

incompetent native trying to emulate his British masters. *Imperial Babel* concludes that translation 'is multivalent rather than merely bidirectional, and in constant flux' (p.172) and constitutes 'both a challenge to linguistic usurpation and an apparatus of that tyranny' (p.174).

Rangarajan's case studies are compelling and offer new perspectives particularly on the novels that are now central to the Anglo-Indian canon, such as *Hartly House*, *Translations* and *The Missionary*. In contrast, her overall argument doesn't quite hold together because she uses the term 'translation' in too many different ways: from strict linguistic translation to loose cultural assimilation, from exotic appropriation to spiritual transformation. Still, her point that translation (in those many definitions) can be both a tool of power and a mode of resistance (and, of course, many things in between) is well taken; for that *Imperial Babel* is well worth reading.

Norbert Schürer
California State University, Long Beach

Insatiable Appetites: Imperial Encounters with Cannibals in the North Atlantic World. By Kelly Watson. New York: New York University Press. 2015. 239 p. \$40 (hb). ISBN 978-0-8147-6347-6.

In November 1492, during his first voyage to the New World, Christopher Columbus recorded an encounter with Amerindians on the island of Guadalupe. The locals, he determined, wished to inform him of the existence of creatures living elsewhere in the Caribbean who had snouts like dogs and ate people. Since Columbus and his interlocutors had no language in common, this communication was of necessity conducted through gesture and signs. Many scholars, from Stephen Greenblatt to Peter Hulme, have analysed this emblematic exchange, in which the admiral combined European legends about monstrous peoples inhabiting the distant fringes of the world with – well, with what? A lively debate questions whether Columbus's New World cannibals existed only in his fertile imagination or whether cannibalism was in fact a feature of indigenous Caribbean culture. Or perhaps the islanders were attempting to describe their undoubted practice of themselves eating the small mute dogs that inhabited the region and which served as food. What is clear is that from such small and uncertain communications Europeans developed a complex structure of associations and beliefs that 'Americanised' cannibalism (itself a neologism that semantically situated anthropophagy in the new world). As the Dominican friar Bartolomé de Las Casas complained in the 1550s, many early modern Europeans believed that 'eating human flesh had its origin in these lands'. A string of imaginative and diverse works have explored the detail and intricacies of this set of associations. Among the more recent are Carlos Jáuregui's immense and authoritative *Canibalia: canibalismo, calibanismo, antropofagia cultural y consumo en América Latina* (2008) and Yobenj Aucardo Chicangana-Bayona's *Imágenes de canibales y salvajes del Nuevo Mundo: de lo maravilloso medieval a lo exótico colonial, siglos XV-XVII* (2013), which offers a convincing analysis of early visual images of the New World cannibal. Other works, such as Fernando Santos-Granero's *Vital Enemies: Slavery, Predation and the Amerindian Political Economy of Life* (2009), explore the significance of cannibalism to indigenous cultures. Yet other works demonstrate that, as Las Casas knew, early modern Europeans were no strangers to anthropophagy. This scholarly corpus has illuminated the varied elements out of which Europeans constructed their cannibals, the close

connections between the figure of the cannibal and the discourse of colonialism, and also the place of anthropophagy within indigenous cosmology.

Kelly Watson's monograph joins this distinguished company to offer a helpful overview of European treatment of the New World cannibal. *Insatiable Appetites* reviews the presence of anthropophagy in pre-1492 European writings such as Herodotus' *Histories* and Marco Polo's *Travels*, and then traces the ways in which colonial writers (and, to a lesser extent, artists) insistently located cannibalism in the Americas. As Watson reminds us, accusations of cannibalism cannot be separated from the imperial context in which they arose: 'through their accusations of cannibalism European writers implicitly and explicitly argued that Indians were inferior', she notes in the Introduction (p.2). Subsequent chapters examine cannibal discourse in four different colonial geographies: the Caribbean, Mexico, New France and the English settlements on the Atlantic seaboard. Each setting offers an opportunity to explore specific themes. The Caribbean chapter studies early European accounts, such as those offered by Columbus or Amerigo Vespucci. 'Conquering Cannibals' looks at the place of cannibalism within Spanish accounts chronicling the overthrow of the Mexica empire. The chapter on New France considers the representation of cannibalism within the seventeenth-century Jesuit *Relations*, while 'Living with Cannibals' draws particularly on captivity narratives to delineate the distinctive treatment of cannibalism in English colonial texts. Watson is concerned throughout to demonstrate the importance of gender as an analytical tool: images of cannibalism, she stresses, were inherently gendered in ways that reflected European anxieties about the dangers of female appetite and the fragility of masculine agency. This approach allows Watson to discuss several centuries, an ample geography and a variety of historical actors (conquistadors, colonists, missionaries), although at the cost, perhaps, of sustained comparative analysis. Seventeenth-century French missionary writings about the Huron, or eighteenth-century English captivity narratives, differ in so many ways from Hernán Cortés's sixteenth-century letters from Mexico that it is difficult to draw conclusions about the reasons for their distinctive features. *Insatiable Appetites* is therefore best viewed as a lucid overview of a range of cannibal scenes, rather than a parsing of their differences. Its strengths lie most notably in its engagement with a broad range of primary sources, its attention to the resonance between inappropriate consumption practices and disordered gender norms, and its 'north Atlantic' remit, for which Watson rightly claims originality, and which will make this book a particularly useful teaching resource. As such, it constitutes a welcome contribution to the literature on the construction of the New World cannibal.

Rebecca Earle
University of Warwick

William Wordsworth and the Theology of Poverty. By Heidi J. Snow. Farnham: Ashgate. 2013. viii + 152 p. £60 (hb). ISBN 978-1-4094-6591-1.

The conventional account of Wordsworth's theological development describes a move away from atheist sympathies towards conservative Anglican orthodoxy, with *The Excursion* (1814) located firmly in the latter orthodox period. In *William Wordsworth and the Theology of Poverty* Heidi J. Snow offers a more nuanced portrait of a poet who throughout his life was influenced by a variety of nonconformist attitudes to poverty and charity.