

the inhumanity of a colonial Christianity which paved the way to a brutal conquest of Native Americans. A comparable indictment of European colonial Christianity is apparent in “The Germantown Protest” (1688), written by four German immigrants to Pennsylvania as a protest against the hypocrisy of the Christianity of Pennsylvania Quakers who were then involved in slavery. In their manifesto, the four authors (Garret Henderich, Derrick up de graeff, Francis Daniell Pastorius, and Abraham up Den graef) accuse these Quakers of treating blacks as “cattle” and lament the fact that “Christians have liberty to practice such things” such as adultery, “separating wives from their husbands and giving them to others” (369). These grave accusations are comparable to those of Las Casas because they reflect the irreconcilable contradictions, ignorance, and evil that Europeans institutionalized in their Christianity by preaching religiosity which turned a blind eye to the inhumanity of slavery and colonialism.

Derek Hughes’s *Versions of Blackness* is an invaluable book because it represents the history of slavery and colonialism through the voices of multiple European authors who understood the systemic contradictions of such imperialisms and were able to criticize them vehemently. Hughes’s book makes excellent contributions to the study of slavery and colonialism by allowing scholars and general readers of multiple disciplines, such as history, literature, and anthropology, to study pivotal accounts of the history of European oppressions against peoples whom they viewed as “uncivilized” between the mid-sixteenth century and the third quarter of the seventeenth century.

Alix Cooper. *Inventing the Indigenous: Local Knowledge and Natural History in Early Modern Europe*. New York: Cambridge University Press, 2007. xiii + 218. \$80.00. Review by CELESTE CHAMBERLAND, ROOSEVELT UNIVERSITY.

In the decades since Alfred Crosby first identified the socio-environmental consequences of the Columbian exchange, the impact of sixteenth- and seventeenth-century trans-oceanic encounters has garnered much attention from historians of the Atlantic World. In their efforts to address the intellectual and cultural effects of coloniza-

tion and acculturation in the wake of the Columbian voyages, scholars such as Stephen Greenblatt, Patricia Seed and Anthony Pagden have explored European responses to material culture, customs, and substances indigenous to North and South America. Although their work has shed much light on the relationship between colonial encounter, geographical knowledge, and European identity formation, Atlantic World scholars have focused less on the ways in which scientific and intellectual culture adapted to such changes within non-colonial areas of Europe.

In *Inventing the Indigenous: Local Knowledge and Natural History in Early Modern Europe*, Alix Cooper judiciously addresses this omission by exploring the reasons why Europeans sought to document the natural environment surrounding them and compile detailed lists of local flora, minerals, and topographical features in the wake of the Columbian voyages. With the larger goal of clarifying the intersections between regional identity, geography, and local knowledge, Cooper contributes a compelling new dimension to the history of science by persuasively demonstrating that the emergence of regional natural histories in Europe was a product of the rapidly changing commercial and political landscape of the early modern period.

Based on a compelling analysis of a vast array of natural history texts, manuscripts, and correspondence between naturalists, Cooper asserts that the influx of so-called “exotic” commodities and knowledge from foreign lands fostered a new urge among Europeans to document local—or indigenous—vegetation and natural resources as a means of asserting territoriality and coming to grips with the foreign influences that increasingly surrounded them. This growing interest in rediscovering and affirming the pre-eminence of indigenous natural resources in Europe emerged in tandem with a virtual paradigm shift in geographical knowledge and the increasing availability of previously unknown exotic substances that resulted from Europe’s colonial ventures. As Cooper contends, moreover, claims to indigenous territoriality were further exacerbated by tensions between university-educated physicians and local purveyors of folk wisdom, and the political fragmentation associated with confessionalization in the Holy Roman Empire, a decidedly non-colonial region of Europe. Such polarities in the German lands resulted in the emergence of a

relatively high number of universities and institutionalized sites of knowledge, which generated a great deal of interest in botanical study and the recovery of regional natural histories.

According to Cooper, the self-conscious formation of local environmental knowledge in early modern Europe not only reflected the changing context of scientific culture and medical lore, but also revealed larger political and economic objectives, particularly with regard to the ambitions of cameralists, such as Johann Joachim Becher, who rejected the uncertainties of mercantilism and instead advocated relying solely on local resources as an essential route to regional economic self-sufficiency. In one of the most intriguing sections of *Inventing the Indigenous*, Cooper explores the connections between cameralist economic philosophy, natural history texts, and nascent patriotism, and explains that during the seventeenth and eighteenth centuries, interest in previously overlooked natural objects grew to such an extent in German territories that it resulted in a form of budding tourism, as authors of regional mineralogies sought to retrieve and publicize the locations of potentially useful geological resources.

Although Cooper identifies early modern Europe as the regional and temporal scope of her work, this designation is somewhat misleading, since *Inventing the Indigenous* focuses predominantly on the formation of German, Dutch, and English indigenous knowledge, and provides only a cursory explanation of the ways in which natural histories emerged—either subsequently or concurrently—in the Mediterranean lands of Spain and Italy. Although she scrupulously addresses the relative dearth of natural history texts in Spain, and clearly identifies the ways in which early modern natural history was derived from the vocabulary of ancient Greece and Rome, further discussion of the distinctions between Central, Western, and Southern Europe in the formation of local natural histories would strengthen an already sound study of the role played by natural history in the oft-neglected context of Central Europe. In a chapter devoted to the emergence of regional mineralogies, for example, Cooper offers a passing mention of the Spanish involvement in Peruvian silver mines as a point of contrast with the exploitation of mineral wealth in German territories one century later, but is less clear about the ways in which attitudes toward Spanish natural resources adapted in the years following the

Price Revolution. In due fairness, however, further expansion of this study's scope might have detracted from its incisiveness and likely would have rendered the task of charting the emergence of distinct natural history traditions throughout Europe an undertaking of Braudelian proportions.

On the whole, *Inventing the Indigenous* is well executed and a clear manifestation of Alix Cooper's superb ability to weave fascinating anecdotes seamlessly into substantive analyses. What Cooper's study lacks in geographical breadth, it more than makes up for in scholarly originality, analytical depth, and cogency. Her engaging narrative style and incisive explications work in tandem to create a sophisticated, yet accessible study of local knowledge that will be of great interest to historians of science and non-specialists alike, and will undoubtedly expand our understanding of nascent patriotism in Europe by underscoring the links between natural history and the assertion of regional identity. The burgeoning study of local flora that first materialized in the early sixteenth century in the work of iconoclastic medical writers like Paracelsus may have culminated in the Linnaean contempt for local flora in the early eighteenth century, but, as Cooper persuasively asserts, the relationship between foreign and indigenous flora still resonates among scholars and scientists, and likely will continue to provoke significant political and intellectual debate for years to come.

Nora E. Jaffary, ed. *Gender, Race and Religion in the Colonization of the Americas*. Burlington, VT: Ashgate, 2007. xii + 206 pp. \$78.00. Review by JANET MOORE LINDMAN, ROWAN UNIVERSITY

This anthology asserts that “gender, race, and religion were centrally involved in both the ideology and praxis of colonialism” (2). By providing a variety of historical narratives from diverse colonial sites, i.e., Brazil, Peru, Mexico, North America and the Caribbean, this volume seeks to “unite” two subfields: “the comparative study of the Atlantic World and the gendered dynamics of imperialism” (3). A comparison of gender and colonialism in these areas evinces “a more nuanced understanding of how particular contexts operated to modify some of the patterns and realities of women’s lives in colonial settings