brings the past and the present together in his article on the legend of nine saints and Gus Dur. The nine saints are believed to have been the original Islamic teachers who brought the faith to the Island of Java in the 15th and 16th century. They are believed to have performed miracles. In 2009, the ex-President Gus Dur died. Subsequently some people have been attributing miracles to him and venerating him as the 10th successor to the original nine saints. In their narratives about him, people who believe him to be a saint, use symbolic tropes similar to those found in earlier texts which extol the wonders of the saints. Quinn explores some of these intertextual tropes. The final chapter by Ronit Ricci focuses on the writing of certain texts among the Javanese diaspora in colonial Ceylon. These texts range from poems, talismanic texts to hadith narratives of Java's conversion to Islam. Taken together they provide an image of how Javanese religious and magical culture played an important role in the lives of people of Javanese descent in colonial Ceylon.

Although this book purports to be about the transformations of religions as reflected in Javanese texts, the book takes this central theme of its title for granted as none of the articles presented theoretically explore it. Instead, as each article focuses on a different period of Javanese history, one only gains a feeling of religious transformation occurring by reading the book as a whole. "Transformation of Religions" is a specialist book of Javanese textual analysis. As such it continues a classical disciplinary tradition of Javanese textual studies (Javanese studies) originally started by Dutch colonial researches and which was prominently taught at Leiden University. The book is important for Javanese studies, classical textual studies, religions of Java, Indonesian studies.

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Turner, Terence S.: The Fire of the Jaguar. (Ed. by Jane Fajans.) Chicago: HAU Books, 2017. 254 pp. ISBN 978-0-9973675-4-6. Price: $ 35.00

The book was edited by the author's widow, Jane Fajans, and includes a forward by David Graeber in which he details the intellectual influences that shaped Terence Turner's work. The essay, from which the book takes its title (i. e., two thirds of the text), concerns the Kayapo (Mebengokre) myth of the origin of cooking fire, previously known to many readers from Levi-Strauss' classic study "The Raw and the Cooked." Turner propounds a theory for analyzing the structure of a single myth, exemplified by the theft of fire from the jaguar, an intellectual exercise that merits a place among classic studies of mythology. The essay is an ambitious experiment, theoretically complex and stylistically sophisticated, though the prose style is not for the faint-hearted. It is a pity that it took over four decades to be published, as it is essentially a challenge to Lévi-Strauss' analysis of myth; it may well have provoked a challenging response from the latter had he had the opportunity to do so.

Turner proposes a cybernetic-selfregulating feedback system as a model for the replication of social organization. He states that he is not concerned with static aspects of the social and cultural world, such as moiety systems, but the processes through which they are produced or maintained. His emphasis is on transformative processes focusing on the developmental cycle of domestic groups as exemplified by the trajectory of the protagonist of the myth. His argument is extremely compelling because the evidence is tailor-made to reinforce his model.

One of the offshoots of criticisms levelled at Lévi-Strauss' work has been a gradual dismantling of the notion of nature as a universal concept. Despite rejecting the contrast between nature and society (or culture) as a binary opposition, Turner fails to challenge the validity of these concepts, making his approach anachronistic. He emphasizes that he is dealing with the Kayapo's own understanding of these terms, hence the abundant use of inverted commas, but he fails to take the necessary step to reject them all together. Accordingly, the painstaking effort to demonstrate the permeability of the border between "nature" and "culture" is not convincing.

Given the limits of space available and due to the fact of being a fellow specialist on the Kayapo, a Gê-speaking people in Central Brazil, this review focuses on Turner's attempt to elucidate the replication of Kayapo social organization that the myth is purported to expound upon via the drama of the protagonist. He claims it to be the Kayapo counterpart of the Oedipal crisis in Western psychology, affirming that: "Kayapo boys and youths, having listened to this myth throughout their lives, may use this model to ease their own transitions from childhood to adulthood" (127). The drama concerns the fact that boys once used to leave their maternal home at around the age of eight, going off to live in the men's house in the center of the village until they fathered a child, whereupon they moved into their wife's house, due to the norm of matriuxorilocality. Married men continue to live in the house of their mother-in-law, but the practice of leaving their maternal home as young boys was abandoned many decades ago (before I knew them in 1978), so the myth, that continues to be told, does not serve to reflect upon the trajectory of boys to adulthood.

Turner refers enigmatically to a patrilateral bias in Kayapo society; what he in fact produces is an unwarranted patriarchal model that approximates Lévi-Strauss' characterization of concentric dualism among the Bororo. Kayapo women are portrayed as inherently less social than the men. The women, together with the children, are dispelled to the "periphery" of the village – the circle of houses that constitute it, providing the infrastructure that enables men to get on with the business of society in the men's house and the central plaza. Intra(nuclear)family relations are characterized as infrasocial, producing what Turner describes as a hierarchically stratified model – "the higher [level] associated with males and the lower with females" (103). The notion of

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 Patàjte 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 *ĩn*] 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