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Samuel Johnson thought 'women can spin very well; but they cannot make a good book of cookery' and insisted Hannah Glasse was the alias of a man (*quoted at UT* 39). Notwithstanding its essentially conservative cast, however, the Federalist socioeconomic outlook 'was relatively respectful of women and their contributions.' (*UA* 110)

Printers may have use different typeface fonts, or a single writer may have employed different script styles, to denote the sex of an author, deference or dominance and 'social signifiers' more generally. (*UT* 238-39) 'Also,' as Stavely and Fitzgerald explain, 'the term 'publisher was first applied in North America in the 1790s… but its definition was considerably different from ours: it was used to describe American printers who reprinted British books.'

Those British books continued to dominate the American market after the Revolution. (*UL* 69, 70) New Englanders were so intent to share their foodways with other regions of the new nation that, for example, 'Massachusetts congressman Timothy Pickering, staunch Federalist gentleman that he was, taught his boardinghouse landlady how to make Indian pudding' in Washington during 1810. (*UT* 315n49)

And why did the size of *American Cookery* shrink in an era of otherwise increased publishing sophistication in the cities of the young republic? It shrank, Stavely and Fitzgerald conclude, to keep it cheap and enable peddlers to carry more copies to the frontier. (*UT* 259, 260)

Historians as well as general readers may, and should, disregard everything previously written about *American Cookery* and its shadowy author. This is the breakthrough more generally, the kind of interdisciplinary and overdue analysis that too many previous culinary historians have failed to manage. It is as if Stavely and Fitzgerald have planted a banner that proclaims a new culinary and cultural historiography.

Blake Perkins

Paul S. Lloyd: *Food and Identity in England, 1540–1640: Eating to Impress*: Bloomsbury, 2015: 260 pp., paperback, £28.99.

This is a book about how food choices, or the lack of them, are bound up with social status and how people in early-modern England were defined and sought to define themselves by what they ate. To that extent it is largely successful, giving an overview of contemporary dietary theory compared and contrasted with dietary practice. The evidence for the latter is garnered from an impressive range of household accounts, diaries and books of memoranda, cookbooks, institutional accounts and court records. The majority of the source material is printed, which is excusable given the breadth; however, manuscript cookbooks would have given an additional dimension to discussion of theory versus practice, at an elite level at least.

After an introduction to the themes of food and identity the remainder

of the book is divided into two parts. There are three chapters dealing in turn with the diet of the poor, that of the middling sort and finally the gentry. The latter are considerably better served by the evidence that Lloyd has marshalled than the poor – for information here you'd be well served to check out Craig Muldrew, *Food, Energy and the Creation of Industriousness* (Cambridge, 2011). The final two chapters deal with special foods and their preparation, and interactions between social groups. These are interesting chapters that synthesize and rehearse much of the material in the previous chapters without feeling repetitive. In chapter five there is a very good examination of the status of game and access to it in the light of the Elizabethan and Jacobean game laws, whilst in chapter six there is a thought-provoking exploration of the centrality of food in gift-giving and its significance for giver and recipient. The concentration is on the gentry, but it brings out their role as the nexus for local society.

The material culture of food in terms of pots and pans, dishes, plates and napery is largely ignored. Lloyd specifically calls out in the introduction that he has not used probate inventories, which might have provided evidence for such an investigation. There is also no sustained engagement with regional differences even though these are apparent from some of the source material quoted.

Change over time is highlighted. The increasingly restrictive nature of commensality from 1540 to 1640 is brought out with the traditional open-house of the gentry at Christmas time being replaced by more selective gatherings. Some new foods also made their mark: capers were 'ever-present' in gentry household accounts after the 1620s as the social elite continually sought to distinguish themselves through their diet. Lloyd also argues for a general decline in the consumption of fish post-Reformation, although admits that the picture is confused. This is certainly true: detailed daily and weekly account books such as those of the Willoughbys of Wollaton and the Willoughby d'Eresby household at Grimsthorpe show the Elizabethan gentry themselves frequently flouted the regulations whilst ensuring their servants abided by the law thus avoiding hefty fines.

There were many forces, social, economic and religious, that determined diet in early-modern England. Lloyd demonstrates that in an age of profound religious and socio-economic change identification with and exclusion from certain groups also played a part in what was and wasn't eaten.

Mark Dawson

Andrew Dalby and Rachel Dalby: *Gifts of the Gods: A History of Food in Greece*: Reaktion Books, 2017; 304pp., 123 illustrations, 111 in colour, hardback,. £25. This book is like going on holiday with an old friend who knows the place intimately but this is not just any country – it is the land of Greece both