compares to that of the jaguar. This is followed by the author’s incursion into the “body,” that he also divides into center and periphery, showing inadvertently that there is no such term in Kayapo (he refers to flesh *in* [sic *in*] and bone *i*). The article proceeds to discuss the contrast between “beautiful” and “common” people, but the issue is oversimplified and makes no reference to the works of fellow Kayapo ethnographers. The remaining article focuses on cosmology, notions of time and space, and how this relates to the reproduction of society and social persons.

In sum, this book makes available in a single volume some of the writings of one of the best-known Amazonianist ethnographers of the second half of the twentieth century. They are representative of his research on the

Kayapo and his attempt to reformulate the study of myths, alerting us to the possible significance of the most minute details. It will doubtless stimulate debate on a number of key philosophical issues, not the least being the question of subjectivity, for years to come.

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**Van Esterik, Penny, and Richard A. O’Connor:** *The Dance of Nurture. Negotiating Infant Feeding.* New York: Berghahn Books, 2017. 248 pp. ISBN 978-1-78533-562-4. (Food, Nutrition, and Culture, 7) Price: \$ 120.00

Part of the “Food, Nutrition, and Culture” series, “The Dance of Nurture” takes the reader on a journey to discover the biocultural embeddedness of nurture, linking community and care, alongside feminist theoretical considerations of reproduction and public anthropology of activism. As the authors announce in their first chapter entitled “Recovering Nurture”: “breastfeeding is ‘good to think’ with and through”, as it is the “giving of oneself, literally and not just figuratively” (15). This book recognises that infant feeding, like all forms of eating, is a biological necessity whose production, distribution, preparation, and consumption are culturally diverse. It is the discussion of this very diversity which, these authors argue, is the main contribution that anthropology offers. Quoting Ruth Benedict that “the purpose of anthropology is to make the world safe for human differences” (215), a footnote informs the reader that this saying can be obtained printed on a coffee mug, although the exact citation is not given.

This quote indicates the public anthropological vision of the authors, both of whom have taken their academic talents and offered evidence-based arguments to various activist groups and, accordingly, this book provides a number of narratives from “PVE” regarding a career spent travelling the world and contributing to ongoing issues regarding infant feeding. The book combines long careers of activism with detailed theoretical discussions of what the authors have previously published regarding the custom of infant feeding, which again draws on the patterns of interaction originally discussed by Benedict.

This reviewer was particularly keen to see a discussion of complexity and history, recognizing that “breastfeeding is always a practice building on what came before.” Although the comparison between the Lab, the Clinic and the Field offers important potential considerations necessary for the complexity of infant feeding research, they are not as developed as this reviewer would have liked. Generally, the sheer breadth of the book demonstrates both its strength and but also its weakness. Organized around four parts (Challenges, Contexts, Diversities, and Interventions), each part contains two chapters linked to nurture. However, the two chapters in Part II are the only ones without nurture in their title, an anomaly that could have been rectified

easily by using notions of biocultural nurture and commensality and nurture, respectively.

The discussion of “the Breastfeeding Complex” continues in the next chapter, discussing web-like characteristics, drawing, they say, from a “biological core” which is “surrounded by cultural realities”, before going on to reference Fuentes’ integration of “ecological, biological, and social landscapes” and then pointing out that this is both a “busy crossroad” as well as an “intimate school” (49). This argument introduces an important comment to the effect that “[h]uman milk is never standardized but is always personalized” (50). Human milk is potentially going to change, especially as we are moving towards individualised analysis of milk samples, especially for infants who are hospitalised, an issue that is also missing from this volume. Although milk sharing is discussed (albeit only with reference to secondary sources), the reference to the highly emotive and medicalised donor human milk banking are very limited, which is also somewhat overly simplistically bookended with discussions of some aspects of wet-nursing historically and cross-culturally, but again not from primary sourced data (85). Although the term milk banking is again mentioned with milk sharing when discussing pumping, the authors stated that “the first electric pump was developed in 1991” (151). In fact, the development of this technology has a much longer and more interesting history, a history which informs an ongoing discussion regarding to how to recognise “breast milk feeding” as inclusive of pumping regimes that do not necessarily include direct infant to breast feeding. The maternal generosity underlying these human milk exchanges also has a feature of community not discussed in this complexity of infant feeding.

