

great skill. His bibliography and footnotes are learned and helpful. The monograph is full of useful detail and information leading to other areas of investigation as well. Every student of early modern British history will be indebted to this significant work.

Eamon Darcy. *The Irish Rebellion of 1641 and the Wars of the Three Kingdoms*. Woodbridge, Boydell and Brewer, 2013. xiv + 211 pp. + 1 illus. \$90.00. Review by MARTYN BENNETT, NOTTINGHAM TRENT UNIVERSITY.

The Irish Rebellion began on the night of 22-23 October 1641 when a plot to seize a series of military strong points in Ulster and the castle at Dublin was put into action. Castles and forts fell to armed rebels throughout central and southern Ulster, but Dublin Castle remained unscathed. This was the third rebellion of the age and sits firmly in the context of the political and religious revolution in Scotland, which began four years earlier, and the English and Welsh political revolution, which was nearly a year in the making by the time the fighting began in Ulster. Moreover this rebellion was not the first resort to arms during this revolutionary period: there had already been two wars in Britain by this point and there had moreover been something of a political rebellion in the Dublin Parliament a year earlier. What marked the Irish situation out was religion. The rebellions and revolutions in Britain had been protestant—sometimes extremist protestant—inspired attacks on what some saw as the manifestation of a counter-reformation, whereas the rebellion in Ireland and indeed the political impetus behind it was Roman Catholic. It was this phenomenon, which was to give this rebellion its “edge,” and made it the most feared and despised of the whole series of rebellions and revolutions across Britain and Ireland in the mid-century. It also ensured that it and moreover the oral, written, and illustrated representations of it would resonate throughout the next three and a half centuries. Each “Marching Season” in the six counties of Northern Ireland, despite starting on the date of a later battle (of the Boyne) images on banners and even march-routes, owe their origins to this rebellion.

Eamon Darcy's book concentrates not on a narrative of the rebellion, but on the portrayal of that rebellion in newsbooks and in other documentary evidence, most notably the depositions created in its wake. The depositions are a collection of eye-witness testimonies aimed at getting to the bottom of the rebellion and who was responsible for it, but also as a means to begin thinking about recompense and confiscations. They are notoriously problematic. They have been declared "propaganda" by one side and evidence of cruelty and deprivation by another since the dates they were compiled. They have been used selectively and source-mined for as long as they have existed. Their complexity had never been fully realised until quite late in the last century when they were seen by Nicholas Canny and others as evidence of social and cultural changes enacted over the previous century, telling us almost as much about the successes and failings of colonisation and previous fifty years of causation for the rebellion as they do of the early stages of rebellion itself. The testimony itself needs careful navigation, for as the note takers and inquisitors must have realised, the depositions contain the origins of myth as much as they do the origins of rebellion. Witnesses gave their information in a series of concentric circles: a kernel consisting of what happened to them lies at the centre, swathed in stories of what their friends and acquaintances witnessed wrapped around that kernel, and finally, on the outside at a distance, are the rumours that their friends heard. Duffy's task has been at least two fold, to explore these circles of evidence and look at the way they related to the information leaking to the outside world. Almost at the start these documents were used to construct newsbooks and pamphlet accounts for circulation across the Irish Sea, and in turn these images—visual and written—became part of a frightening tale of an attack on Protestantism.

Darcy's book too consisted of a series of circles: starting with a look at how the evidence of the rebellion fit into a tradition of representing violence within the recent past; violence against Indians by Catholics in southern and central America and the violence of American Indians as visited upon the colonists of Jamestown all gave a literary and representational framework for the material that emanated in Ireland from 1641 onwards. Perhaps this could have been rounded out by an exploration of the use of imagery to accompany text as with the

literary tropes there are perhaps clearly “stock images” of such violence to be found from all these outer contextual circles, including the St Bartholomew’s Day Massacre in sixteenth-century France. Darcy follows this contextual locator with an exploration of what the rebellion actually was, and how it was seen by contemporaries and later by historians. The contemporary view that it was a premeditated plot to extirpate all the protestant colonists was very much based on two premises: firstly the notion that this was the intention of the continental European Catholics involved in the on-going Thirty-Years’ War, and, secondly, the warnings that there was a plot in existence in Ireland used by John Pym to enhance and continue the motivation for continued political change in England and Wales during the summer of 1641. In reality whilst religion cannot be divorced from the equation, there was a hugely important political and economic motivation driving the Gaelic Catholic nobility and gentry and their Old English social equals into rebellion. Duffy then turns to a useful and comprehensive examination of how the depositions were mined for good stories to back up the theory of extirpation and turned into books and pamphlets for sale in England, Wales, and Scotland. The follow-up chapter then takes this forward into the ensuing years when having sought out the perpetrators for the purpose of confiscating their lands, discussions of Ireland in print turn to finding potential purchasers of the confiscated lands, partly to raise funds to support reconquest. The arguments over the exact nature of events—from protestant assertions of a catholic plot to kill over 600,000 protestants to the catholic claims of protestants obtaining political equity by force—shape the central government policy throughout the remainder of the century and form an important fourth chapter in the book. Perhaps the most interesting aspect of the book is the successful attempt to link all of this coverage with the wider colonial world, following therefore the strand of British and Irish history that sees the Atlantic and colonial contexts as crucial. This is a valuable book with important insights into the rebellion and broadening our view of the material—literary and oral—which it produced and was used in a variety of ways to justify actions both during and after the wars. Perhaps the way in which the social disorder aspects of the rebellion were represented in the texts could have been drawn out more in the work. They were emblematic

of the way in which the unnatural nature of the rebellion was presented to the readers and listeners. Duffy's assertion that the concentration on the murder of women and children seems to suggest to him that it was a modern concern perhaps needs revisiting: concerns for the death of those considered innocents or "weaker vessels" are very much grounded in seventeenth-century world views, rather than in ours.

Sanjay Subrahmanyam. *Courtly Encounters: Translating Courtliness and Violence in Early Modern Eurasia*. Cambridge, Massachusetts: Harvard University Press, 2012. xvi + 312 pp. \$29.95. Review by TILLMAN W. NECHTMAN, SKIDMORE COLLEGE.

Sanjay Subrahmanyam is well known and widely regarded for his connected histories and for the global breath of his scholarly investigations. In *Courtly Encounters: Translating Courtliness and Violence in Early Modern Eurasia*, Subrahmanyam offers a valuable addition to his own oeuvre as well as to the field of early modern global history more broadly.

As much a series of micro historical investigations into cross-cultural courtly encounters as it is a theoretical guidebook for those interested in making sense of such interactions, *Courtly Encounters* began its life as a series of lectures Subrahmanyam delivered at Bryn Mawr College in the autumn of 2009. Those lectures now constitute the three main chapters of the volume, bookended by an introduction and conclusion.

Each of the book's three chapters confronts a distinct mode of intercultural encounter. Chapter one looks closely at the world of courtly diplomacy and of a language of insults that could run through a diplomatic conversation. Chapter two centers on cultures of violence and war, looking particularly at the intercultural meaning of martyrdom. And, chapter three devotes itself to questions of visual culture and courtly imagery as a means of intercultural understanding.

In each chapter, Subrahmanyam weaves a micro historical narrative with all of the grace, style, and literary talent that we have come to expect of his work. Taken individually, the case studies are rich both for their detail and their contextual specificity. Subrahmanyam's close