

being undocumented or onto highways without a driver's license. Such challenges require strategies that stitch together many forms of sustenance—from kitchen gardens to WIC benefits to off-the-books produce deliveries—that rely on the efforts of migrant women. Yet even such efforts are not liberatory: as one interview subject, Alma, notes, “Here we can buy the food that we want. The problem is that we cannot leave” (p.73). Even as one farmworker exclaims, “*Si, comemos bien!*” (Yes, we eat well!),” the conditions of such consumption have to be read as a form of resistance to cultural and political oppression in the region (p.86) and an improvisation required by the landscape itself.

Although the later chapters move away from farmworkers' foodways to focus instead on Vermont-specific agencies and activists, Mares still reminds us that any efforts toward food sovereignty and food justice must have material consequences. It is not enough to get a farmworker to a grocery store; support initiatives must also include bilingual shopping guides, the distribution of goods door-to-door, and the acknowledgment that money is not the only thing forestalling good health and nutrition for migrant farmworkers. The question of where food justice solutions come from dominates Mares's closing chapters, and perhaps my only criticism is that she gives too much credence to specific activism initiatives in the Vermont region in producing meaningful change. (Though, as she acknowledges, much of her faith in these initiatives is due to her own insider knowledge of the Vermont activist community.) Community mobilization, however, is central to the agency documented in Mares's research, and in her concluding remarks on the many policy changes demanded by farmworkers, she reminds us exactly who is at the center of the Vermont agricultural story: those who are most invisible.

Mares's book contributes enormously to the fields of critical ethnography, borderland studies, and immigration studies, and would be an excellent addition to any classroom or public discussion of labor rights and food justice. Her work reveals Vermont as a borderland in every sense of the word, with as much structural violence as that of the Southern border, and forces us to acknowledge the “violent status quo of how food makes it from farm to plate” (p.185).

—Jessica Carbone, *Harvard University*

The Georgian Feast: The Vibrant Culture and Savory Food of the Republic of Georgia (Revised and Expanded, 25th Anniversary Edition)

Darra Goldstein

Oakland: University of California Press, 2018
259 pp. Photographs. \$26.95 (paper)

A quarter of a century ago, Darra Goldstein demystified Georgian cuisine for a new set of audiences. In the updated edition of this foundational book, just as the title foretells, Goldstein once again sets out a *supra*—a table fully laden with a multicourse feast—a shared table being at the heart of the Georgian ethos. Despite the heavyweight nature of Goldstein's contributions, I found this book inviting and easy to read from cover to cover, while dog-eared many of the pages containing exotic, yet simple to make, recipes.

Goldstein's many levels of expertise, as a food scholar and as someone intimately familiar with the language, culture, and history of the region, deliver more than just the average cookbook. The first third of the book is a lengthy narrative section detailing the history of Georgian cuisine and explaining how its culinary culture remains inextricably embedded in place. Nestled between Europe and Asia, Georgian culture has a strong passion for food that is place-based and “tied to their land” (p.47) —foraged, grown in the countryside, or traditionally cooked and fermented in red clay pots. This connection and its iterations come to life through Goldstein's rich descriptions of Georgian foodways and cooking practices.

Both the narrative and recipe sections of the book are peppered with photos of Georgian life, from the mundane—outdoor lunches on *tabla* in the village and roadside vendors—to the festive occasions such as a rooftop wedding in Tbilisi. Goldstein's choice to include black and white photos rather than color serves to emphasize the strong persistence of Georgian classic rural life into the twenty-first century. She further enlivens this world by including personal anecdotes, stories, and recipes from the many different Georgians she has developed relationships with—a Tbilisi physician, the mother of a Georgian filmmaker, Georgian expats, one of her diasporic Georgian students. Thus, she makes one feel at home, if only figuratively, in the small, yet richly diverse and mighty (after all, Stalin was a Georgian) country.

Goldstein makes the recipes accessible, recommending that readers not worry about pronouncing the names of the various foods, often referencing her “American adaptations,” and giving the sense that she is so excited about sharing this cuisine that she truly cares if the cook succeeds. She even provides the Western cook with addresses for mail ordering harder-to-find, special ingredients (such as nigella seed and *churchkhela*, a homemade candy made from the autumn harvest of nuts and grapes). At the back of the book are suggested menus, so that you, too, can put on a complete Georgian-style *supra*—a feast for New Year's, a casual supper, or a rustic picnic.

With vivid gustatory imageries, readers can nearly taste the grilled meats and cheeses, skewered eggs and *khachapuri*, cheese-and-herb-filled bread, of an impromptu lunch in the

Caucasus Mountains. Also detailed are experiences of not only making the dishes but procuring their ingredients, with descriptions of dried spices like *khmelisuneli* (a mix of fenugreek, coriander, garlic, chilies, and pepper) and dried marigold in market stalls, to the breads and vegetables that are still sold out of the trunk of a car. Goldstein even shares her fear of scarcity with tales of hoarding certain elusive spices, like blue fenugreek, in her kitchen cabinets.

