

on translation in connection with the historicity of their discourse. They can see that there is a history to their own national languages and translations and not simply a historical gap between the classical past and them. Hayes shows that from *Huit oraisons* in 1638 to Tytler's *Essay* in 1791, the literary world changed as much as the political and social contexts because women grew in numbers as writers and readers, and writers, both male and female, reached an increasingly wide and diverse readership. The rise of the field of literature and of literary criticism created a public space, and the movement from ancient to modern languages affected the definition of nations and their cultures. Hayes re-evaluates eloquence: she points out that translators in the seventeenth and eighteenth centuries discussed their role as a matter of cultural otherness, and their work is a matter of rich diversity. Hayes's careful and thoughtful book sets out a myriad of details that deserve close attention. She makes the most of the relations among theory, history, and practice in the context of writing, translation, and reading. Translation is a key to self and other, culture and nation.

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Linda Zionkowski and Cynthia Klekar, eds. *The Culture of the Gift in Eighteenth-Century England*. New York: Palgrave Macmillan, 2009. xi+263pp. £42.50; US\$89.95. ISBN 978-0-230-60829-0.

How do we connect the present with the past? The community of eighteenth-century teachers and scholars is continually asking this question, if my own experience and *The Culture of the Gift in Eighteenth-Century England* are any indication. This imperative is not so much defensive—though our presentist culture may sometimes make us feel that way—as it is an impulse towards understanding the power relations that shape the ways we live and think in the present world. Zionkowski and Klekar, the editors of this volume, enter the subject of gifts and the relationships formed around them with this imperative to explain the present in light of the past. Why is Bill Clinton's *Giving: How Each of Us Can Change the World* a 2007 best-seller? What are the motives and fascinations behind the popularity of television shows such as Oprah Winfrey's *Big Give*? Instead of approaching gift-giving as an alternative to or as deeply complicit in advanced capitalist economies, Zionkowski and Klekar position their subject as having a complicated and often ambiguous relationship to the historical emergence of capitalism.

The essays are divided into four sections: “Theories of Benevolence,” “Conduct and the Gift,” “The Erotics of the Gift,” and “The Gift and Commerce.” The first essay, “Rights and Reciprocity in the Political and Philosophical Discourse of Eighteenth-Century England,” identifies and historicizes an apparent contradiction in Locke’s theory of natural rights as it pertains to the poor. While he endorses the natural rights of man across lines of status and wealth, the rights of the poor boil down to the right to subsistence rather than self-determination. The social relations that mask this contradiction are those of gift-giving: the adult poor give their labour in workhouses in exchange for food and shelter, and poor children give their future labour in exchange for an education that prepares them to labour within the economic and social constraints of the adult poor. The authors, Motlchanova and Ottaway, show the deeply embedded nature of a gift exchange that is predicated on relations of dominance and subordination.

Jad Smith’s contribution on the charity school movement of the early eighteenth century also follows from Locke’s theories of education. Smith shows us how Anglican clergy used Lockean association theory to define education as a “gift that keeps on giving,” by redefining its problematic features as “sin” while retaining its facility for ethical training. The poor are educated into the clean, well-behaved subordinates that were flaunted in the exhibition of neatly dressed, polite charity school children at public events. John Dussinger concludes this section on a literary note by linking Samuel Richardson’s fictional identification with repentant prostitutes with his experience as a “feminized” victim of one of the many financial “bubbles” to break in the decade between 1721 and 1731, the failure of the ironically named Charitable Corporation. I am not sure what Richardson’s “theory” ultimately is, but Dussinger traces the novelist’s compassion for ruined women (as well as his distrust of courts of law) from *Pamela* through *Sir Charles Grandison* and continues the arguments of Motlchanova, Ottaway, and Smith: eighteenth-century social theory is relentlessly classed and gendered.

Marilyn Francus begins the section “Conduct and the Gift” with a close examination of three conduct texts written by parents for their daughters. While certainly not new to the eyes of eighteenth-century scholars, the works of Halifax, Gregory, and Pennington emerge with a new clarity and even pathos through Francus’s focus on what these texts can reveal about gift exchange and relations between parents and children. As Francus wisely observes, the gift probably tells more about the donor than the recipient and is embedded in uncertain and unequal family relations. Dorice Williams Elliott’s essay on Sarah Trimmer’s Sunday School projects puts gift exchange in political context. “The Gift of an Education” is not bound by the rules of market exchange, but carries with it the “risk” of a gift exchange outside of such rules. That is, this “gift” of education might not result in a subservient, well-behaved

working class, but in a working class capable of making alternative political and cultural uses of their education. Elliott uses textual evidence from Trimmer's writings to establish the latter's awareness of and willingness to take this risk.

