

Ruby Queen cigarettes as exemplary of British colonialism. Yet never in the chapter does Enstad reveal which year this symbolic date referenced, or when the movement took place (it was 1925). Such an oversight—unfortunately not the only one like it—is of course understandable in a book as broad-ranging as this, but a little bit more hand-holding would have gone a long way.

Nevertheless, this is a rich and rewarding book that straddles a stunning diversity of fields, including the history of labor, gender, race, capitalism, foreign relations, and agriculture. Its complexity cannot be captured in a review as short as this, and I recommend it highly to scholars of all stripes.

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Creole Italian: Sicilian Immigrants and the Shaping of New Orleans Food Culture. By Justin Nystrom. Athens: University of Georgia Press, 2018, 224 pp., \$26.95, paperback, ISBN 978-0-82035-3555-5

Nystrom packs his study with abundant information to support his premise that food “became the medium through which Sicilians came to New Orleans, shaped the culture that they found, thrived as a people, and became American” (2). What began as a 2010 examination of New Orleans grocery stores owned by Sicilians blossomed into this full-scale effort to explore the ways in which the immigrants developed a chain of sourcing, supplying, manufacturing, distribution, and preparation of food.

He links the importation of lemons from Palermo to New Orleans as creating the major conduit of immigration to the city. Early nineteenth-century Italian arrivals pursued opportunities around the port as shipping-mercantile factors and importers and distributors of fruit and produce. He notes how, after 1875, ship arrivals starting in October carried lemons ready for market and Sicilian immigrants heading for the *zuccarata*, the cane harvest in south-central Louisiana.

Most of the immigrants who settled in New Orleans worked in or near the French Market which became known as Little Palermo. They found work at the docks, sold foodstuffs from stalls, or peddled produce and food products throughout the city. Bananas, imported by the Sicilian-owned Standard Fruit Company and its competitor, the United Fruit Company, became a familiar commodity peddled by Italians throughout the United States.

Business-savvy Sicilians supplied foodstuffs, especially oysters, as the main menu item served at numerous Italian-owned saloons, boarding houses, and hotels in the district, and they capitalized on available supplies of game, fish, and produce to establish restaurants and grocery stores. Nystrom documents how the familial networks of these early enterprises supported the emergence of restaurants serving *casa lingua* food, which reflected the food traditions of nearby neighborhood clientele. Nystrom maps the locations of these enterprises and vividly describes the buildings over time. The increasing reputation and service of some of the restaurants and food emporiums attracted diners and customers from Uptown. The addition of music, dancing, and liquor made these businesses popular with the elites.

Commander's Palace, a New Orleans flagship business, reflects this evolution from neighborhood-centered establishment to tourist destination. Emile Commander opened Palace Saloon and restaurant in 1893. His parents Pietro and Josepha Camarda emigrated from Ustica, Sicily, in 1862 and later changed their names to Peter and Josephine Commander. The family focused on the grocery and saloon business until Emile added a restaurant to the saloon. By the 1960s, his restaurant had evolved into a white-tablecloth establishment with celebrity chefs. Nystrom traces the life span of Commander's and similar businesses as their success waxed and waned, and as they and their Sicilian clientele moved away from the French Quarter toward areas uptown, many to Gentilly.

Nystrom maintains that the earlier immigrants who became entrepreneurs were of a different class than the cane workers who arrived later and worked harder for little pay. He fails to credit the success of Louisiana's Kennerville-area truck farms and Tangipahoa strawberry industry to the laborers who started in the cane fields and lumber mills. Nor does he show how these rural fruit and produce operations supplied French Market stalls and New Orleans' groceries and restaurants. While today's upscale restaurants list on their menus local food sources as a mark of freshness and quality, turn-of-the-century New Orleans Sicilian restaurateurs incorporated this practice, not as a marketing tool, but as a natural extension of the Mediterranean diet of their homeland.

Nystrom entertains with asides about crime incidents and mafia activity, and extols Sicilian food gifts to New Orleans such as gelato/ice cream and muffuletta sandwiches. But the fact that Sicilians dominated the food trade in New Orleans does not establish their cuisine as a distinct Creole

Italian food culture emerging in New Orleans when this basic cuisine appears in most immigrant communities across the United States.

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Every Nation Has Its Dish: Black Bodies and Black Food in Twentieth-Century America. By Jennifer Jensen-Wallach. Chapel Hill: University of North Carolina Press, 2018. 264 pp., \$34.95, hardback, ISBN 978-1-4696-4521-6.

Every Nation Has Its Dish explores black diet and foodways from the late nineteenth century to the 1970s. Highly visible black activists during those decades spoke about food, followed dietary advice in their own homes, and stressed food as a cultural indicator of social equality at a time when white food concerns were also evolving. Jensen-Wallach pays particular attention to the foodways espoused by W.E.B. DuBois and Booker T. Washington, two men who seemingly represented different food goals, but saw food, presentation styles, and nutritional quality as capable of creating uplift within the black community. Other black activists who followed these men also saw food as the basis of a healthy body that would, in turn, create a healthy mind. Healthy bodies and minds would thus prove to white society the equality of African Americans in a nation deeply entrenched in racist thought and often legal racial separation.

Whites and blacks in the decades covered in this book were grappling with changing medical, social, and economies of food and eating. Jensen-Wallach interprets food through the lens of “black nationalism,” which she defines broadly as a strategy for black Americans to develop their own standards of dining excellence while also confounding racist ideas of black unworthiness. The descriptive chapter titles are helpful historical guidelines to the topic and the chronological chapters are well paced. The author gives a clear history of those transitions and cultural concerns especially as foods, and how they were consumed, were seen as indicators of a group’s moral nature. Elite blacks, such as DuBois, rejected country or southern foods in favor of a proper, wholesome, well-balanced diet with emphasis on slimness and weight control. His daughter Yolanda’s obligation as a member of the black elite was to be an example to other less “politically enlightened” blacks (72). He was in step with elite white concerns of the time, believing that fatty, ill-prepared foods reflected the diet of the lower

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