

drained. We then learn about Laveran, Carl Zeiss – the inventor of oil immersion microscopy – and the text quickly switches to elephantiasis, and the work of Manson, Grassi, Robert Koch and stories about the English Civil War, Cromwell and Charles II.

Chapter 4 refers to beans and glucose 6-phosphate dehydrogenase (G6PD), and provides a spectrum of stories related to G6PD deficiency and malaria. Chapter 5 presents blood typing and disease; we learn that DNA isolated from the remnants of a strain of *Helicobacter pylori* in ancient Chilean mummies differs from the European type that infects modern-day Central and South America. And the hurricane anecdotes even touches unscrupulous blood traffickers that have spread HIV through unsafe collection practices and by not testing for the virus to save on cost. Chapter 7 deals with tainted water, cholera is focused upon in Chapter 8, burning fever in Chapter 9, and cystic fibrosis in Chapter 10. Again, I must confess that part of this reading is very diverting, and certainly touches extremely interesting topics, but when citing ‘woe to the child when kissed on the forehead tastes salty. He is bewitched and soon must die’, the reader would like to know who said this, and where can we find the source. The following chapter refers to the plague, smallpox and other epidemic diseases.

Lachman finishes his book with remarks on the Human Genome Project. But when characterizing this project as the ‘multibillion-dollar, decade-long effort . . . biology’s big-budget equivalent to the lunar-landing program during the 1960s’, the author should cite statistics about the real costs rather than stories about Mr Watson and ‘that woman’.

Battle of the Genomes certainly contains numerous interesting and informative details; it is nicely written and it reflects broad knowledge and the vivid associative thoughts of Dr Lachman – I am surprised that James Joyce was never mentioned, but it is a pity that there are no tables, no figures and that it lacks scientific accuracy.

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Breast Feeding and Sexuality: Behaviour, Beliefs and Taboos among the Gogo Mothers in Tanzania. By Mara Mabilia. Pp. 140. (Berghahn Books, New York, Oxford, 2005.) £36.50, ISBN 1-157181-677-1, hardback. doi: 10.1017/S0021932007002362

This volume is exemplary in the field of anthropological research. The Cigongwe village in the Dodoma region of Tanzania is the setting for this five-chapter discussion about women’s relationships, desires and obligations in relation to ‘good’ mothering.

The writing style is clear and reflective – the project rationale, interview practicalities and Mabilia’s emotional experiences throughout each stage of the research are articulated in a concise and interesting manner. The first chapter details seminal works in the literature review and references are appropriately analysed in relation to her findings throughout the text. The reader discovers how comprehensive background reading and mastery of language skills conducted in advance were

necessary, but paled in importance to the process of personally relating to the women on site.

Mabilia's journey of becoming acquainted with the location, structures and weather of the surroundings and the language and mindset of the people provides insight for application to fieldwork in general. She lived among the Gogo to elicit data that might mediate the gap between the indigenous perspectives of the factors affecting infant growth and the effectiveness of medical interventions to improve child nutritional status. Mabilia's own characteristics – profession, sex, age, marital status and parity – are described as influencing the way she was perceived, and so opening herself up to questions assisted in establishing a common objective of understanding.

The mother–baby dyad is the reference point for investigating breast-feeding, which averages between 24 to 30 months in duration per child. However, the physiological process is identified as interacting both with and within a complex system of cultural, social, economic and symbolic life. Central to an appreciation of infant care is the tension that often results from the ideals of 'correct' behaviour being at odds with other family responsibilities, work obligations and sexual identity. Breast-feeding is about much more than nutrition.

Child health and development are recognized in Cigongwe as dependent upon the quantity and quality of breast milk, which are reflected in 'proper' infant seeking behaviour, whiteness, consistency, sweetness and temperature. Changes in mothers' bodies are thought to result from illness, magic and a range of inappropriate behaviours or sexual activity, and are deemed to possibly lead to 'bad' breast milk that is unfit for infants.

Mabilia's work highlights the fact that provision of breast milk to infants intersects with universally confronted maternal issues of health, self-esteem and intergenerational expectations in a society that was found to be ever influenced by both tradition and change. Her research was conducted with respect, evident through the patient way she delicately ascertained information that the women considered sensitive. In addition to informal discussions and structured interview schedules, Mabilia describes how presence at chance events precipitated her ability to gain deeper levels of acceptance and understanding.

I recommend *Breastfeeding and Sexuality* for those interested in Tanzanian maternal–child health practices, cross-cultural studies, anthropological research methods, breast-feeding and women's experiences.

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The World of the Anthropologist. By Marc Augé & Jean-Paul Colleyn. Pp. 144. (Berg, Oxford, 2006.) £9.99, ISBN 1-84520-448-4, paperback. doi:10.1017/S0021932007002714

This is a big little book that attempts to encapsulate social and cultural anthropology for the lay person. Its aims are practical, and its title ironic, parodying the genre of 'world of', as for example, the 'world of books', the 'world of nature', and the 'world