"The Erotics of the Gift" opens with Cynthia Klekar's essay on sexual exchange in *The Way of the World*; Klekar offers a solid close reading of the play that dissects the culture of the gift to reveal coercion and sexual violence within Mirabell's magnanimity. Charles Hinnant brings Bordieu's and Derrida's theories of the gift to bear on a range of eighteenth-century fiction. By focusing on gift exchanges between men and women in these novels, Hinnant breaks with the logic informing "the exchange of women," as theorized by feminists from Irigaray (cited) to Rubin (not cited). By doing so, he gives us a fascinating and complex analysis of the ways in which liberality and libido intertwine and how elusive the "pure gift," uninvested by desire, can be. Instead of the social glue cementing relations between men, the gift-giving between men and women is always a negotiation, an attempt to use power or to escape it. "The intractable logic of the gift itself" is explored by Jennie Batchelor in Sarah Scott's Utopian fantasy of an economy organized around giving and gratitude. Batchelor argues that while Scott's imagined community of mutual gratification between givers and receivers benefits the labouring poor, it holds no such solutions for "middling-class women." Scott's vision is limited because it does not fully come to terms with the structural dependency of women within systems of exchange.

Linda Zionkowski extracts powerful cultural implications from a close reading of Frances Burney's *The Wanderer*. She argues, convincingly, that the novel is registering a crisis in a traditional English economy of gift-giving that casts upper-class men in the role of patrons and women and the lower classes as recipients of their charity. In the world of this novel, the men who should be sustaining the health and order of the social body are simply ineffective, and while women take on this role, they are either unreliable or without the material and social power to follow through as effective patrons. The novel's heroine is caught between this failing economy of gift exchange and a new economy of commodity exchange in which women are not allowed to participate. While the novel's ending restores a paternal model of patronage, the message sustained by the narrative is one of the feminine subject caught in a social crisis.

Two essays end the volume with a consideration of how culture based on gift exchange maps out in the emergent global economy of mercantile capitalism. Susan B. Egenolf demonstrates how Josiah Wedgwood deployed a traditional system of gift-giving and obligation in order to manage relations with his labour force and to control the global market for his products. This essay draws a picture of

uneven development, the ways in which social systems on the wane may still powerfully influence the functioning of emergent systems. Robert Markley's final essay pushes this analysis of multiple systems of exchange at work simultaneously into a reading of the texts surrounding the relations between Commodore George Anson, an East India Company merchant named Edward Page, and the Chinese officials with whom Anson negotiated for help in Canton harbour in 1743. Markley reads the "official" narrative of Anson's voyage against Page's account to unpack the contradictions between the Commodore's sense of social ritual and obligation grounded in an ideal of English superiority and the merchant's (and the Chinese officials') very different view of a "barbarian" who does not understand the rules that should govern trading relations. This essay works to decentre an Anglocentric view of historical changes from "feudal" ideals of gift exchange (my quotation marks) to a commodity-exchange economy defined by English colonialist views.

This anthology repositions gift-giving on my intellectual map, as I think it might for other readers. Instead of associating the term with anthropological constructions of cultures neither modern nor capitalist, *The Culture of the Gift* situates this concept as part of the economic and social history of advanced, global capitalism.

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Isabelle Moreau, éd. *Les Lumières en mouvement: La Circulation des idées au XVIII^e siècle*. Lyon: ENS Éditions, 2009. 318pp. €25. ISBN 978-2-84788-200-1.

Fruit d'un colloque organisé en février 2008 à l'École Normale Supérieure de Lyon, cet ouvrage publié sous la direction d'Isabelle Moreau rassemble douze articles ayant pour objectif d'étudier la circulation des idées scientifiques et philosophiques au siècle des Lumières. Sous des dehors composites qui trahissent la diversité des points de vue susceptibles d'être adoptés dans le cadre d'un aussi vaste programme, ce livre parvient toutefois à proposer une réflexion originale et stimulante sur un ensemble de phénomènes déterminants pour notre compréhension de la vie intellectuelle du XVIII^e siècle. Ceux qui croient que tout a déjà été dit sur les mécanismes sociaux et culturels qui ont conditionné la circulation des savoirs dans l'Europe de la république des lettres trouveront ici quelques cas intéressants qui les inviteront peut-être à revoir leur jugement.