

lishes the significance of class differences among the elite women actively involved in the cause and the women in the general population as one of the most important aspects of the tensions produced around the issue. Personal grievances, as in the case of the conflict between Grierson and Alvina Van Praet de Sala, are also responsible for producing a movement considered fragmented from the start.

The last two chapters provide full background information on the Peronist governments and analyze how the question of timing, and Evita's assistance, helped Juan Perón to co-opt the advances of the suffragists, even with the opposition of the socialist women who had fought for the cause from the beginning of the century. However, the study's strength resides in the first chapters, dedicated to lesser-known female historical figures who are abundantly quoted, and in Hammond's nuanced analysis of the influences of different groups, including, for instance, the ultraconservative Patriotic League. While the text mentions Juana Manso and Juana Manuela Gorriti, important nineteenth-century female writers, and the well-known twentieth-century intellectual Victoria Ocampo, it does not provide a detailed examination of these figures or give consideration to other feminists active in the field of arts and culture who framed the advancement of women's suffrage. It would have been interesting to see how these two areas mutually influenced each other.

The study provides a chart comparing the implementation of women's suffrage dates in other Latin American countries and presents the argument that many of these countries followed a similar path. A more exhaustive analysis of what made Argentina's situation distinctive, as promised in the introduction, would have been welcome. The comparison of Argentina's literacy rate with that of other countries, for example, could have better demonstrated the uniqueness of the Argentine case, which otherwise remains largely unexplored. This would have added an engaging take to a text that sometimes seems repetitive.

In spite of these small shortcomings, Hammond has made a valuable contribution to Argentine historiography and the analysis of women's participation in its political process.

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*Creating a Common Table in Twentieth-Century Argentina: Doña Petrona, Women, and Food.* By Rebekah E. Pite. Chapel Hill: The University of North Carolina Press, 2013. Pp. 344. Acknowledgments. Notes. Bibliography. Index. \$29.95 paper.

Reading about Argentine culinary writer and multimedia personality Petrona Carrizo de Gandulfo, (or Doña Petrona for short), I found myself intellectually engaged as a scholar and personally touched as an Argentine national. The presence of Doña Petrona in households like the one in which I grew up in the 1960s and 1970s was so ubiquitous that was easy to take her for granted. I remember my mother, whenever her work shift allowed, watching Doña Petrona's afternoon cooking show and scribbling

notes straight from the TV screen. The food was delicious, even though I suspect that following Doña Petrona's recommendations imposed an additional burden on my mother's scarce time outside the factory and our tight family budget. But by following Doña Petrona's model, if one subscribes to Rebekah Pite's analysis, my mother was sitting our family at the Argentine 'common table,' just as millions of other women were doing with their own families.

Pite has conducted spectacular research among primary, secondary, and oral sources to uncover the exceptional life of Doña Petrona over eight decades of Argentine history. Born in one of the poorest provinces of the country, Petrona Carrizo de Gandulfo moved to her husband's home in Buenos Aires in the mid-1920s with little or no experience in the kitchen. By the end of the 1930s she was conducting the most popular radio cooking show of the time, writing for widely read magazines, and giving live demonstrations in packed auditoriums. *El Libro de Doña Petrona*, her 1937 cookbook, became an instant best seller; through several revisions and re-editions, more than 3 million copies were sold before its author's death in 1992. In the early 1950s, Doña Petrona became an Argentine television pioneer, creating a cooking show that for 30 years supplied flavorful dishes and held a revered place in popular culture.

Pite's reconstruction goes beyond Doña Petrona's life story to illustrate the deeper social trends that defined womanhood and domesticity in Argentina and the wider world during these years. The metaphorical concept of the 'common table' refers here less to the creation of a national cuisine than to the ideal of national commensality, where families across regional and class boundaries enjoyed plentiful, varied, and healthy food. It also summarizes the ideal of middle-class domesticity that encouraged married women to seek both thriftiness and creativity in the kitchen and, more generally, everywhere in the home. Many would see in this description the vision of social justice and female domesticity championed by Juan and Eva Perón, but, as Pite convincingly demonstrates, Doña Petrona embodied and promoted these ideals not only during the Perón government but before and after it. Indeed, Doña Petrona's life and work dovetailed with the upward social mobility and consumption boom of the first Peronist government, bringing middle-class notions of respectability to the working-class table. She also advocated for married women to stay home, or spend most of their time outside their paid jobs catering delicacies for their husbands and children, even when the rapid turns of the economy forced women to become breadwinners and bread itself became scarce.

As she navigated the economic and political storms that famously characterized those years in modern Argentina, Doña Petrona managed to maintain her ascendancy in the domestic realm by constantly adapting her recipes and keeping herself away from political fracas. As Pite reconstructs the various challenges Doña Petrona managed to sort out and overcome, she never loses sight of common Argentine women from a diversity of social and geographical backgrounds. These women's everyday challenges to live up to the ideals of domesticity promoted by Doña Petrona come to life through interviews excerpted and quoted through the book.

However, not all of Pite's interviewees complied with the culinary-gender ideology promoted by Doña Petrona, either for lack of resources or by personal choice. By the mid-1980s, Donna Petrona's model of homemaking had become the object of feminist criticism. At the same time, the dramatic depreciation of salaries put even the simplest and cheapest of Doña Petrona's recipes out of reach for at least half the population. Economic drift and neoliberal reforms forced millions of Argentines away from the common table, making this very ideal obsolete. Doña Petrona herself was neither immune nor insensitive to changes in social mood and economic decline. However, by the time of her death, after living almost a century, she had become an icon of a bygone time of plenty.

While these and other revelations will certainly fascinate the Argentine readers of this book, other students of Latin America and the general public will be equally enthralled by this brilliant analysis of how the life of a female culinary celebrity and the history of a modern country, especially of its adult women, were mutually constituted.

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*For Tranquility and Order: Family and Community on Mexico's Northern Frontier, 1800-1850.* By Laura M. Shelton. Tucson: University of Arizona Press, 2010. Pp. xiv, 224. Tables. Maps. Notes. References. Index. \$49.95 cloth.

Laura Shelton explores the transition to republican rule in Sonora, examining social and economic tensions that played out against a changing political landscape. Maintaining social order in the midst of an increasingly violent and volatile world was vital to Sonoran notables, as colonial structures of dominance and control collapsed. Economic transformation increased the demand for labor, and demographic shifts challenged traditional hierarchies. Arguing that the transition was a "gendered process," Shelton traces connections between gender hierarchies and order. In the face of threats from the "barbarous invaders" represented by the region's indigenous peoples, Sonoran notables felt the need to uphold civilization and maintain the requisite order (p. 151).

Independence brought the disappearance of a *modus vivendi* that existed between the colonial state and local indigenous peoples. The collapse of the presidio system created a defense vacuum, and the weakened missions did not carry out the practices of gifting, exchange, and trade that had governed interactions between Hispanics and indigenous people. Independence also brought substantial economic changes as mining and commercial expansion increased in importance, creating greater need for reliable labor in an environment increasingly disrupted by indigenous raids and Mexican retaliation. In this *mundo al revés* Mexican responses were understandably firm; order had to be restored or civilization would be lost. Shelton examines how that order was re-established and sustained.

Marriage and family were essential to Sonora's social order, the keys to establishing stability and maintaining community in increasingly tumultuous times. As Shelton notes, a