

biographies than a survey such as this, and the author modestly recognises that the study of evangelical eschatology is far from complete (p. 130).

The book's title, however, automatically raises the question of whether or not it is valid to refer to pre-Enlightenment orthodox Protestants as evangelicals. Although Dr Gribben points out that the term evangelical was used to describe Lutherans or Protestants in the sixteenth century, it does seem to create a lot of confusion in historical writing to refer to evangelicals before evangelicalism as the temptation here will be to read evangelicalism back into earlier periods. While I would accept the proposition that some of David Bebbington's statements concerning the novelty of the eighteenth-century evangelical movement are in need of modification, nevertheless his basic thesis that evangelicalism was a new development that diverged from earlier forms of Protestantism appears to be a valid observation. For this reason, I would question the author's decision to identify as evangelicals Protestant Christians from the sixteenth-century reformers to modern fundamentalists and neo-evangelicals. The claim that evangelicals must be defined within the boundaries of historic orthodoxy represented in the early creeds (p. 9) appears to overlook the fact that various fundamentalist evangelicals have held views on Christ's humanity that do not accord with creedal orthodoxy; indeed, one figure referred to in the book, Edward Irving, was deposed from the ministry of the Church of Scotland for his heterodox views of Christ's person. Furthermore, the assumption that evangelicals can be defined in terms of adherence to creeds appears to overlook the reality that some modern evangelical groups would totally eschew the idea of having to adhere to creedal documents. The problem here seems to be that because the term evangelical lacks objective definition, it is always a huge temptation for the historian to squeeze evangelicalism into their own mould. However, aside from this minor reservation, Dr Gribben's book is heartily recommended as an excellent survey of an important topic, and should be the standard textbook on the issue for many years to come.

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RESHAPING IRELAND, 1550–1700: COLONIZATION AND ITS CONSEQUENCES. Edited by Brian Mac Cuarta. Pp 374, illus. Dublin: Four Courts Press. 2011. €55.

Nicholas Canny has cast a long shadow upon the historiography of early modern Ireland. His work on Richard Boyle, earl of Cork, Old English elites, as well as colonies and the Atlantic World, has marked him out as one of Ireland's most important historians of the early modern period. A lifetime's research culminated in his outstanding *Making Ireland British, 1580–1650* (2001), now the standard work for that period. But it was as a teacher that this reviewer first encountered Nicholas Canny, attending his lectures at N.U.I. Galway in the mid to late 1990s. His main teaching interests at that time were the Atlantic World and Ireland in the seventeenth century, both topics that receive attention in this Festschrift in his honour. Edited by Brian Mac Cuarta, one of Canny's first postgraduate students, this volume features essays by a number of former students as well as other colleagues and associates. This is a substantial volume, containing fifteen essays, plus an introduction, short note and bibliography of Canny's writings, and while it may be invidious to single out various essays for discussion, there are a number that are of particular interest.

Bernadette Cunningham and Brian Mac Cuarta both discuss the use of the Irish language in the society of early modern Ireland, drawing on the example of Matthew De Renzy, a native of Antwerp who was also an observer of Irish society. De Renzy believed that the Irish language had a utilitarian value for new settlers and traders but held no cultural interest. He also claimed that the 'ould auntient Irish' people accepted the benefits of the English language; this left a small learned elite of Gaelic scholars bemoaning the inevitable cultural losses that would result from this social change.

Jane Ohlmeyer's essay on nobility in seventeenth-century Ireland leaves the reader anticipating the publication of her forthcoming monograph on this topic. Indeed, the penchant of the newly created Irish peerage to abuse the political system for its own benefit has many parallels with Irish society today. Also dealing with the nobility is Brendan Kane, who analyses the case of Sir Piers Crosby, a Privy Councillor alleged to have begun rumours regarding Lord Deputy Wentworth and his supposed murder of Robert Esmund, a barque operator in Wexford. From this episode, Kane successfully builds a compelling picture of intrigue and the breakdown of 'honour politics' in seventeenth-century Ireland. The Esmund case was used to apply pressure on the unpopular Wentworth – known as 'Black Tom Tyrant' by some (p. 160) – regardless of his actual guilt. What was a slanderous and libellous charge could now be used as a weapon against Wentworth – a long way from 'honour politics' indeed.

Aidan Clarke's superlative study of the 'deposition commission' – the men who took the testimonies of those attacked during the 1641 rising – makes for engrossing reading. With so much attention now focused upon the deponents themselves, and, in particular, their statements, it can be easy to forget those to whom they made their depositions as well as the ways in which this commission used, and occasionally abused, the evidence and stories it heard. Also addressing the 1641 rising is Jason McHugh, whose essay here does much to expand our knowledge of the 1641 rising in Wexford. However, as McHugh himself notes, 'a proper appraisal of the insurrection will only be achieved when the narrative of events for each individual county is compiled' (p. 215). Studies of this nature do much to broaden our understanding of this period, but we still need a new survey of the 1641 rising to synthesise all of the localised studies that have appeared lately.

A small note on 'Atlantic horizons' by Sir John Elliott together with Annaleigh Margey's essay on English maps of Ulster and Virginia pay tribute to Canny's interest in the early settlements in America, as well as their place in the context of English colonial expansion. Indeed, Margey's transatlantic study is possibly the closest in this volume to Canny's synthesis of colonial history and interdisciplinary approach. A number of beautifully reproduced maps of baronies in Ulster and of the colony in Virginia 1580–1612 in Margey's essay do much to edify the overall appearance of this attractive volume.

There is much more to be said about this collection but which limitations of space make impossible. In terms of scope, content and presentation, this handsome volume, published by Four Courts Press, will stand as a fitting testament to Nicholas Canny, a tireless historian of the early modern period, and one of the most important Irish historians of our time.

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RITUAL, BELIEF AND THE DEAD IN EARLY MODERN BRITAIN AND IRELAND. By Sarah Tarlow. Pp xii, 266. Cambridge: Cambridge University Press. 2011. £55.

In these days of measuring research 'output' and the extent of its 'impact', it is increasingly common for the titles of academic works to overstate the scope of their contents. This book is a prime example. The time period actually covered strays from the classic definition of 'early modern' (approximately 1500–1800), with some chapters relying heavily on nineteenth-century material. More seriously, though purporting to be a study of Britain and Ireland, this is really a book about England, with a few poorly contextualised and poorly informed comparisons with, and examples from, Ireland and Scotland. The author seems to have read little Irish and Scottish history, even that pertaining to her specialist subject; the neglect of my own work on death, burial and martyrdom (which incorporates a significant amount of archaeological evidence), as well as that by Raymond Gillespie, Amy Harris, Paul Cockerham, Rolf Loeber and others on aspects of Irish commemoration