Voeks' thesis is that the most compelling narrative to emerge from the last decades of scientific, media and public attention to the tropics is that 'tropical forests are pristine, largely unknown to science, and home to mysterious and wise native people who are privy to their great botanical secrets . . . [including] . . . miracle-cure medicinal plants known and dispensed only by indigenous shamans and herbalists' (p. 4). This narrative then sets up, in the minds of many Europeans and Westerners, that the value of tropical forests lies in their potential to provide cures for their intractable ailments.

The book develops this narrative and then proceeds to deconstruct and refute it, using history, botany and anthropology. The pressing issue of loss of tropical forests plays a role in this jungle medicine narrative, being portrayed as a loss of both plants and traditional knowledge about the utility of plants. So too do the big-bad pharmaceutical companies which are portrayed, in this narrative, as exploiters of both forests and traditional healers.

The first portion of the book provides a satisfying, although not original, review of the concept of the noble savage and the myth of the pristine tropical forest. From here on the book wanders, deviating from a tight focus on the central jungle medicine narrative. First is a history of the Western pharmacopeia based on the Mediterranean experiences and how it influenced the search for medicine in tropical climes, including the history of lignum vitae (tree of life), nutmeg and cinchona (the first effective drug for malaria). The stories of flamboyant explorers and rich Europeans desperately seeking cures for what ailed them and the terrible treatment of those peoples from whom the plant uses were learned are satisfyingly woven in with ethnobotany to repeat a story that has been told before but here receives a satisfying remake.

From there the jungle narrative stops being the structuring device for the book and instead the reader follows the author as he highlights his field research experiences around the world—but particularly in the northeast of Brazil. Interesting though it is to learn about the loss of knowledge about medicinal plants in Brazil or the role of gender in ethnobotany, it is disappointing to lose the strong thread and rich discussion of the first part of the book. Voeks' book has many interesting observations and details based on a close reading of history and a long time in the field. However, it is a bit dated in the sense that the jungle medicine narrative has been overwritten by a new narrative—that of jungle ecosystem services. Perhaps this will be the author's next book.

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The Anthropology of Conservation NGOs: Rethinking the Boundaries edited by Peter B. Larsen & Dan Brockington (2018) xv + 289 pp., Palgrave Macmillan, Cham, Switzerland. ISBN 978-3-319-60578-4 (hbk), GBP 89.99.

This edited volume aims to showcase and challenge some of the latest engagements between critical social science and conservation NGOs. It starts with an insightful introduction, which includes challenges both to critical social scientists (e.g. to move beyond treatment of conservation NGOs as monolithic entities) and conservation professionals (e.g. to engage more with informed criticism that can reveal more than a comfortable consensus). The bulk of the book is then given to a series of chapters that focus on a range of studies concerning different scales and aspects of Conservation NGO practice. This first section is followed by a shorter Discussion Forum section with responses to the book by seven conservation thinkers and practitioners.

Larsen's second chapter is particularly useful in tracking the project economy and the impact that has on what NGOs are, what they do and how they behave. The chapter also serves to show how the use of mischievous language can undermine attempts at building trust or willingness to collaborate from members of the NGO community, as made clear by Wilkie and Cleary in the Forum section of the book.

Subsequent chapters give significant attention to Conservation NGOs' engagements with the private sector, markets and neoliberalism, with contributions concerning the increasing influence of corporate interests at the world conservation congress (Chapter 4); the effectiveness of the Roundtable on Sustainable Palm Oil voluntary standards (Chapter 5); the consistency of pro-market perspectives held by conservation professionals (Chapter 6); the rationale used by conservation organisations in their engagement with markets (Chapter 7); and the validity of conservation NGOs in REDD (reducing emissions from deforestation and degradation) project development (Chapter 8).

The final chapter in the main section of the book is a reprint of an article originally published in *Oryx* (2011) by Kent Redford in which he makes the case for open-handed collaboration with conservationists and social scientists—with a focus on anthropology, political science and geography—to create a resilient practice that conserves the world's biodiversity while respecting and empowering people.

The discussion provided in the Forum section of the book gives direct, concise and considered responses to the main chapters of the book. David Cleary's chapter in particular stands out, in which he questions the possibility of substantive dialogue between conservation practitioners and the academy given the conceptual frameworks adopted by the book's authors. Cleary argues that theses frameworks foreclose a real exchange of views, exclude centrally important types of information and create fundamental misunderstandings of how conservation organisations work.

The introduction of the book recognizes this discontent with critical literature and points out that the difficulties of meaningful engagement persist more than a decade after they were raised by Brosius in 2006. In essence the majority of the book's chapters and the proceeding discussion sections serve to showcase such ongoing discontent. The lack of more fertile co-productive work shows the challenges of achieving trust, understanding the role of criticism and the acceptance that transdisciplinary collaboration cannot (and should not) be comfortable all of the time.

Beyond the content of the book per se, its structure is undermined by the previous publication of five of the nine main chapters, without substantive changes. Four of these chapters have been published in the open access journal *Society and Conservation* and the Discussion Forum section was at the time of review also freely available on the Springer website. Although it is highly commendable that the work of contributing authors is freely available to the conservation NGO community, greatly increasing the chances of garnering interest in dialogue, new and different forms of collaboration, it diminishes the value of the book itself.

In summary, the intent of the book to open up new and productive spaces of collaboration should be welcomed. It serves as a reminder to conservation NGO staff of the need to find space for reflection in practice, which may well be possible at an individual level but is challenging for an institution. Since its publication the book has helped me to frame new transdisciplinary collaborations and only time will tell how (un)comfortable these will turn out to be.

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