The publisher has produced a most attractive book, though at 120 Euros it is expensive; the only oddity in its presentation is that the pages of edited text have a great deal of white space upon them, as if they each reproduced a single page of typescript. Although English is evidently not Deligiannis' first language, he uses it almost faultlessly. A few biographical and historical points could have been pushed further: what connected the scholar Pyrrhus Vizanius with Bologna was surely that he was a member of the distinguished Vizani family of that city, related to the historian Pompeo Vizani; the Pietro Danesio whose name appears in one manuscript is very probably the humanist Pierre Danes; the "certain Presbyter Johannes" whose letter to Frederick I appears in another is certainly Prester John.

Nonetheless, there is much to admire here. This is a work of real scholarship. Deligiannis has plotted the dissemination of the early Latin versions of one Greek text with care and precision. This is a world away from broad-brush accounts of Lucian's "popularity among humanist scholars," or even from work in which printed editions and translations are counted up and the totals—"about 270 printings of his works ... before 1550" or the like—produced as evidence that everyone was reading him. This book will be worth consulting for a long time. But if it had been rewritten so as to express its hard-won findings in a narrative capable of being read with pleasure, it would have been even better.

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David Lowenstein and John Marshall, eds.

Heresy, Literature and Politics in Early Modern English Culture

Cambridge and New York: Cambridge University Press, 2006. Pp. x, 318.

The broad remit of this avowedly interdisciplinary volume—contributions are made by seven historians and five literary scholars—is to analyse the changing ways in which heresy was conceptualized and combated in sixteenth- and seventeenth-century England. For all its instability, the term "heresy" often proved extremely useful to those in charge of hammering out orthodoxies: by positioning oneself in opposition to radical or allegedly errant beliefs one's own theological identity could be more precisely defined. As Carrie Euler's essay explains, this process was clearly under way during the reign of Edward VI, when continental anti-Anabaptist arguments (contained in at least eleven books published between 1547 and 1553) flooded into England. Such tracts—and Euler stresses that those from Zurich were at least as important as those from Geneva—helped to codify the hallmarks of a stable

Church: defined by Euler as including Justification by Faith, magisterial authority, and a consensus about the correct interpretation of Scripture.

Of course, if the concept of heresy could have a constructive effect, it was just as capable of inspiring theological fragmentation. As essays by Peter Lake and John Coffey explain, what might be broadly defined as a Puritan movement was constantly disrupted by antagonisms and rivalries between the “orthodox” and “unorthodox” Godly. The tensions inherent in Puritanism made this state of affairs especially complicated: as Lake puts it, Puritanism possessed “the authoritarian impulses toward the enforcement of severe codes of orthodoxy,” but also provided “a home for currents of thought and feeling only too ready to call such bodies of orthodoxy into question.” The result was a dizzying array of Puritan sects and sub-sects: a trend which, as Coffey’s essay reminds us, only gathered more steam during the period of the English Revolution, with Quakers, Ranters, Seekers, Fifth Monarchists, and many other movements springing up. As Coffey explains, Protestant responses to such a crowded religious landscape were extremely varied, ranging from unflinching intolerance to the more moderate reactions of Presbyterians such as Richard Baxter.

As befits an interdisciplinary book such as this, many of the most illuminating chapters deal with literary aspects of heresy. David Loewenstein provides a striking analysis of how Anne Askew derived her sacramentarian beliefs from her figurative reading of Scripture. In this light, Loewenstein concludes, Askew’s heresy “abounded in literary implications ... it rendered particularly contentious questions of distinguishing literal from figurative language, as well as the relation of the sign to the thing signified.” Loewenstein also doffs his cap to the impressively wide range of polemical tactics employed by Askew during her examinations. Her inventiveness (and, one might add, her courage), he suggests, ought to make us cautious of following extreme revisionist accounts of the English Reformation: we should be careful not to undervalue the “potency of reformist polemic, preaching and print, as well as its populist potential.” Other literary implications of heresy are taken up by Nigel Smith, who traces how the literalist hermeneutics of John Biddle led to him to deny the Trinity on grounds of illogicality; John Rogers, who deals with Milton’s anti-Trinitarianism; and Thomas Corns, who shows how Gerrard Winstanley’s idiosyncratic readings of Scripture inspired his radical theological and social stances, whether his denial of a physical resurrection or his communitarian ideas. Corns is also to be applauded for making such efficient use of five of Winstanley’s earlier, and much neglected, works.

Among the other contributions, mention should be made of Ann Hughes' painstaking study of the heresiographical writings of Thomas Edwards: she carefully traces the roots and precursors of Edwards' three-volume *Gangraena*, but also points out how, by dint of its chaotic structure, it was also a profoundly innovative, if frustrating, work: indeed, it was one of the books that did much to create a distinctive heresiographical genre. Equally informative are two of the pieces that round off the volume, and point towards the very different (and generally more tolerant) attitudes towards heresy that would develop in the eighteenth century. Justin Champion tackles Hobbes' meditations upon heresy, primarily in his *An Historical Narration Concerning Heresy*, and the angry response it provoked from Thomas Barlow, while John Marshall offers a digestible account of Locke's attitude towards heresy in the *Letter Concerning Toleration*: a vision that went some way towards undermining the traditional notion that heterodoxy was inextricably linked to the threat of rebellion and disorder. All told, this book represents a significant and wide-ranging contribution to a burgeoning field of study.

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Robert Appelbaum

Aguecheek's Beef, Belch's Hiccup and Other Gastronomic Interjections: Literature, Culture, and Food Among the Early Moderns

Chicago and London: University of Chicago Press, 2006. Pp. xx, 375.

A visit to a website dealing specifically with food and literature reveals page after page of diverse writings, both academic and popular, on virtually all aspects of the subject. One collection of articles deals with food in literature *and* culture, analysing the power and sensuality that food engenders through both. While closest perhaps to this last work, *Aguecheek's Beef, Belch's Hiccup and Other Gastronomic Interjections* is nevertheless very different in several ways from what has gone before. It is by far the most wide-ranging examination of the varying discourses that produced competing and sometimes contradictory identities of food throughout Europe from the mid-fifteenth to the early eighteenth centuries. It is also the most thorough and sophisticated exploration of the plethora of meanings and representations of food found in a great variety of genres, both literary and non-literary, from Shakespeare to Rousseau, from early modern utopias to early modern cookbooks and regimens of health, and from male-authored housewives' manuals to Milton's *Paradise Lost*. Lastly, it sheds new light, not only on our predecessors' eating and culinary habits