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issue. If the project raises sufficient dosh, the advance to the author should happily exceed a publisher's sober advance. Subscribers, or funders, get to see their names in the last pages of the work. Meades has not enjoyed the best of health in recent months, culminating in heart surgery. Yet when, by way of promotion, he cooked a lunch at his home in Le Corbusier's *Unité d'habitation* in Marseilles, it consisted of brandade of salt cod, a parmentier of duck confit and Agen prunes and a *rebarbe* – a mixture of Roquefort, cream, butter and brandy. Perhaps, like his old friends and connections, he has a death wish. Or a mordant sense of humour. The book certainly has the latter. And great, and simple (but still requiring a level of preparational devotion), recipes: strong flavours, their character not much adrift from that projected by Meades himself. Not one to mince words, there's an instruction or command on every page, and a wide-ranging sensibility that takes in more than just food. On the principle that there's nothing new in cooking, Meades enjoys taking from all and sundry (including his father) for his favoured way of doing things. The borrower's scaffolding is clipped together with plenty of quotations in support of, or musing on the rights and wrongs of plagiarism. The spice of prejudice and strong opinion, as with all of Meades's writings, is liberally scattered over everything. Whether the experience is deepened by the author's own photography is another matter. Deeply enjoyable.

Sarah Moss: *Spilling the Beans. Eating, Cooking, Reading and Writing in British Women's Fiction, 1770–1830*: Manchester University Press, 2011; 202 pp., paperback; £15.99.
This review has been some years in the delivery. So long, indeed, that the easiest way to buy the book is on the resale market. The hardback, first published in 2009, comes in at £50. Those of you who have enjoyed Moss's fiction and other works will know she writes with grace and intelligence. This, her first book, is product of her parallel life as an academic. I only came to it because I had been reading with riotous pleasure Susan Ferrier's novel *Marriage* (1818). One chapter of Sarah Moss's study is devoted to the food described in *Marriage*, with its knockabout satire on Scottish cooking and gross ridicule of fat gourmandizing male English parasites and their love of *haute cuisine* (among many other interesting features). Moss makes sensible commentary on this and other Ferrier novels (which, regrettably, are much more difficult to obtain in a modern edition) and devotes other chapters, equally clear and enlightening, to Mary Wollstonecraft and Fanny Burney. When critics approach food in a literary context, their jargon and conclusions are often impenetrable. This is not.

Jakob A. Klein and James L. Watson, eds.: *The Handbook of Food and Anthropology*: Bloomsbury, 2016: 480 pp., hardback, £115.00.
The anthropology of food involves research into food security, nutrition,

the self, the other, ritual, kinship and gifting. It's an academic pursuit that remains ambiguous to many, yet its foundations are clear. On the one hand, anthropology is, at its most basic, interested in people and the everyday activities and occurrences that make up our days. On the other, food is an important part of our lives regardless of the amount of money, time, energy or interest one has – after all we all have to eat. For this reason, food has been part of the anthropological inquiry from the start, and continues to be an important matter of study within this discipline.

Klein and Watson, the two editors of *The Handbook of Food and Anthropology*, understand that anthropologists use food as a lens to investigate just about everything. They have anthologized significant earlier texts and articles into a giant portmanteau that may give the neophyte the necessary clothing and equipment to navigate the broader topic. The book is organized in three chapters: food, self and other. Each chapter is filled with articles that complement each other by means of a series of points of juncture – overlapping areas that make the transition from one article to the other seamless and show the range of topics that fit into this broad academic field: Food security, nutrition and food safety and finally, food as craft, industry and ethics.

Like many academic books, however, some of the articles contained in this collection read as if they were written with other academics in mind – an audience skilled at deciphering jargon-laced sentences. The best articles remain those grounded in the classic research methods of the discipline; richly detailed accounts of a specific group, in a specific place at a specific point of time. Those by Andrea Wiley, James L. Watson, David Sutton and Melissa L. Caldwell are true to the field and represent, perhaps, some of the canon of the anthropology of food.

Books like *The Handbook of Food and Anthropology* exist to prove that anthropologists continue to be intrigued by daily activities of humans around the world, and most importantly, around food. Overall, the book is well worth the space on your shelf. It makes for a good reference or foundational text, and it can easily become the new go-to textbook for courses in anthropology and other areas of social science.

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Carolyn A. Nadeau: *Food Matters: Alonso Quijano's Diet and the Discourse of Food in Early Modern Spain*: University of Toronto Press, 2016: 336 pp., hardback, $65.00.
Monika Linton: *Brindisa: The True Food of Spain*: Fourth Estate, 2016: 544 pp., hardback, £29.95.

In 1979 Elizabeth David made a tantalizing observation in a personal letter written to Anne Willan. Commenting on French and English recipes published in the seventeenth century, in particular those of Robert May, author of *The*