

absent geographic center, and his discussion omits an entire swath of the nation” (xxxiii). Netzloff attributes this absence to the Midland Rising of 1607, and argues that the first edition of *The Surveyor’s Dialogue*, written and published in 1607, expresses Norden’s effort “to suppress the memory of a context whose implications threaten to undermine his entire project” (xxxv). With such attention to Norden’s silent subtext, Netzloff inspires readers to track the status of those who became casualties of the new market economy. Yet he figures the Surveyor in three-dimensional terms, noting for instance the Surveyor’s gradual recognition that enclosure and deforestation lead to “devastation” and occasion “a search for alternative models of value” (xxxix). Thus Netzloff balances a critique of the Surveyor’s construction of and commitment to market values, on the one hand, and his entanglement in countervailing discourses such as religious devotion (xxxi-ii, xxxv) and proto-environmentalism (xxxix) on the other. The Surveyor’s complex identity may be one of the most salient illustrations of Netzloff’s assertion that the *Dialogue* rewards thorough rather than piecemeal reading.

Netzloff delivers precisely what one expects from a scholarly edition: evocative context and informative annotations. Scholars interested in the intersections of land, capital, ecology, and literature will therefore appreciate this edition. Its sophisticated introduction is bolstered by an expert critical apparatus that provides footnotes glossing obscure vocabulary, biblical allusions, variations among editions, and details regarding Norden’s alternate careers as a religious writer and cartographer. One may hope that the edition inspires kindred scholars to take stock of the influence, whether beneficial or sinister, of the innovative and crafty Surveyor.

Chloë Houston, ed. *New Worlds Reflected. Travel and Utopia in the Early Modern Period*. Ashgate, 2010. xii + 262 pp. \$97.25. Review by JAKUB JANIK, JAGIELLONIAN UNIVERSITY, KRAKÓW.

The amount of articles and books published on the broadly understood question of Utopia—both seen as a genre and a specific story—is enormous. There are different approaches and perspectives, many

interesting points of view and statements. Utopia had been examined by numerous scholars from various disciplines including gender, presence of science, religion, problem of property or slavery. The book edited by Chloë Houston (Lecturer in Early Modern Drama in the Department of English Language and Literature at the University of Reading) focuses on the question of a possible link between utopian and travel writings. Separately both utopian and travel writings have been studied intensively, but analyzing them together promises a fresh insight into the otherwise known tracts from the past.

The book's introduction argues that travel writing and utopian writing in the early modern period were closely linked. Houston, who has written on both topics in the past, is a right person to edit the collection, which had its roots in a conference held at Birkbeck College, London in December 2005. Six of the nine chapters in the book are based on the papers presented there.

New Worlds is divided into three parts. The first one, titled *Utopia and Knowledge*, consists of three essays. Its aim, according to the editor, is to show "the relationships between utopia, travel, discovery and knowledge" (11). This part opens with David Harris Sacks's "Rebuilding Solomon's Temple: Richard Hakluyt's Great Instauration," which focuses on two early modern authors (Hakluyt and Bacon) and tries to find the link between them. One of them, Richard Hakluyt, who described journeys (an attempt to show the English path to the empire) was trying to present travels as a road to knowledge and salvation—a perfect beginning of a new era of science and faith in which the world would be united. The author analyzes Hakluyt's words showing their deeply spiritual meaning and stressing the importance of a possible reunion (here in one true faith) which is about to happen with the English help, and which leads us to Bacon's Solomon's Temple—a utopian symbol of that reunion. The author of *New Atlantis* shares, according to Harris Sacks, Hakluyt's fascination with discoveries and sees them, along with the development of science, as milestones of the new era. The text is logical and well written. Arguments show the path of thinking and guide the reader to the conclusions.

In the second contribution, "Kepler's *Somnium* and Francis Godwin's *The Man in the Moone*: Births of Science-Fiction 1593-1638," William Poole sets out to present the two texts as the beginning of

science fiction literature and stresses their utopian character connected with the idea of journey and science.

The last essay of this part, “Utopia, Millenarianism, and The Baconian Programme of Margaret Cavendish’s *The Blazing World* (1666)” by Line Cottegnies, is also based on comparison of two texts. The author is trying to stress the influence of other utopian and travel texts, especially Bacon’s works, on Margaret Cavendish’s projection of a perfect world. We find here an examination of similarities and differences between the two approaches as well as an attempt to analyze the so-called Cavendish’s female utopia. The article is divided into sub-sections where Cottegnies examines particular plots such as connection with *New Atlantis* and science, problem of religion, “New World” or Millenarianism context.

