

personhood (chapter 5). In chapter 7, she links hypermasculine portrayals of Oliver Cromwell to an anxiety over female preachers prevalent in pamphlets from the 1640s (310–13).

Scholars have long noted that early modern discourses diagnose tyrants as effeminate; and that much of republican rhetoric responds to the perceived threat of emasculation, often drawing on the figure of the woman or slave to hyperbolize their fears. The elegance of Gianoutsos's study is to reveal how much extant evidence there is that gender was at the center of this political conflict. Across her impressively researched book, we encounter well-known sites marked for their gender commentary, for example, Milton's Eve's "wanton ringlets." But Gianoutsos also augments these readings with close interpretations that focus on under- or never-studied texts like Bolton's long history (mentioned above), broadening our knowledge of classical appropriations in the seventeenth century.

The larger payoff to this study is the reevaluation of republicanism as a progressive force, and the reframing of questions around nascent conceptions of citizenship in early modern England. Gianoutsos wants scholars to understand that it was not coincidental that as "republicans called for the expansion of political participation . . . and provided the languages needed for the challenge to absolutist and hereditary monarchy, republican thought articulated or assumed great restrictions on citizenship that were tied to gender, age, freed status, and property" (367). The former was only made possible by the latter.

Especially in the chapter on Marchamont Nedham, more could have been done to link republicanism and masculinity to the rhetoric of colonialization and conquest. This study could lead to a return to the ecocritical work begun by Caroline Merchant's *The Death of Nature*. I also found the two readings of Agrippina's deaths in Bolton's *Caesar Nero* and Thomas May's *Tragedy of Julia Agrippina* to be confusing when compared: both argue that different treatment of Agrippina murder was exceptional, yet both come to a near-identical conclusion (compare 155 with 197). These are small quibbles with what is otherwise an important contribution to studies of gender, early modern classical appropriations, and political history.

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Empirical Empire: Spanish Colonial Rule and the Politics of Knowledge.

Arndt Brendecke.

Berlin: De Gruyter, 2016. xi + 322 pp. \$56.

In this abridged translation of his 2009 *Imperium und Empirie*, Arndt Brendecke makes his indispensable discussion of science and empire in the early modern Hispanic world available to readers of English. At the heart of this book are the efforts undertaken by Juan de Ovando, president of the Council of Indies from 1571 to 1575, to collect

geographical, historical, demographic, legal, and economic information about Spain's overseas possessions in a sustained, systematic, and comprehensive manner. Ovando's project is often understood as an early example of the rationalization of knowledge by the emerging nation-state. Brendecke historicizes Ovando's project, deeply and meticulously, and in so doing disabuses us of any precipitous rush to judgement about its supposed modernity.

According to Brendecke, the challenge posed by distance to the art of governance was not primarily that it slowed communication, but that it introduced an irresolvable structural problem. In order to exercise justice, a ruler had to be well informed, but in order to be well informed of events that unfolded far away, he had to rely on intermediaries. Those intermediaries, however, often had interests of their own, which they attempted to advance through biased reporting, thereby manipulating rather than informing the king. Brendecke teases this dilemma out of a wealth of historical documentation, proving himself a master at identifying structural issues in the patterns presented by a mass of detail. In the first two chapters, he identifies the origins of the dilemma in the efforts of the medieval papacy to assert its authority over the Latin church and pinpoints the Inquisition and its practices of investigation and reporting as the attempted solution. It is this juridical history, and not some account of medieval philosophy or science, that provides the necessary background for Brendecke's argument about empire and empiricism in the Spanish empire.

When Brendecke turns to Spain in chapters 3 to 5, he crystallizes the dilemmas of governance at a distance into a lucid theoretical model, the "vigilant triangle." According to this model, the king, the ultimate source of distributive justice, receives reports from his faraway subjects at the base of the triangle. Those subjects attempt to influence the king's decision-making by providing reports of local affairs, which include denunciations of the claims made by other subjects. In this way, the principle of protected denunciation pioneered by the Inquisition served to counteract the inherent bias of the reports, assuring that the king could learn the truth of what was happening far away and make informed decisions. But while this was the principle governing the system, the reality was quite different. Individual actors on the periphery could establish monopolies over the flow of information by placing themselves in gatekeeper positions or choosing to collude rather than compete with their fellow colonials. In this way, king and council remained blind to the truth, and effective power devolved to decision-makers on the periphery.

In chapters 6 through 8, Brendecke frames Ovando's project as an attempt to solve the epistemic dilemma of the metropolis. Ovando attempts to establish procedures that would cause local knowledge to flow to the center, where it could be stored, updated, and consulted in all sorts of decision-making. By this point, the project does not look like the radically modernizing effort of an emerging imperial state that many a scholar would like it to be, but like the desperate effort of a beleaguered metropolis to wrest power away from local authorities who had effectively monopolized it.

The final point is clear: Ovando understood the epistemic challenges of government at a distance, but the Spanish monarchy simply did not have the resources to meet the challenges. The effects of Ovando's reforms were at best performative. They insisted on the right of the king to know in order to rule, and required colonial subjects to inform, but never really managed to cure the king or his council of their effective blindness. This book is essential reading for anyone interested in the relationship between knowledge production and governance in the early modern period.

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Engendering Islands: Sexuality, Reproduction, and Violence in the Early French Caribbean. Ashley M. Williard.

Women and Gender in the Early Modern World. Lincoln: University of Nebraska Press, 2021. xiv + 296 pp. \$65.

This is an impressive addition to the growing scholarship on race, enslavement, and colonization in the Atlantic World. Focusing primarily on the French Antilles in the seventeenth century, Williard contributes an intersectional and interdisciplinary account of how the French colonial project was frequently mapped out on the physical and metaphorical bodies of the European, Indigenous, and enslaved African inhabitants of the French-occupied Caribbean islands. Gender, race, and (dis)ability all coalesce in this study and Williard presents a well-researched and skillfully written account of the emerging racial discourse integral to European colonization.

Williard uses a diverse collection of sources, including church and corporate records, legal codes, formal and informal correspondences, and medical discourses, to unsilence the archives on the racial character of colonial formation and maintenance. While firmly rooted in historical context, however, Williard enhances more traditional analyses by using textual close readings to uncover metaphors of race, body, faith, and fear that permeate the colonial discourse. A particular strength of this study is Williard's successful integration of the Indigenous and enslaved contexts within the wider colonial narrative, not favoring one discussion over the other but illustrating a more accurate depiction of the complex landscape of the colonial Atlantic World. Interestingly, *Engendering Islands* does not stop at race and gender for investigative lenses, but Williard also incorporates disability studies, unpacking the ways that settlers quite literally entangled their perceptions of physical and moral strengths and weaknesses on the enslaved African body.

Chapter 1 positions discussions of race surrounding enslaved Africans within the context of the existing conceptions of Indigenous and settler relations in the colonies, a discourse bolstered by the significant body of travel literature Europeans produced on this topic in the sixteenth and seventeenth centuries. This conversation is supremely