The authors end the book by asking the question “Can supporting breastfeeding help us to find community on this troubled planet?”, to which they answer this happy possibility is unlikely, and that such an answer “would sentimentalize mothering and romanticize breastfeeding” (222), reminding us that supporting nurturing customs wherever they may occur may at least help.

Another weakness of the book, I think is important to mention, is linked to a serious lack of extensive and/or diverse ethnographic voices specifically from those mothers who must have presumably informed the extensive research of these seasoned researchers, both of whom have field experience in Southeast Asia. Finally, it should be noted that the index is very short, and I found myself looking up electronic versions of the book in order to find detailed discussions of topics I wished to revisit. Also, please note, a detailed summary of the book is available at <<https://www.sewanee.edu/media/academics/anthropology/pdfs/The-Dance-of-Nurture-Embodying-Infant-Feeding.pdf>>. Overall, I feel that this book is bound to be an important and often cited source in the anthropological study of infant feeding.

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**Verdery, Katherine:** *My Life as a Spy. Investigations in a Secret Police File.* Durham: Duke University Press, 2018. 323 pp. ISBN 978-0-8223-7081-9. Price: \$ 27.99

En la antropología se publican en las últimas décadas, y de forma creciente, obras en las que sus autores miran hacia el pasado y reflexionan sobre sus experiencias vitales. Luego de tres, cuatro o más décadas pasadas desde las primeras experiencias “en el campo” – entendiendo bajo esta expresión extensas estadias en otras sociedades de la propia, ya sea en América del Sur, en Nueva Guinea u en otras regiones –, el antropólogo o la antropóloga, en su edad madura, hacen partícipes al lector de sus experiencias pasadas. El libro de Katherine Verdery, que podría ser clasificado dentro de este tipo de obras, se halla, por la naturaleza polifónica de sus fuentes, más allá.

La primera impresión que provoca la carátula del libro a quien la observa conduce por un camino errado, tanto por el título “My Life As a Spy. Investigations in a Secret Police File” como por la foto que la ilustra: una mujer en ropa interior, fotografiada de espaldas, aparentemente tendiendo una cama, que evidentemente no sabe que está siendo fotografiada. No estamos, sin embargo, frente a una novela de espionaje a lo John Le Carré, sino de las multifacéticas experiencias de Katherine Verdery, una antropóloga especializada en Rumania y autora de obras fundamentales sobre temas antropológicos sobre ese país. A lo largo del libro analiza en detalle sus múltiples y complejas experiencias durante las más de cuatro décadas de extensas investigaciones, relacionadas con diferentes proyectos de investigación, a partir de 1973 hasta prácticamente la actualidad. En ese año, Verdery viaja a Rumania para hacer su tesis doctoral sobre temas de identidad y vida campesina en pueblos de Transilvania.

La chispa que la inspiró a escribir esta obra surgió en 2008, luego de la caída de Nicolae Ceaușescu, que controló con mano férrea el país entre 1965 y 1999, a partir de la lectura de los legajos que la Securitate había escrito sobre ella, y conservados en un archivo en Bucarest. En la enorme cantidad de páginas sobre la autora (concretamente 2781 páginas), se la identificó con el paso de los años sucesivamente como espía, agente de la CIA, agitadora húngara y amiga de disidentes. En diversas partes del libro hay numerosas citas textuales de los documentos a los que accedió y cuya lectura representó una experiencia traumática. Luego de la lectura, y hasta la publicación del libro, conversa con informantes y amigos (en algunos casos era la misma persona) e incluso con tres de ex agentes de la Securitate que firmaron las observaciones hechas sobre ella.

El libro está dividido en dos partes: la primera, más extensa, titulada “Research under Surveillance” tematiza sus estadias hasta la lectura de los legajos: La segunda parte, titulada “Inside the Mechanisms of Surveillance” se refiere a las revelaciones que halló en ellos, los encuentros con algunos informantes y sus sentimientos al respecto.