Sharing stories of recipes lovingly passed down from mother to daughter, the importance of tradition and time spent with family is underscored, whether it be in the kitchen preparing a meal or at the table eating and drinking wine (or better yet, outdoors around an open fire grilling meat). She also shares stories of camaraderie and solidarity, particularly among women, when preparing these meals together in the more labor-intensive, traditional ways (i.e., without modern kitchen gadgets like food processors and yogurt makers). In this way, Goldstein successfully evokes in the reader a sense of nostalgia for an agrarian way of life that elsewhere has been largely lost in the quest for “modernity.”

Like other cuisines of Eastern Europe and Russia, potatoes, beets and cabbage keep their seats at the table, with corn and wheat being the main staples. What is less expected is that nearly every recipe has some form of fresh herb, whether it be summer savory, sage, tarragon, field mint, or cilantro. As Goldstein writes, “Fresh herbs are a fixture at any meal, whether casual or formal” (p.82). Even *achma-makarina*, something akin to Georgian mac n’ cheese, contains parsley. Walnuts and walnut oil are also integral to Georgian recipes, from main dishes cooked with poultry (though braised pheasant calls for hazelnuts) to sides like *khenagi*, the Georgian Jewish version of matzah balls made from walnut flour and eggs, and desserts such as *pakhlava* (walnut pastry) and *gozinaki* (candied walnuts). Georgians even cook their beets, potatoes, and cabbages with walnuts.

From Georgian egg salad (with butter!) to cooked *sulguni* cheese with mint and eggplant with cheese and yogurt (with more butter!), cheese, egg, and yogurt are so central to Georgian cuisine that the book required an entire chapter to detail this variety. The “Breads and Grains” chapter includes tarragon pie, with its flaky crust and savory herb flavor, and hard-boiled eggs. This recipe highlights the familiar yet strange sensory qualities of the food of this region; a flaky, butter pastry with an egg, but then there is a tremendous amount of fresh tarragon (1/2 pound!) bringing robust grassy and anise notes to the pastry dish. Goldstein also honors the Georgian love of soup by including ten distinct recipes—including a cold gazpacho-like soup, yogurt soup similar to that found in Turkey (with a vegetarian twist), and bean soup made with another Georgian staple, red kidney beans (*lobio*).

Beyond familiarizing readers with Georgian dishes, *The Georgian Feast* does a superb job of linking the dishes to the region’s history and culture. This includes Georgian wine-making, an ancient tradition that has persisted for nearly eight thousand years, despite waves of various conquerors attempting to destroy their vineyards over the centuries. I was surprised to learn that Georgia is thought to be where winemaking first originated. With the recent resurgence in the popularity of clay fermentation vessels, Goldstein highlights the important contributions that Georgia continues to make to winemaking today.

Russian students of mine have raved about the exquisite-ness of Georgian cuisine. After reading Goldstein’s book, I am more convinced and curious than ever, and nearly ready to book a flight to Tbilisi to smell and taste this simple, elegant cuisine (not to mention the wine) firsthand, in this place Steinbeck himself once called “magical.” To be sure, I will be packing my cherished copy of Goldstein’s book for the trip. The only thing missing is a map for excited travelers like me who are hoping to embark on a culinary tour.

—Maya Moore, University of Vermont

Canned: The Rise and Fall of Consumer Confidence in the American Food Industry

Anna Zeide

Oakland: University of California Press, 2018

280 pp. \$34.95 (hardcover); \$29.95 (paper); \$29.95 (eBook)

In *Canned*, Anna Zeide presents an insightful and multifaceted examination of American canned food from its origins in the mid-nineteenth century up to the present, focusing on the partnerships among growers, factories, researchers, media outlets, and governmental agencies that combined to make canned food ubiquitous in modern America. Today, canned foods may be commonplace, but Zeide begins by emphasizing how difficult it was for the National Canners Association (NCA) to convince wary shoppers to accept (even embrace) a product that they could not see or touch before purchasing. Media outlets, moreover, reported dangerous (sometimes exaggerated) stories of food contamination and death by botulism in canned foods. In short, Zeide’s assessment of how the canning industry journeyed from wartime exigency to hesitant approval to commonplace commodity might anticipate the trajectory of genetically modified foods, as well as current concerns over food labeling and production. And her concluding chapter, examining BPA in canned soup, reminds readers that customers’ acceptance of canned goods cannot always be taken for granted. Ultimately, this is an