The second part of the book, *Utopian Communities and Piracy*, focuses on the problem “how accounts of sixteenth- and seventeenth-century travels represented and negotiated the creation of or interaction with piracy or new societies” (12). The first article written by Kevin P. McDonald discusses “The Dream of Madagascar”: English Disasters and Pirate Utopias of the Early Modern Indo-Atlantic World. The author shows the background and attempts to colonize Madagascar linking it with utopian ideas and its outcomes. Macdonald skips through promotional materials to examine how the island had been presented and what had finally happened to the colonization projects. It is worth mentioning that reality was not far from dystopia though with slavery and piracy rather than the ideal world. The second chapter in this section, “The Uses of ‘Piracy’: Discourses of Mercantilism and Empire in Hakluyt’s *The Famous Voyage of Sir Francis Drake*,” is written by Claire Jowitt. In this essay the reader finds an attempt to explain how an act known as piracy might be legitimate according to the state’s political doctrine and the pursuit for the new colonies. The case is obviously linked to Sir Francis Drake’s and his companions’ stories and their actions against the Portuguese and the Spaniards. In the text, we can also trace aspects dealing with the attitude of explorers towards the natives in the New World and colonies—a weak, albeit important link with utopian topic.

The last article in this part of the book focuses on a very interesting case of Palmares. Analisa DeGrave, in her “Palmares: Utopian

Representations of a Runaway Settlement in Colonial Brazil,” gives an account and examines the stories and texts about a phenomenon known as Palmares—a city of refugees, ex-slaves and free people in Brazil. We face a shocking paradox: for both sides of the conflict (masters and ex-slaves) the “others” are creating a potential threat to their own attempt of building utopia, bringing along the dystopian terror. DeGrave divides her text into thematic sections and underlines final conclusion what makes structure clear. Personally I found this contribution to be one of the most interesting articles in the collection—because of the topic, but also thanks to the conclusions which stresses the fact that our conclusions in the debate on utopias depend very much on the point of view we choose at the start, the side of barricade we are on.

The last part of the *New Worlds*, entitled “Utopia and the State,” includes three essays and refers to such problems as social reform, process of state creation or struggle for an ideal society. The editor of the book in the first article of this section focuses on Bacon’s impact. “Utopia and Education in the Seventeenth Century: Bacon’s Salomon’s House and its Influence” is a well written text which delivers interesting information how science and education had been used to shape and establish utopia. In it, Chloë Houston mainly concentrates on *New Atlantis* (especially the structure and impact of Salomon’s House) although we do find reference to *The City of the Sun* (by Campanella) and *Christianopolis* (by Andreae).

In the second essay in this section written by Rosanna Cox—“‘Atlantic and Eutopian Politics’: Utopianism, Republicanism and Constitutional Design in the Interregnum”—we can find information about political ideas of the seventeenth-century England. The author examines works of Milton and tries to show his attitude towards utopian writing in reference to state reform and the plausible ideal worlds. Cox also brings information about Nedham’s and Harrington’s works, ideas, and its outcomes in the real life. The text is very interesting with numerous citations.

Finally, Daniel Carey, in his “Henry Neville’s *The Isle of Pines*: From Sexual Utopia to Political Dystopia,” examines very interesting utopian vision of the land ruled perfectly in total patrimonial order. The author examines short and long version of the story to show the

way from ideal utopia to an almost chaotic state—a metaphorical description of the decline of a patrimonial monarchy.

In the short afterword, Andrew Hadfield stresses the humans' long lasting desire for an ideal, perfectly happy place which is easy to observe through the centuries in the history. He shows how this urgent need had been shaped in the sixteenth and seventeenth century because of the possibility of finding new lands and *a rebours*—what happened when utopian ideas reached the boundaries of the known world. Finally Hadfield shows the importance of the *New Worlds* as a book, which examines this important link and interaction between Travel and Utopia. In my opinion the reader can find here really good summary of that work, with really important final statement that both topics had truly shaped each other.

The Bibliography is a great backup for further examination of the topic for those who want to learn more about the subject. The language of the book is professional and clear, its structure is very good, and it makes a valuable contribution to the ever growing area of utopian research writings.

Adam Smyth. *Autobiography in Early Modern England*. Cambridge, UK: Cambridge University Press, 2010. x + 222 pp. + 7 illus. \$85.00.
Review by WHITNEY ANNE TRETTEIN, DUKE UNIVERSITY.

Annotated almanacs, financial account records, commonplace books, parish registers: in these four ostensibly mundane sources, Adam Smyth uncovers a network of textual practices through which early modern individuals wrote their own lives. The term “practices” is key here, for Smyth’s book does not read *autobiographies*—an anachronistic term first introduced at the end of the eighteenth century—so much as *archival artifacts*. Although modern readers expect (and impose) narrative coherence in life-writing, as well as truthfulness in the historical record, Smyth challenges these assumptions by drawing attention to sites where early modern writers engaged with the materiality of texts—that is, where they used pen, paper, print and parchment to mark, doodle, cut, paste and port their life-writing across different media platforms. In the process, Smyth not only