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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

now and in the long ago when some of the world's oldest traditions of local specialities developed, and gods walked among men, giving them the gifts of food. Imagine being in a taverna on a Greek island at day's end, gazing at the horizon as the sun sinks into the wine dark sea. As the appetizing aroma from grilling fish rises and drink is brought, your friend quotes from the ancient Greek gastronome Archestratos:

> When Orion is setting in the sky
> And the mother of the grape clusters sheds her ringlets
> Then take a baked sargue sprinkled with cheese
> Good-sized, hot, slashed with sharp vinegar…
> Treat everything in the nature of tough fish similarly.
> When you have good fish, naturally soft, with rich flesh,
> Just sprinkle it lightly with salt and moisten it with oil
> By itself, within itself, it has the faculty of pleasure.

Then the meal is laid, accompanied by fresh wheat bread 'swelling with soft ripeness' baked in a clay oven as it was a thousand years ago your friend tells you, when bread was believed to be the gift of the fair-haired goddess Demeter. And so it goes on, dish after dish, with your friend using food and drink to bring the classics, ancient history and landscape to life. But you don't have to be there, to share in the pleasure.

The learned and convivial friend who awaits within this book is the historian Andrew Dalby, well known for works like *Food in the Ancient World from A–Z* and his biography of Bacchus, the god of wine. Here he and his daughter Rachel, who runs a taverna on the Greek island of Paxos, join forces to present the best of Greece old and new, woven together in an edible and drinkable tapestry embellished with well-chosen recipes.

The book is arranged chronologically beginning with ancient origins seventeen thousand years ago, when food was wild and seasonal, hunted or gathered, consisting of game, fish, shellfish, wild pulses, nuts and fruit. Then, around 7000BC came the 'Neolithic Revolution' and the development of agriculture. Dalby tells of how the appearance of the Greek landscape changed as farmers planted barley, emmer wheat, lentils, peas, beans and chickpeas; and began to keep pigs, sheep, goats and cattle – all of which have been central to Greek food ever since. And yet, as Dalby shows, much of what we consider typical of age-old Greek cuisine has come recently – notably the ubiquitous aubergine, an Ottoman introduction, and peppers and tomatoes from the New World, the latter introduced, it is alleged, only in 1815.

The narrative continues through the Classical era, beautifully evoked through Dalby's use of art, literature and epics like the Odyssey. The foodway leads through palaces and peasant hovels as tyrants and hostile empires come and go – Persia, Macedon and the Hellenistic monarchies – all leaving their

mark on food and drink. Then on to Roman Greece – where Greeks were reckoned to be the best cooks – and Byzantine Greece with its legacy of sweet wines, then through the period of Turkish rule and on to the emergence of modern Greece, a nation state with ways of dining and festivity that are unique to Greece, enlivened with timeless Greek conviviality. The final section focuses on local regional cuisine and the modern food traditions of the country as a whole, and on finding good food in Greece today – or cooking and eating it yourself at home. *Gifts of the Gods* is beautifully produced, with many well-chosen illustrations. This food and drink Odyssey blends erudition and enjoyment in equal measure, and is highly recommended.

Kaori O'Connor

Nicole Tarulevicz: *Eating Her Curries and Kway: A Cultural History of Food in Singapore*: University of Illinois Press, 2013: 224 pp., hardback with 10 b/w illus., £34.

This engaging academic study of food in Singapore is a superb example of the way food can be used to unravel the complexities of modern postcolonial identities. This work emerges from the vigorous Australian school of food studies, which has done so much to introduce cultural and racial nuances and new understandings of nationalism, cosmopolitanism and the processes of globalization to the field.

Academic studies of modern Singapore have focussed on its dramatic economic transformation since independence, becoming the leading business hub of the Asia Pacific region. Building on and extending the work of the anthropologist Arjun Appadurai on food and nationality, this is the first detailed study of the national cuisine that is a direct outcome of Singapore's transition, and also an element of its success.

A small island 247 miles square off the Malay Peninsula, Singapore was an isolated and intermittent trading outpost used successively by Sumatrans, Muslim traders, the Portuguese, the Dutch and then the British East India Company in 1819, finally becoming a British Crown Colony in 1858. Trade continued to define Singapore, leading to inward labour migrations of Chinese from the Straits and later from mainland China, bringing distinctive ingredients, techniques and dishes. Along with people from India also with culinary baggage, the immigrants soon outnumbered the original Malay population, with Chinese prevailing numerically from the 1840's. However, in a familiar empire scenario, for a long time representations of food in Singapore ignored migrant and local cuisine in favour of white colonial images – notably gin cocktails in the Long Bar at Raffles Hotel – and aspirational British cookery highly inappropriate for the tropical climate, made of imported ingredients and requiring cooking in ovens which most Asian households did not possess. Singapore passed successively through the colonial period, Japanese occupation