

*to Eat?* demonstrates a return to form. Each question has been researched from a variety of angles such as considering different ways to reduce our carbon footprint beyond recycling food packaging (for example, by eating less meat and fewer dairy products). The information is delivered in an insightful, easy-going manner with a smattering of personal anecdotes on her own experiences of trying to become a more conscientious food consumer. At the end of each chapter there are three suggestions on how we can become more ethically, nutritionally and sustainably food aware with increasing levels of commitment. In the chapter on the green kitchen these include *easy* ideas which can be put into practice on any high street (cooking seasonally). The next level of commitment is *worth the effort* such as preserving seasonal gluts of fruit or vegetables. The culmination are *hopes and dreams* of how today's problems could be solved in an ideal world (environmentalism will one day be appreciated for its creativity rather than its denial). She has used a variety of sources for her research including interviews with suppliers and campaigners. Although a selected bibliography is supplied an appendix of the organizations that helped Ellis scrutinize the answers to these questions would not have gone amiss.

SAM BILTON

Laura Gosalbo & Henri-Pierre Millescamps: *Celebrity Chefs. Food Entertainment History*: Gastronomía Activa, 2009, 455 pp., hardback, €50.

This is so far a privately published volume, but the authors hope that a commercial house will take them up. The subject is a good one; the photographs are aplenty; there are useful tables and facts and figures; and the coverage is estimably international. So bravo for effort and one hopes they are adopted, when some unevennesses might be ironed out without effort.

Faramerz Dabhoiwala: *The Origins of Sex. A History of the First Sexual Revolution*: Allen Lane, 2012, 484 pp., hardback, £25.00.

This is an excellent book covering the transition from a society that imprisoned or executed adulterers to one that discussed them; from one which frowned upon harlots to one that embraced them however ambivalently; from one that had little concept of private to one where it was accepted. The transition, you might say, from medieval to modern,