

puddings, General Satisfaction, which to this reader seems vaguely reminiscent of a cooked trifle in its ingredients and architecture (have a look on page 176), and Kentish cherry batter puddings. There are also some great snippets of unlikely trivia. Who else has noticed that Pelegrino Artusi described toad-in-the-hole?

One could, perhaps, argue that it's easy to uncover such details through internet searches and there is a danger of getting itchy-bitsy in what is a really very serious book, but Google is here to stay, and it's how it is used that matters. The author seems to have done her reading and homework, including, by several mentions in the text, and the subjects of some of the photographs, at least one of Ivan Day's historic food courses. The photographs generally, as one would expect from someone who is described by the publisher as a professional photographer, are lovely, and although I suspect they have not been treated to the subterfuges of the food stylist, they have a cohesion through the book and a use of props which makes them harmonious.

Given the weight, this book is not bedtime reading, which is a shame because there is much to enjoy. Regula is Flemish, so presumably not a native English speaker, but her prose canters along in a pleasant and refreshingly colloquial manner. Full marks for squeezing so much in: it may be a big book but then this is a big subject.

Laura Mason

Gary Allen: *Sausage: A Global History*. The Edible Series: Reaktion Books, 2015: 160 pp., hardback, £10.99.

This is a most engaging volume, written with enthusiasm by a writer who knows his way around the kitchen. It comes highly recommended, and is part of the publisher's 'edible series', which I applaud. More risky is the 'global history' subtitle. Is that possible in a text that covers 142 pages before references, bibliography and index? The author's approach is stronger on the lexicographical approach – the myriad names for sausage across the world – than the conceptual. The problem is highlighted by a quotation put on the back cover, 'the Chinese have made sausages since around 600 BC', taken from p. 75. What the author appears to mean is that they are recorded in texts by then, which is interesting. Presumably before that they didn't just throw away all the guts of the animal. As the author acknowledges in places, eating sausages or equivalent goes back to the earliest times, and a greater anthropological grasp is needed. 'A hunter realised' (9) does not rise to the occasion, belonging to the ancient Greek notion of the *protos heuretes* or 'first discoverer'. Similarly, in a curious passage, we are told something about immigrants into North America: many came from Europe and other continents, but so did the Native Americans, who came from Asia, he tells us (62). Why are we reminded of that, but not of the Magyars, also mentioned, not travelling from Central Asia,

or indeed the whole human race out of Africa? We have somehow strayed out of anthropology into US politics. Still in the US, the hotdog is declared (24) to be so American that it is not 'considered part of the larger category of sausages': more on this please. The author covers humour and metaphor very well, including Aristophanes' sausage play, *The Knights*. There is no mention, though, of the Greek sacrificial system, in which marrow bone goes to the gods and sausages to the human beings. The author claims a global renaissance of artisanal charcuterie: does he mean in fact in the wealthy West, or in China and say Sudan? I think he means the US and Europe, which is his declared hunting ground in this global endeavour.

The author is on much stronger ground on the difficult definitions of sausage and other products and on sausage vocabulary. In my own patch, I was pleased to see hog's pudding as a speciality in south-west England; less convincing are the *cevaps* of the Balkans which are said (60) to contain 'no pork, of course' after a list of countries composed of Christians and Moslems. Why don't Serbians eat pork? There is no mention of wind-dried sausages to be found in numerous regions of China, according to Fuschia Dunlop. This is because, I suspect, the global history has not explored sausages in the many languages of China.

There are some errors: if Petronius' Trimalchio is a poet (30) he is an execrable one and not in the league of Dante, also named as a poet later. *Lucanica* (one of the Roman sausages) is, according to the *Oxford Latin Dictionary*, first in Varro and Cicero, 400 years before Apicius (32).

The author may view this as the most bad-tempered review he has ever received. Nevertheless, despite my reservations about title and methodology, I like this slim volume. It is not possible to list every sausage in the world. This book is enjoyable to read, on an excellent topic, and written with verve and wide interests.

JOHN WILKINS

Annemarie Jordan Gschwend and K.J.P. Lowe: *The Global City: On the Streets of Renaissance Lisbon*: Paul Holberton Publishing, 2015: 296 pp., hardback, £40. This splendid book is framed around two re-discovered sixteenth-century paintings of Lisbon. This is an unexpected place to find a great deal of information about the arrival of the turkey in Europe. The story, entitled 'On the Turkey in the Rua Nova dos Mercadores' (pp. 179–185) is written by Shepard Krech III, Professor Emeritus of Anthropology at Brown University, Providence, Rhode Island. He must be regarded as the expert on turkey history. One of the paintings of the Rua Nova illustrates a turkey about to be gnawed by a dog. How did a turkey come to be in the major commercial street in Lisbon in the late sixteenth century and how was it perceived at the time, the author asks.