

religious in nature, as much of the conversation centered on what non-Christian peoples could or should be, changed or assimilated through the process of religious conversion. Chapter 2 explores how colonial wives fashioned their image as unique representatives of white femininity in the colonial space by positioning themselves as the antithesis of African women. In this chapter, Williard demonstrates the emphasis on skin color and blood purity in medical, judicial, and social dialogues.

Williard turns to masculinity in chapter 3, positing that masculinity and violence was highlighted consistently across Indigenous and African men, and sometimes women, to justify enslavement and colonialism. The final chapter further highlights the relationship between violence and colonial image-shaping by exploring how the settlers systematically sexualized the violence and resistance of enslaved people. Williard once again shows how consistently colonizers worked to criminalize the people whom they oppressed in order to justify enslavement and control. A notable inclusion in this chapter is Williard's discussion of Maroon resistance, a fascinating topic deserving more attention across scholarship.

In *Engendering Islands*, the body and gender are the stages on which the justifications and formulations of race, enslavement, and colonialism play out. The imagery is vivid and poignant but also grounded soundly in historical context. It is a book that contributes a fresh perspective on the early modern construction of race, one that is both specialized in its scope and yet seamlessly relevant in a larger Atlantic World framework. While the study is about colonial French Caribbean, it contributes to the scholarship on enslavement, race, and colonialism more broadly. By zeroing in on this space and this thoroughly intersectional topic of gendering race, unique elements of the French colonial system are uncovered, allowing readers to question how similar methods could be applied to other colonial discourses. As Williard cogently puts it, "studying slavery exposes repressed histories and the discourses that produced them" (7).

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Lire l'«Histoire générale des Antilles» de J.-B. Du Tertre: Exotisme et établissement français aux Îles (1625–1671). Christina Kullberg. Francopolyphonies 31. Leiden: Brill, 2020. viii + 210 pp. \$126.

The Dominican missionary Jean-Baptiste Du Tertre (1610–87) and his magnum opus the *Histoire générale des Antilles* (1654) are no strangers to students of French Caribbean history. Christina Kullberg, professor of French literature at the University of Uppsala, has now undertaken the first comprehensive literary analysis of this important text. Her re-lecture of Du Tertre aims to historically contextualize his account of the Antilles as well as critically examine his usage of the concept of exoticism. Kullberg thus joins a

group of scholars, including Tzvetan Todorov, Frank Lestringant, Stephen Greenblatt, and Michel de Certeau, who have written about the exoticizing gaze of European travelers in colonial America.

Du Tertre's account of the islands differs from other travelogues before his. As Kullberg argues, he does not adhere to a logic or grammar of difference. Rather than postulating figures of the absolute Other, his narrative mediates between the extremes of the known and unknown, the pleasant and the horrible, paradise and savagery, all to justify a new French colonial order that was supposed to overcome all differences (8).

Kullberg's book is divided into three parts and ten chapters. The first part puts Du Tertre and his three editions of the *Histoire générale* into the context of the first attempts to establish colonies in America, which from the 1620s onwards were mainly private enterprises to establish a proprietary system of landownership on the islands of Saint Christophe (today's Saint-Kitts), Guadeloupe, and Martinique. Since the royal administration had little control over these establishments Kullberg seems to overemphasize the state's ambition when she speaks of "French imperialism" (26). Instead, it was only after the economic reforms under Jean-Baptiste Colbert that a "colonial project" took shape. Du Tertre, however, could not have witnessed such a state-controlled colonialism. His experience of the colonial process was one of precariousness and always looming disaster. Kullberg's reconstruction of the path taken by Du Tertre's oeuvre through the French literary society around 1650 reveals the entanglement of its foremost members in colonial affairs. The poet Paul Scarron, for example, fled to the Antilles during the Fronde and later married the Martiniquaise Françoise d'Aubigne, future Marquise de Maintenon, spouse of Louis XIV. Together Scarron and Françoise ventured to establish a colony on an island north of Cayenne, one of many projects never realized (53f).

The second part deals with the literary construction of the islands as paradise. Kullberg very convincingly shows that the "paradisaical imaginary" was the key to a moral narrative that Du Tertre unfolds within a refined paratextual framing of his "progressivist vision of a colonial paradise" (108). However, the picture of a Garden of Eden is disturbed by the presence of slavery, violence, and natural disasters that frequently haunted the islands. Kullberg describes how Du Tertre was very much aware of the ethical implications, particularly caused by war against the Indigenous Amerindians and the enslavement of Africans, and how this contradicted his narrative of justification for French colonialism.

This posed the main problem for the missionary. In the third part of her book, Kullberg argues that he attempted to resolve this problem by a peculiar dramatization of the process of colonization. Central to this drama is the body of the colonizer and the colonized. Kullberg interprets Du Tertre's use of the body as a rhetorical resource to bridge the gap between the known and unknown in his representation of the Antilles (133). The corporeal metaphor culminates in his description of cannibalism not only among the Amerindians, but also Frenchmen, to portray the alterity and savagery of the

New World. But the suffering body of the African slave, the beaten Caribbean warrior in battle, or the afflicted and famished indentured servant also evoke the Christian image of a community held together by the common band of misery, emphatically expressed by the pathos in Du Tertre's epic (174). The compassionate reader of the *Histoire*, in Kullberg's final argument, is thus drawn into this narrative of a "family drama" in which each of its members are part of one common colonial body (185).

Kullberg's reading of Du Tertre is fascinating and eye-opening even to those who have read the *Histoire générale des Antilles* before. Her reinterpretation of the exotic imaginary as a rhetorical tool to justify the colonial process that leads to a cultural relativism reminiscent of romantic estheticism and postcolonial theory is very compelling. This highly recommendable book encourages the reader to reevaluate not only Du Tertre as an important contributor to colonial discourse in the seventeenth century, but also exoticism as a concept beyond its binary function within an ignorant ethnocentrism.

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The People Are King: The Making of an Indigenous Andean Politics.

S. Elizabeth Penry.

Oxford: Oxford University Press, 2019. 300 pp. \$99.

Elizabeth Penry examines ordinary Andeans from the sixteenth to eighteenth centuries in the Audiencia de Chacras then part of the viceroyalty of Peru (now present-day Bolivia). She argues that following the Spanish invasion of South America and the disruption of Inca rule, Andeans "moved from a politics of hereditary nobility, the caciques, to a hybrid form of participatory democracy, with the town council at its heart" (3). While historians have traditionally focused on North America and France as epicenters of revolution, modernity, and Enlightenment during this period, Penry asks readers to consider movements that occurred much earlier and at the peripheries of Spain's South American empire (11). To support this claim, she describes Indigenous grassroots political activity as "an Enlightenment-from-below" (19). Within this framework, common Andeans (*comuneros*) worked to understand colonial laws and confront their political standing. In particular, the book traces two important trends over this period: 1) the local reception of colonial laws, and 2) the rejection of corruption and the question of legitimate rule. Along those lines, it intellectually complements Alfonso W. Quiroz's *Historia de la corrupción en el Perú* (2019).

The book is divided into three parts. Part 1 examines the Inca and early Spanish Peru. She notes that prior to the conquest, the Asanqui people lived across scattered hamlets, cultivating livestock and agriculture in diverse ecological regions connected