

apparently acquired a fragment of Hobbes's text from his Montpellier associate Pierre Saporita. In the first work, Guiraud sets out a corpuscular and vacuist view of light, which shows a good knowledge of existing atomist theories and takes issue with Descartes's plenist and instantaneous theory. In the second, Guiraud is particularly keen to demonstrate the insufficiency of Descartes's explanation for the angle of incidence being equal to the angle of reflection. For Guiraud this has to be a physical—not a mathematical—explanation, and the cause is to be found in the spherical nature of light particles. The law would not hold if the particles were shaped differently. Mazaauric compares and contrasts Guiraud's optical works with the other optical treatises that were published in France in the 1630s and 1640s. Not only does she show that he was fully abreast of the current literature but also that he had a critical and original mind. It is presumably for this reason that the second half of the volume contains an edition of the two works, along with Guiraud's correspondence, prepared by Sylvain Matton. The text, with useful interpretative notes, is published in both the Latin original and a fluent French translation.

In writing the intellectual biography of Guiraud, Mazaauric has performed a sterling service. It is now evident that the world of French experimental philosophy in the second quarter of the seventeenth century was much richer than so far suspected, and cannot be simply measured by the reach of the Mersenne correspondence. It is also clear that the Catholic Gassendi was not unique: his atomist views were shared and shaped by a number of his Protestant contemporaries in the Midi. In her conclusion, Mazaauric suggests that this is more than chance. The Calvinist view of an all-powerful God, she argues, cast doubt on Aristotelian hylomorphism and encouraged the belief that nature was inert and could only be understood mechanically. This is too trite, as she herself acknowledges, but she has certainly succeeded in placing the Huguenots center stage in the development of French and European atomism. She has also effectively shown that in the age of Mersenne, French experimental philosophy was not Paris-centric, as often assumed. It had a beating, independent heart in the south. This is a clearly written and informative book that anyone interested in the early history of experimental philosophy will profit from reading. It is a model of historical detective work.

Laurence Brockliss, *Magdalen College, University of Oxford*
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Discourses of Anger in the Early Modern Period. Karl A. E. Enenkel and Anita Traninger, eds.

Intersections: Interdisciplinary Studies in Early Modern Culture 40. Leiden: Brill, 2015. xviii + 492 pp. \$199.

Anger has been a productive topic for premodern histories of emotions in Europe. Anger, with its long history of theorization and its changing relation to theories of

self and society, is taken as one of the clearest demonstrations of the historicity of emotions. Barbara Rosenwein's *Anger's Past: The Social Uses of an Emotion in the Middle Ages* (1998) remains a landmark in this area. The volume under review gathers work by literature scholars, historians of philosophy, and art historians in an attempt to trace the discursive aspects of anger in early modern Europe (and beyond, in two chapters). Almost five hundred pages long, the book is an extensive collection of case studies that will be useful for scholars interested in particular philosophical and literary discourses.

The book encompasses three essays in a subsection titled "Learned Debates" (of which two study philosophical thought), four essays on literary discourses of anger, only one on visual representations, two on anger in political discourses, and two on "Transcultural Notions." The majority of the contributions focus on one thinker, author, or artist: Johann Weyer (Karl A. E. Enenkel), Montaigne (Anita Traninger), Lipsius (Jan Papy), Descartes (Michael Krewet), Giovanni Pontano (John Nassichuk), Torquato Tasso (Betül Dilmac), Pierre Corneilles (Jakob Willis), Rembrandt and Rubens (Maria Berbera). Others focus on groups, moments, or themes: anger in Puritan thought (David M. Barbee), the Scottish Enlightenment (Tamás Demeter), eighteenth-century Germany (Johannes F. Kehmann), debates on the Berzerkers (Bernd Roling), the sultan's anger in Ottoman Turkey (N. Zeynep Yelçe), seventeenth-century French political officers (Tilman Haug), reconciliation in early modern England (Jan Frans van Dijkhuizen), anger and rage in China (Paolo Santangelo), and Neo-Latin epic (Christian Peters).

While the individual case studies will appeal to scholars with aligned interests, the work does not transcend its origins as a set of conference papers on disparate topics, and its length harms its cogency. The introduction ends abruptly, without attempting to indicate what is gained by having gathered these particular papers together. It alleges a schematic history of anger. The argument runs that at the end of the early modern period, "anger became, for the first time, a purely psychological problem. It was no longer a social phenomenon, but rather an inner experience of the individual." While such a general tendency remains convincing, the "inward" turn was by no means ubiquitous. Furthermore, assuming unidirectional changes in anger discourses silences the vitally important class, racial, and gender variations in understandings of anger.

One largely coherent collection nestled within is the collection of essays on "Anger Management in Early Modern Philosophical Discourses." The importance of Neo-Stoic influence on early modern European conceptions of anger is demonstrated in two essays by Jan Papy and Michael Krewet. The volume would have done well to problematize the term *anger management*, however, as European early modern idioms drew from the political, the government of anger, rather than the management. The connections between anger and internal and external governance are a fascinating topic.

A problematic aspect of the volume's organization is the treatment of the Chinese and Ottoman case studies, which, despite offering a welcome expansion of perspective,

are the sole occupants of a “transcultural notions of anger” category. As these contributions concentrate, respectively, on internal anger discourses in China and Ottoman Turkey, it is unclear exactly what purpose “transcultural” serves here apart from to highlight that the subject matter is not European. Considering that the work does not have “Europe” or “European” anywhere in its title or subtitle, it gives the unfortunate impression that European discursive frames are defaults and that any turn to another geographic region constitutes a crossing of borders. Further, there is only one explicit reference to Europe in the introduction, twelve pages into the work. This lack of clarity regarding scope means that repeatedly citing “early modern anger” or “the early modern period” leads to an unfortunate, nearly silent, elision of “the early modern” with “the early modern (Christian) European.” Considering the global significance of anger discourses as key elements in conquest, imperialism, and anti-colonial resistance, as well as their intersections with discourses of barbarity and civilization, these elisions are regretful.

Stephen Cummins, *Max-Planck-Institut für Bildungsforschung*
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Commercio, finanza e guerra nella Sardegna tardomedievale. Olivetta Schena and Sergio Tognetti, eds.

I libri di Viella 239. Rome: Viella, 2017. 246 pp. €26.

This volume originated in a 2016 University of Cagliari conference on commerce, finance, and war in fourteenth- and fifteenth-century Sardinia. Its goal, well achieved in the collected essays, was to produce new studies from archival sources in Italy, Spain, and France. The work was published in 2017 together with Maria Elisa Soldani’s companion monograph, *I mercanti catalani e la Corona d’Aragona in Sardegna*. (In a wealth of material, Brill’s *A Companion to Sardinian History, 500–1500*, also was issued in 2017.) The volume reflects the further movement of medieval Sardinian economics and commerce into mainstream Mediterranean historiography. In recent decades, scholars including Olivetta Schena and Sergio Tognetti, among others, have produced numerous works revealing extensive and sophisticated commercial and financial operations in and with medieval Sardinia. Their studies highlight the island’s role within the larger Mediterranean network, building on the foundational work of Alberto Boscolo, Marco Tangheroni, and others a generation earlier. The current volume advances this effort through an examination of specialized issues, including coinage, individual trader activities and networks, war financing, and commercial maritime regulation. The contributors document the scope of existing historiography on their respective subjects but also provide a fresh perspective and new information gained from notarial records, merchant notebooks, and other unedited materials. The