

easy to maintain a firm hold on the chronological flow of her argument or on the conceptual connections linking the chapters. This difficulty is in part a consequence of the eclectic selection of topics and sources, which resist reduction to a linear narrative. At the same time, this refusal of simplicity opens up unfamiliar avenues well worth investigating.

The book opens with turn-of-the-century medical debates about digestion, mapping physiological theories onto claims about the moral and medical value of different kinds of food. This medical discourse, grounded in the technical language of trituration and fermentation, also had explicit theological overtones relevant to fraught debates about Lenten dietary restrictions. Medical men also reacted to the fashionable “nouvelle cuisine.” This capacious term referred to new luxury dishes created by specialists in balancing flavors and essences and often involved the use of novel or exotic foods and spices. In signature rich ragouts and complex patés, cooks prided themselves on experimenting with flavor and texture to disguise the identity of individual ingredients. Many of the book’s arguments revolve around nouvelle cuisine, though it was a moving target and it takes considerable effort on the reader’s part to get a handle on what it entailed.

Other comestibles, especially distilled liqueurs and coffee, were associated with nouvelle cuisine and with fashionable consumption more generally. Spary devotes two chapters to coffee, that exotic drink associated with polite taste, global commerce, and the stimulation of the senses and the mind. These chapters range over disputes about the botanical identity of coffee plants from different locations, medical discourse about the effects of coffee drinking, and the blossoming culture of the café. Coffee was not the only beverage consumed in these emporia. Spary’s most compelling chapter explores the Parisian trade in distilled liqueurs, the ultimate in novelty drinks associated with the values of nouvelle cuisine. The artisan liquorist used the tools and techniques of chemistry to distill essences and manipulate flavors. Innovation and experimentation were the hallmarks of the distiller, as they were for chemists in the Academy of Sciences and cooks in genteel kitchens. Indeed, the kitchen was often represented as an experimental site, or even a laboratory.

With the last two chapters, “The Philosophical Palate” and “Rules of Regimen,” the digestion debates came back in a different guise at midcentury, in a backlash against the luxury and artifice of nouvelle cuisine and associated com-

modities. The doctors Theodore Tronchin and Samuel Tissot figure centrally here, with their promotion of a more spartan, “natural” diet, linked in turn to the polemics of Jean-Jacques Rousseau. Thus one thread of argument follows the persistent tension between specialized culinary skill associated with high living and self-indulgence and the moralized precepts of sober living (and eating). By the 1770s, the doctrine of health over pleasure was supposed to direct eaters back to nature and out of the laboratory-kitchen; simplicity came to replace the subtle harmonies of nouvelle cuisine.

Spary argues that living an enlightened life, which many of her characters aspired to do, meant keeping up with trends not just in philosophy and literature but also in food imports and modes of preparation, in medical debates about nutrition and digestion, and in fashionable modes of ingesting food and drink. A constantly shifting set of claims to authoritative knowledge sustained those trends—how to prepare food, what it does to the body and mind, how to consume it, and how to talk about it. Ultimately, she insists, “models of bodily function must be addressed if we are to give a full account of Enlightenment, both as a product of mental function and as a project for the reformation of society” (p. 241).

MARY TERRALL

## ■ Modern (Nineteenth Century to 1950)

**Gülhan Balsoy.** *The Politics of Reproduction in Ottoman Society, 1838–1900.* (The Body, Gender, and Culture, 12.) x + 180 pp., bibl., index. London: Pickering & Chatto, 2013. \$99 (cloth).

From Karl Marx’s *Gattungswesen* to Darwin’s notion of species, from de Tocqueville’s emphasis on the population’s effect on the state’s aggregate power to incipient Lamarckian eugenics, the nineteenth century was the time when our current notions of the relationship between the individual and the collective emerged. The Ottoman Empire was no outsider to these dynamics, and one can easily see the contiguity of political and scientific practices between London, Paris, and Istanbul. Modern statecraft and its emphasis on collective well-being surely involved public health, not only as a service but also as a means of bringing the state into formerly private relationships between husband and wife and between individuals and their bodies. By the end of the nineteenth century, state mechanisms had far-reaching access into personal lives, and one constellation of these mech-

anisms, according to Michel Foucault, was biopolitics.

