

serious consideration Grotius gave to this possibility in the last few years of his life comes as a surprise.

For similar reasons, Nellen has trouble pinning down other scholar-statesmen whose writings and correspondence were more cautious, ambiguous or disingenuous than Grotius'. As a result, the biography leaves readers with little appreciation of what motivated some of the figures who played a major part in Grotius' career and shaped his reputation across Europe, such as Francesco Barberini and his circle in Rome, or James and Charles I and their bishops. To cover such blind spots, readers will have to draw on studies of those figures' intellectual and political interests by Ingo Herklotz, Jean-Louis Quantin and Anthony Milton, all of whom are absent from Nellen's bibliography.

Similarly, although Nellen has studied some of Grotius' peers in rewarding depth, a shakier understanding of Grotius' predecessors sometimes causes him to see them through Grotius-tinted spectacles. Philippe Duplessis-Mornay was many things, but the man who responded to the Edict of Nantes by publishing an unprecedentedly savage and comprehensive attack on Roman Catholic doctrines and ceremonies was not an eirenicist, as Hugues Daussy and others have shown.

Despite such pitfalls, however, this book is unlikely to be surpassed as a biography of Grotius. Furthermore, it can already be ranked alongside the best studies of the seventeenth-century republic of letters, and selections from it would serve as an outstanding introduction to late humanism for advanced undergraduates or graduate students.

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Kelly L. Watson

Insatiable Appetites: Imperial Encounters with Cannibals in the North Atlantic World, New York and London: New York University Press, 2015, 239 pp. ISBN 978-0-814-76347-6. \$40.00.

In 1979 W. Arens published *The Man-Eating Myth* (Oxford), sparking debate over several instances of cannibalism by suggesting they had not occurred. Like the postcolonial scholars who followed Arens, Kelly L. Watson has continued to move beyond arguments over whether or not cannibalism took place

to consider representations of cannibals by Europeans and to ask what those representations meant to people at the time. Watson's intervention is to argue that although others have examined a discourse of cannibalism as a mark of savagery and racial difference, a study of gender and sexuality, especially in the north Atlantic, is necessary because of how pervasive these additional tropes were in European representations of New World cannibals. She presents her approach in an overview of cannibals in classical and medieval traditions, and case studies of perceptions of cannibals—from engravings, reports of the New World, travel narratives, accounts of voyages, and missionaries' letters—in the Caribbean, Mexico, New France, and New England.

Watson argues that although the discourse of cannibalism varied in each location, accusations of cannibalism allowed imperial powers to level charges of savagery and to strengthen European claims of masculinity and patriarchy. She also observes that whereas sixteenth-century accounts portrayed female cannibals as the greatest threat to a European civilizing agenda, nineteenth-century writers accused male warriors of cannibalism as the easiest means of creating and maintaining masculinity. It was only by the 1800s that race became firmly tied to "imperial beliefs about civilization and savagery" (182). After the American Revolution, when colonists gained freedom from Europe, the discourse of cannibalism shifted from North America to Africa and the Pacific Islands—though it left behind the civilizing discourse to which it was tied. The classical period set several precedents. It established the trends of lumping together disparate peoples, associating certain places with cannibals, and locating cannibals on the outskirts of society.

Watson's different case studies then demonstrate how a cannibalism discourse changed over time. In the Caribbean, Spaniards feared Carib women's cannibalistic appetites, which were inextricable from their sexuality, and Carib castration and consumption of male enemies. These gendered practices revealed the fragility of Spanish masculinity. Invaders such as Michele da Cuneo on Columbus' voyage called women cannibals to justify the rape of them. The conquest of Mexico, by contrast, was characterized less by fear and more by opportunistic accusations of cannibalism to justify conquest, to reaffirm Spanish manhood, and to negate indigenous female political power. This subtle shift occurred because Europeans could not pretend that Maya and Aztec societies were uncivilized. The Spanish did not use cannibal accusations to differentiate some Indians from others, as they did in the Caribbean; instead, they called many Indians cannibals to distinguish Natives from non-Natives. Such accusations, however, did not prevent Spaniards from accepting indigenous "cannibal" women in exchange for Spanish gifts. Although the Spanish thought of these women—such as Malintzin (La Malinche)—as subservient,

