

this book” (24), and that “one particularly powerful aspect of early modern identity was the nascent idea of nationalism” (12). It seems strange, then, that one of the editors would recognise the connection between religious and national identity, and then go on to neglect this topic in the volume itself. Dixon even suggests that “ideas of national identity worked to undermine tolerance and pluralism” (13), and this could have provided a valuable starting point from which to consider if the diminution of religious orthodoxy presented a challenge to the coherency of national identity.

These are relatively minor flaws, however, in an otherwise engaging collection. This volume provides a compelling overview of early modern religious pluralism, reminding us that “coexistence was the rule, rather than the exception, in the Reformation and post-Reformation eras” (76).

Christopher Dyer and Catherine Richardson, eds. *William Dugdale, Historian, 1605-1686: His Life, His Writings and His County*. Woodbridge, Suffolk: The Boydell Press, 2009. xvi + 248 pp. + 52 illus. \$95.00.
Review by CHARLES W. A. PRIOR, UNIVERSITY OF HULL.

This volume of eleven essays stems from a conference held to mark the 350th anniversary of the publication of William Dugdale’s *Antiquities of Warwickshire*. A prolific historian and antiquary, Dugdale was a herald by profession, rising to the position of Garter King of Arms in 1677. When compared to his erudition, his formal education was comparably modest: he attended a grammar school in Coventry, but did not proceed to University. His genesis as an historian grew from an interest in his home county, and developed as the result of his making the acquaintance of an increasingly prominent group of antiquaries, lawyers, and national figures like Henry Spelman, under whose auspices Dugdale embarked on his heraldic career. Based in London, he made full use of the archives of the Tower of London, and libraries such as that of Sir Robert Cotton.

During the civil wars, Dugdale was firmly on the royalist side, and managed to pursue his interests. By the 1650s his first published works began to appear: a history of English monasteries; the *Antiqui-*

ties; a history of St Paul's Cathedral. After the Restoration, his works included histories of the law, the baronage, fen drainage, a posthumous edition of Spelman's important *Concilia*, and even an account of the "late troubles" that led to civil war in the 1640s.

The essays offered here approach this large and exacting corpus from a number of directions. Graham Parry's deeply informative discussion of Dugdale's major work, the *Antiquities*, places that work within the broader context of local histories, and pays careful attention to its author's use of sources, and the intellectual networks on which he travelled and which influenced the work. During the early 1640s, Dugdale rushed from church to church, making records on monuments and sacred architecture, and Parry demonstrates the extent to which a dislike of sacrilege constitutes a major theme in the *Antiquities*. The backlash against the Caroline church was deeply iconoclastic, and it emerges that Dugdale sought to defend sacred architecture as part of the texture of a national history.

Jan Broadway's chapter examines Dugdale as autobiographer. Encouraged by Anthony Wood, Dugdale produced a somewhat slanted account of his own life, seen from the vantage point of 1681; the text dwelled upon his achievements as an historian, yet omitted personal details, namely the long marriage which produced nineteen children. Instead, the author of the *Life* portrays himself as aloof both from patrons and a large family—what survives is an account of a workaholic, complete with a fabulous account of a swarm of bees (symbols of industry) portending the birth of the future historian (36).

Indeed, as Ann Hughes explains, it was work that saw Dugdale through the civil wars. When he was not sketching monuments and fretting about the destructive advent of William Dowsing, Dugdale was busy documenting what John Morrill has called the "ecology" of allegiance. As the King sought to consolidate his support, knights were created, and the loyalty of local garrisons demanded. Dugdale's meticulous records of these transactions shed vital light on how people chose sides. The historian himself moved across the tricky boundary of 1649 with little trouble: Cromwell allowed him freedom to travel and, as has been mentioned, it was during the 1650s when his major works began to appear.

The Restoration saw Dugdale consolidate both his methods and his entrepreneurial approach to the dissemination of his work, via publication by subscription. As Stephen Roberts suggests, the trajectory of his career in the 1660s and after resembles that of Samuel Pepys: riches were gained on modest origins; networks were built and exploited; and, most importantly, a disordered world was tamed by a desire for order, classification, and taxonomy. This is suggestive, with the striking difference that Pepys welcomed what was new, whereas Dugdale clung to what was old, solid, and traditional.

The bedrock of this tradition was the complex symbolic world of the gentry. As Richard Cust argues, the context which contains the *Antiquities* is that of “honour politics,” complicated by a tension between established families and those relative newcomers who were compelled to announce their arrival with grand houses and entertainments (107). Moreover, Dugdale exhorted his aristocratic readers to embrace the neo-classical ideal of emulating the virtues of their ancestors. And, as Vivienne Larminie maintains, the gentry themselves took an active role in fashioning a particular mental world and prove, on re-examination, to be much more cosmopolitan than previously assumed.

Although Dugdale himself had gentry connections (via his mother), he was still obliged to raise his own position, and did so through the purchase of a manor at Blythe in 1626; he promptly set about the improvement of his estate, and in the process—as one of his neighbours would complain—trespassed upon the traditional rights attached to common pastures. Two closely linked essays explore this issue: Nat Alcock offers a detailed social and statistical analysis that employs hearth tax records to illuminate the social strata of seventeenth-century Warwickshire, while Geoffrey Tyack demonstrates that, in terms of Dugdale’s antiquarian interests, the country house was a barometer for gauging the rise and fall of the gentry, especially in war-torn Warwickshire. Steve Hindle’s masterful essay follows, and is based on a fascinating micro-study of the village of Chilvers Coton. Its “great survey” (a census of the parish carried out in 1684) has been used by social historians from Peter Laslett onward; Hindle is at work on a major study and, if this essay is any indication, it will add considerable texture to our understanding of

the “social topography” of England in our period, and in particular the condition of the rural and village poor.

The collection concludes with two further essays on urban and cultural life. Peter Borsay’s account of the growth and life of Warwickshire towns exposes a rare gap in Dugdale’s scholarship. For while he mapped towns, he was not especially interested in their social and economic texture, or the life of the “middling sort”; in this sense, Borsay’s exploration complements Hindle’s chapter. Finally, Catherine Richardson’s treatment of material culture reveals—as does Tyack’s discussion of houses—the complex manner in which all ranks of society carried on a process of self-fashioning; here the approach is reminiscent of Daniel Woolf’s seminal work, *The Social Circulation of the Past* (2003).

It will be clear that this collection is distinguished by remarkable depth and cohesion. It has been meticulously edited, with attention to detail that surely would have thrilled its subject: the text is clean, the illustrations are large and properly reproduced and, most importantly, the collection reflects a commitment to interdisciplinary research that is vital in coming to grips with the complex social, cultural, and mental worlds in which Dugdale lived and which he so carefully documented in his own right.

Ariel Hessayon and Nicholas Keene, ed. *Scripture and Scholarship in Early Modern England*. Aldershot: Ashgate, 2006. xi + 255 pp. + 1 illus. \$120.00. Review by STEPHEN TAYLOR, UNIVERSITY OF READING.

In the Arts supplement of the London edition of the *Financial Times*, there is a regular feature entitled “How to judge a book by its cover.” The dust-jacket of this volume repays attention. The title dominates the cover with bold white lettering on a dusty blue background. Closer study of the background reveals that it is an image, a little bolder than a watermark, of a page from Genesis 1 in the Polyglot Bible, produced under the supervision of Brian Walton between 1653 and 1657. The reader can be in no doubt that this collection of essays is about words and, of course, *the Word*—indeed, it is about difficult words, complex words, words that require translation and