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ROCÍO DEL ÁGUILA AND VANESSA MISERES, EDS. *Food Studies in Latin American Literature: Perspectives on the Gastronarrative*. Fayetteville: The U of Arkansas P, 2021. xiv + 280 pp.

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RESEÑAS

ROCÍO DEL ÁGUILA AND VANESSA MISERES, EDS. *Food Studies in Latin American Literature: Perspectives on the Gastronomarrative*. Fayetteville: The U of Arkansas P, 2021. xiv + 280 pp.

In recent years, the field of Food Studies has rightfully attracted the attention of scholars. Newly created courses in Food Studies at the undergraduate and graduate levels similarly signal the importance of the field in Humanities and Social Sciences departments. The volume published by Del Águila and Miseres is an extremely valuable contribution to this field, as it reflects both of these trends while also aiming to reach a broader readership. This volume situates itself within Latin American literary studies and contains informative contributions within a broad chronological and geographic scope. The editors acknowledge the volume's debt to their pedagogical engagement with Food Studies and the need to create a book that would serve as an introduction to Latin American literary Food Studies built on the notion of gastronarrative, i.e., food as narrative, all tightly linked to identity. The volume contributors fulfill that aim, while further enriching literary studies with additional theoretical perspectives. These innovative theoretical contributions are often supported through the work of past Latin American scholars whose ideas have now gained an important role. This can be seen, for example, in Ignacio Sánchez Prado's essay on Salvador Novo's *Cocina Mexicana*, where Sánchez Prado successfully recovers Novo's work to highlight the culinary chronicle, a genre that both shares in and departs from the notion of gastronarrative. The culinary chronicle is of central importance because it establishes "a new relationship between literary form and social form" (194). As the editors point out, the consideration of the role of food in a text is key because "its mere presence implies meaningful connections to other discourses" (5). In this way, food is linked to a broad semantics that invites interdisciplinarity, an outlook that the volume explores at length. An interdisciplinary aim with food at its core calls for the consideration of textuality and the various material supports of texts. Thus, the volume analyzes manuscripts, cookbooks, etiquette manuals, travel writing, and magazine articles, as well as literary and other types of texts, along with their visual and material contexts. The primary sources go from well-known chronicles and literary texts to visual sources like advertisements, magazine and book illustrations, or printed menus. The volume's contributors focus on a variety of foodstuffs and dishes, from the potato to ajiaco and chicha. They also give due attention to food and cooking in the context of material culture and broader practices, including, for example, the culinary practice of barbacoa, conventual cuisine,

the role of French food in the establishment of a Mexican national identity under Porfirio Díaz, and the role played by Chinese food contributions in Peru. Many of the chapters explore the role that food plays as signifier in the negotiation of national and socioeconomic identities. Equally engaging and relevant are the approaches that explore food as a value in the racial construction of the nation state. In this context, food emerges as a key component of discourse of mestizaje or miscegenation. The wealth of approaches and materials studied are helpfully organized into four thematic sections. Taking colonial Mexico and Peru as points of departure, the first part of the book emphasizes the importance of Indigenous traditions and legacies, as well as their impact on later cultures and politics, together with the role food plays in helping understand decolonization. The idea of modernity and all its attendant notions are the focus of the second part, which explores the role of food in the formation of national identities and their concomitant narratives, while calling attention to transnational relations and the concept of modernity. Part 3 looks at food and gender, interrogating traditional perceptions of the link between food and female spaces. Chapters in this section propose the consideration of home spaces related to food as centers of empowerment while they interrogate perceptions of male-female power relations in that setting. Part 4 takes up theoretical and pedagogical notions, helping cement Latin American gastrocriticism as a field. The book will be an enjoyable read to academics and the general public alike. As María Paz Moreno foresees in her Epilogue, the important matter of food will continue to inspire much-needed studies. The studies included in this volume prove how productive and engaging the field of Food Studies can be, and helpfully points to critical areas of study where food can provide a vital through line to thereby enrich other disciplines.

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SUSAN ANTEBI. *Embodied Archive: Disability in Post-Revolutionary Mexican Cultural Production*. U of Michigan P, 2021. x +225 pp.

Presently disability studies and its multiple intersections have molded the way in which Latin American cultural productions are being analyzed, despite the relatively newer emergence of this critical approach in the field. Amongst this centralized focus on disability is the groundbreaking research by Susan Antebi titled *Embodied Archive*, which contributes valuable findings on the intersections of disability and race in the post-revolutionary