Watson argues that these cultural brokers were important enough that their exchange constituted a form of “sexual diplomacy” (107). In New France, Jesuit ideas of colonization necessitated further European adjustment. Because Jesuit masculinity was defined through the practice of waging war against the sins of sexuality and violence, Jesuit priests emphasized more conventionally female virtues of fasting and excessive spiritual suffering. They needed to prove the necessity of their conversion efforts and to make France seem profitable. Jesuits proved their masculinity by enduring Iroquois cannibalism (which they depicted as primarily male and bellicose), and emphasized the stories of redeemed Indian cannibals. Because cannibalism in New England was much less pervasive, English writers deployed cannibalism in captivity narratives as a metaphor through which colonists asserted “authority over lands and peoples” (150). Contact with and triumph over cannibalism underscored English superiority and masculinity, perhaps best emphasized by strong, male farmers. English masculinity was juxtaposed against Indian femininity, though Watson also notes that Indians continued to use the threat of cannibalism to taunt English captives.

A few questions remain respecting Watson’s assessment of different European methods of colonization. Given the fact that historians such as James Axtell in *The Invasion Within* (New York, 1985) have emphasized Jesuit dependence on Hurons for food—and the Indians’ characterization of the Jesuits as effeminate and weak because they did not marry—it would have been useful to probe the portrayal of Jesuit masculinity a little more rigorously. It is also worth pointing out that French fur traders wanted different things than the Jesuits, and one doubts that they were as interested in the souls the Jesuits tried to collect. It is also a shame that the book ends before the 1790s, the decade when the United States government envisioned its so-called “Plan of Civilization.” It would have been fruitful to examine how an absence of cannibalism accusations fed into efforts to reform Indian land and farming habits. Finally, Watson might have analyzed in more depth the preparation and cooking of human flesh. In her analysis of a 1505 German woodcut, for example, Watson describes flesh “being carved and hung from the rafters,” but it seems clear that the body parts were being roasted over a fire (79–80). Did European representations of roasted humans mean something different than aged or cured flesh? How did Iroquois boiling limbs in kettles contribute to the Jesuits’ assessment of them as half-demons or werewolves, rather than simpler animals who ate flesh raw (135)?

These critiques should not detract from the book’s main contribution: Watson has created a typology of cannibalism in each of the regions she discusses, which will prompt discussion and debate among historians, food

studies scholars, and those interested in post-colonialism. Watson integrates relevant theory with a deft hand, provides a clear overview of the development of cannibalism studies, and makes a clear case for a closer look at sexuality and gender in scholars' analysis of man-eating.

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William E. Burns

The Scientific Revolution in Global Perspective, New York: Oxford University Press, 2016, 198 pp. ISBN 978-0-199-98933-1. \$24.95.

This slim text is at once innovative and a return to the undaunted view of the singular European origins of the Scientific Revolution. The author asserts that Europeans were able not only to produce the extraordinary transformation that we call the Scientific Revolution, but through empire and commerce were also able to create the "first global science across a variety of disciplines." Put in this manner, it is clear that neither the Chinese, nor the Muslims of the Middle East (or India), or the Russians for that matter, were able to effect such an intellectual and global transformation. By a clever use of colored maps prefaced to the volume, William E. Burns introduces the contours of his thesis showing European ventures and communications to other parts of the world in the seventeenth and early-eighteenth centuries. They show graphically where European scientists traveled, communicated, and established scientific institutions. Unfortunately because the book is meant to be a classroom text, it contains no footnotes and thus the author incurs a huge unacknowledged intellectual debt to many previous students of the history of science, a subject to which I shall return.

In quick succession Burns visits the origins of Western science, Greek and Arab contributions, and then the revival of the ancient texts in the sixteenth century. Other chapters deal with a great host of subjects such as navigation, global natural history, cartography, astronomy and physics from Copernicus to Newton, religious controversies, new scientific societies, printing, periodicals and much more. There is even a section on sexual differences as well as race and slavery.