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Symposium, incorporating traditions as well as history. The skill-set of some of the Symposium stalwarts means there is an enjoyable emphasis, though never exclusive, on the material culture of food traditions alongside more conventional document- or literature-based examinations. This is celebrated in a series of papers on dairy moulds, used for butter and curd production, as well as an instructive piece by John P. Gauder on pewter moulds for iced puddings. There is also an delightful survey of the architecture of the model dairy by Peter Brears – full marks for that at Penrhyn Castle, as well as the royal examples at Sandringham and Windsor (talking of such buildings, have a look at https://www.landmarktrust.org.uk/Properties-list/Cobham-Dairy/Appeal/ for information about a James Wyatt dairy about to be rescued from rack and ruin). The paper on sheep's cheese from Mark Dawson has already had an outing in *PPC*, but that by Ivan Day on rennet and rennet preparation is all new to me and is a grand voyage of discovery among books and manuscripts of the seventeenth and eighteenth centuries that everyone should embark upon. It's a real pleasure to see the return of Leeds papers to our shelves.

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

The cover of this fine work portrays Charles I and Queen Henrietta Maria dining in style in public with the Prince of Wales, in a period when incomes and diets declined as Lloyd repeatedly tells us. His is not a book about revolution and internecine strife despite this gross centralizing of wealth by the court, which was behaving like all others. Such centralizing of resources is how high status food and cookery books developed in Europe, all the way from the Ancient Greeks to the Sun King. But it does provide a hierarchical model for the book, in addition to the high-status eating of the subtitle. Lloyd draws on historians on middling classes; on household accounts, and on luxury at a time of life-threatening religious fervour, and social change. Lloyd also provides a basis for further research – on medical thought, and for example on saffron: he repeatedly identifies it as expensive, but it was available in some parts of the UK - Saffron Walden for example – and so in principle cheaper than Spanish or Iranian (I imagine).

The reviewer is a food historian rather than an Early Modern historian, so I accept the religious, political and social infrastructure that lies behind the monograph, save to say that while fasting is listed in the index, Lent is not, nor Christmas and other festivals, as far as I can see. In other cultures, these were the occasion for the mass of the population to gain access to better food, particularly meat. Why downplay religion in this case, when the period sees the greatest highlighting of religion in our history, and as the author shows, Catholics and Protestants had similar food strategies between fast and feast? The index has many entries under fish, even though we are told the English,

even then, were not great fish eaters. Much of this comes of course from the excellent household accounts which are a rich resource.

There are numerous references to medicine, which could work much more strongly for the book. The author appears not to use Andrew Wear's *Knowledge and Practice in Early Modern English Medicine 1550-1680* (2000) on the subject of the Tudor Galen; and if he had gone back to Galen himself, he would have seen how the English doctors on pp. 55–6 echo Galen very closely; how Galen adapts his system for wet and cold climates like Britain; how cheap indigenous plants may be used in place of exotic plants like pepper and ginger; and how manual workers need different foods – Galen would say because of labour and their need for nourishment or calories, like modern soldiers. Were manual workers in this period the same kind of animal as the elite, as Galen would have it, or inferior to noble people, as Emma Sparey shows for the French in the eighteenth century? Galen's poor man, Lloyd's 'the meaner sort', can live a healthy life, but they have less meat, and cheaper cuts, and lesser breads, as Lloyd shows. Game was more hazardous for them as the wealthy discouraged poaching.

We might conclude that Lloyd addresses the timely topic of foods as markers of social difference, and the mechanisms by which merchants and the gentry distinguished themselves from manual workers by choices of foods and styles of eating in the Tudor and Stuart periods, when different methods were used from our olive oil, foreign holidays and organic foods, but for goals that remain all too familiar.

John Wilkins

[I hope to carry a further review of this book, from a specifically early-modern perspective, in a future issue.]