Gülhan Balsoy's *Politics of Reproduction in Ottoman Society, 1838–1900*, is precisely about biopolitics, although she refrains from deploying that now-ubiquitous term. The argument of the book, in her own words, is that “in the late Ottoman history, pregnancy, childbirth and abortion were not personal experiences but political subjects” (p. 123). Part of her decision to avoid Foucaultian terminology might have to do with the fact that Balsoy situates her work very firmly in Ottoman social history and rarely engages with the wider world, which is the main weakness of this short and delectable volume targeted at a specialist audience.

Balsoy offers a very satisfying account of gender, midwifery practices, and the overlaps between medical and political discourses in the nineteenth-century Ottoman Empire. The well-known reforms of the Tanzimat Era (1839–1876) and the subsequent Hamidian regime (r. 1876–1909) form the backbone of the narrative, and she offers a highly nuanced account of how discourses and politics surrounding the human body were shaped by religious, social, economic, and even military contexts. She weaves together archival research with discursive analyses of popular literature and periodicals. She probes deeply into the possibilities and limitations of the extant record and also has a strong grasp of the historiography of gender and of medicine in the Ottoman context. Although she claims that the Ottoman archives in Istanbul, by their very nature, privilege the vantage point of the elites and the bureaucrats, she does an admirable job of reading between the lines and delivers a good sense of the daily realities of the unprivileged, silent masses.

The author fashions her work as a broad criticism of the “modernization paradigm,” which, although largely discarded in social and economic history of the Ottoman Empire, still exhibits a strong presence in the historiography of science and medicine. One of the chief antagonists of the book and the subject of the first chapter, Besim Ömer (1862–1940), is both a medical modernizer—read “a sexist and authoritarian male doctor with tremendous confidence in the transformative power of the forceps”—and a foundational figure in the professional development of the history of science in Turkey. In this chapter Balsoy grapples with the binary legacies of modernism, such as superstition/reason and quack/professional. The second chapter is a short history of midwifery in the nineteenth-century Ottoman Empire. Although the state had aspirations to train, license, and regulate mid-

wifery, it had neither the budget nor the manpower to make this ambition into a reality. The third chapter deals with the Ottoman policies regarding abortion. Building on the earlier work of Tuba Demirci and Akşin Somel, Balsoy makes the case that abortion legislation was ineffective and, thus, there was a need to appeal to divine sanctions for added force—hence the emergence of an Islamic rhetoric of abortion while there had been none in the past. The fourth chapter features a close reading of popular prescriptive literature for pregnant women and gleans the Lamarckian subtext of Ottoman debates about conception, pregnancy, and childbirth. The last chapter shows how infertility came into the purview of Ottoman pronatalism in the late nineteenth century.

I would heartily recommend the book to experts on nineteenth-century medicine and gender. Balsoy's research is reliable, and her work will prove illuminating for scholars who are seeking to expand their comparative horizons. I would have liked to see Balsoy cultivate a deeper conversation with the historiography of medicine. Situating the Ottoman geography within the European context would also have been a welcome addition to the book, since European medicine in general and French medicine in particular had a very strong conceptual and physical presence in the Ottoman Empire. It would also be helpful if Balsoy had engaged, even at a cursory level, with the “politics of reproduction” in earlier periods. One last and minor criticism regarding the quality of the volume: I found several errors and missing diacritics both in the text and in the bibliography.

B. HARUN KÜÇÜK

**David L. Browman; Stephen Williams.** *Anthropology at Harvard: A Biographical History, 1790–1940*. xi + 589 pp., illus., bibl., index. Cambridge, Mass.: Peabody Museum Press, 2013. \$65 (cloth).

This weighty tome is a curious combination of an encyclopedic reference work and a straightforward narrative history. David Browman and Stephen Williams state that their purpose is to bring forward the origin and historical development of Americanist anthropology in the United States. They intend to focus on what they consider the neglected nongovernmental components of this development and, further, to limit themselves to Harvard University prior to 1940 and to the five hundred persons associated with Harvard's Peabody Museum of Archaeology and Ethnology; they claim