

governor of New Netherland, had little choice but to surrender the island of Manhattan to the English in September 1664.

The author discusses various socioeconomic aspects of imperial rise and decline in chapters 4–7, which focus on the WIC’s personnel overseas, European migration and settlement, interimperial trade, and the contributions of the non-Dutch, including natives and African slaves. Chapters 4 and 5 bring home the enormous human costs of empire, by discussing Dutch involvement in the transatlantic slave trade, for example. In chapter 7, the author builds on important work done by Mark Meeuwse (*Brothers in Arms, Partners in Trade: Dutch-Indigenous Alliances in the Atlantic World, 1595–1674* [2012]) by analyzing the interrelationship of native cooperation/opposition and Dutch territorial expansion/contraction in the Atlantic in the seventeenth century.

This splendid monograph is not without its problems. The author could have engaged more with the historiography in order to draw out the larger implications of his work. For example, should the informal, maritime empire that the Dutch enjoyed in the early modern Atlantic be seen as second best, and if so, why? What does *The Dutch Moment* have to add to Atlantic history or histories? It is unclear to the present reviewer why the author decided to structure the book as he did—i.e., three narrative chapters followed by four thematic chapters. While the monograph includes suggestions for further reading, it lacks a comprehensive bibliography. This makes it difficult for readers to locate the primary sources consulted by the author. Only experienced researchers will know that the abbreviation “NAN” used in the footnotes stands for Nationaal Archief Nederland (the Dutch National Archives, in The Hague). Finally, the text contains quite a few factual mistakes, which suggest that little time was spent on the editorial process. For example, Hugo Grotius is said to have died in 1643 on page 76, while on page 57 the years of Grotius’s birth and death are correctly stated as 1583 and 1645, respectively. Still, *The Dutch Moment* is a signal contribution to the field. I will not hesitate to assign it to my own students.

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Amsterdam’s Atlantic: Print Culture and the Making of Dutch Brazil.

Michiel van Groesen.

The Early Modern Americas. Philadelphia: University of Pennsylvania Press, 2017. 266 pp. \$45.

Following the revolutionary Atlantic, the red and black Atlantics, and the British, Dutch, Portuguese, French, and African ones, Michiel van Groesen’s *Amsterdam’s Atlantic* introduces yet another analytical category to the toolkit of historians of the Atlantic world as well as scholars of early modern print media: that of a “public Atlantic” (8). In the year that the Rijksmuseum’s exhibition of Frans Post’s Brazilian landscapes

and animal drawings once more emphasized the extent to which modern-day understandings of Dutch Brazil are dominated by Count Johan Maurits of Naussau-Siegen's cultural patronage, Van Groesen's book makes an important intervention in arguing that the real significance of the Dutch colonial enterprise in northeastern Brazil lay in its importance as a media event stirring up popular participation in domestic politics through public debate.

As its title indicates, *Amsterdam's Atlantic* is not a study of the Dutch presence in Brazil as such, but of its reception, representation, and production at home. Events taking place across the Atlantic—from the short-lived capture of Salvador in 1624 and the conquest of Pernambuco in 1630 to the final hand over of the colony in 1654—are approached from the perspective of Amsterdam's media landscape, with the author utilizing drawings on maps, sermons, letters, diaries, and above all pamphlets and newspapers. It was these latter forms of “new media” (190)—cheaply produced, widely available, and largely free from government control—that ensured that Dutch Brazil captured the public's attention and became a topic fomenting deep divisions in urban society that directly affected the colony's future—an outcome made possible by an open discussion culture in which politicized public opinion flourished. Van Groesen makes a strong case for Amsterdam's role as the Dutch Republic's “epicenter of news and opinion” (4) and “the main information hub of early modern Europe” (2), and succeeds in demonstrating the pertinence of Dutch Brazil for understanding the functioning and impact of Atlantic news.

The book opens with a survey of the “second-hand” (22) knowledge about Brazil available in the United Provinces around 1600, which was limited, outdated, and of foreign origin. Only when Brazil gained political urgency with the founding of the West India Company (WIC) in 1621 did it become topical in print, feeding the public's anticipation of an attack on this Habsburg powerhouse. Chapters 2 and 3 detail how news of military victories were eagerly publicized in Amsterdam's two newspapers while reports of setbacks were passed over in silence; how the WIC successfully managed its public-relations strategy by commissioning a series of news maps; and how the company's “corporate storyline of consolidation and appropriation” (100) began to be challenged during the 1630s as returning eyewitnesses produced a multiplicity of voices. Chapters 4 and 5 explain how, by the 1640s, increasingly acrimonious pamphlet wars were fought over issues related to religious toleration, morality, and monopoly politics or free trade, progressively pitting Amsterdam-based merchants against Zeeland-backed factions and effectively sealing the fate of a colony faced with a Luso-Brazilian planters' revolt. Finally, chapter 6 makes the valuable contribution of tracing public legacies of Dutch Brazil down to the nineteenth century, addressing both the inflated importance attributed to Johan Maurits and the return to pre-1600 stereotypes of Brazil in Dutch geography as the political memory of the colony faded.

Van Groesen's claims are elegantly presented and on the whole convincing, even if at times they raise questions that are not answered by the evidence the book provides.

It remains unclear, for instance, why news about Dutch attacks on Iberian strongholds in Asia should not have carried “the implicit promise of imminent Spanish ruination” (10) in the way that Brazil did. More substantially, the assertion that “the volume and the sheer quality of publicity inspired by Dutch Brazil . . . are unrivalled in the early modern period” (10) could have been fortified by means of quantitative analysis, particularly in light of traditional arguments about the so-called blunted impact of the New World on Europe. Nonetheless, the book’s suggestion that colonizing ventures in the Americas shaped and were shaped by public debate in Europe should prove to be sufficiently compelling for fellow Atlantic historians to take up Van Groesen’s invitation of treating Dutch Brazil as a “template” (198).

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“Het pryee van Zeeland”: Buitenplaatsen op Walcheren 1600–1820.

Martin van den Broeke.

Hilversum: Verloren, 2016. 516 pp. €49.

The island of Walcheren was known as “het pryee van Zeeland,” the bower of Zeeland, by the late seventeenth century, due to its numerous stately homes, manor houses, and pleasure gardens. Martin van den Broeke charts the rise and decline of these *buitenplaatsen* on Walcheren between 1600 and 1820 in a study that exemplifies recent interest in the history of the Dutch country retreats. These places are no longer solely studied from a material perspective, focusing on architecture or gardens; they are regarded as a cultural phenomenon with economic and social underpinnings. Hence, Van den Broeke explores the evolution of the four functions (leisure, profit, power, and status) of the three types of country retreats; he asks how these functions were expressed in the spatial and architectural form of the buildings and gardens, which allows him to interpret their cultural meaning.

Few of the country retreats have survived the ravages of time, which also goes for a significant part of the primary-source materials; but Van den Broeke makes the most of the available cartographic and fiscal records to reconstruct their number. He estimates that the island counted about fifty-five manors (*hofsteden*) and over one hundred smaller pleasure gardens (*lusthoven*) by 1680. Almost all these places were owned by townsfolk who spent the summer, or a shorter period of time, in the countryside. They profited from the economic boom and the process of urbanization experienced by the province until the end of the seventeenth century. In other words, they ploughed the profits that came from their interests in the Dutch India Company back into Walcheren’s suburban countryside. The pleasure gardens were located directly along the towns’ moats (*singels*), or within a commutable distance. Most manor houses had primarily an agricultural function. Only a few of the wealthy showed interest in larger estates, sometimes in combination with securing lordly rights over the surrounding countryside.