

ministers who migrated to the colonies returned to their homeland during the two English civil wars. Other ministers, including John Davenport, intended to return to England, as well, but were thwarted by the Restoration. Of course, many ordinary people re-migrated, too, for various economic, social, and spiritual reasons. Some were disenchanted with colonial experience, while others simply expected to find a better livelihood.

Recalling the loss of colonial population during that time, Increase Mather succinctly summed up the situation: "Since the year 1640, more persons have removed out of New England, than have gone thither." Increase was, in fact, one of those Harvard graduates who hoped for an illustrious career in England during the 1650s, the decade when the reverse migration from the colonies surged. Once the Restoration loomed, however, Mather fled back to New England, where he produced a series of writings designed to negotiate his secular disappointment into a divinely authorized mission.

Although young Mather found it easy to leave, many others struggled with finding a just cause for leaving their New England churches and communities. Moore has examined this and related issues connected with the pre-Restoration remigration in her *Pilgrims: New World Settlers and the Call to Home* (2007). Moore's summary of her findings in this valuable book provides a good hefty introduction to *Abandoning America*.

Moore's new book is primarily comprised of detailed profiles of hundreds of individuals whose lives informed the conclusions Moore presented in the earlier book. What Moore hopes to provide in *Abandoning America* is a collection of life-stories that, in the aggregate, amount to "a new resource, based on a deep trawl of seventeenth-century sources in America and England" (16). She achieves that goal handily.

Eric Klingelhofer, ed. *A Glorious Empire: Archaeology and the Tudor-Stuart Atlantic World*. Oxford: Oxbow Books, 2013. xxii + 194 pp. \$80.00. Review by WILLIAM J. SCHEICK, UNIVERSITY OF TEXAS AT AUSTIN.

Handsomely produced, *A Glorious Empire* is a Festschrift honoring the career of Ivor Noël Hume, an award-winning historical archaeologist devoted for over fifty years to the study of the Tudor-Stuart period. The collection includes fifteen essays detailing new material-culture findings pertaining to both shores of the Atlantic Ocean during the sixteenth and seventeenth centuries.

When thinking about the origins of his professional specialty, Hume has claimed that historical archaeology emerged from studies of the Jamestown settlements in Virginia. Such studies, Hume has suggested, were aimed less at physical reconstruction than at cultural understanding. This different emphasis made a disciplinary difference, too, in his opinion.

Even so, financing Jamestown research has always been problematic, “more often dependent on public relations factors than on a desire for knowledge”—dependent on “creative writing, media arts, and exhibit design.” No doubt he and other archaeologists invested in Jamestown research smiled knowingly at recent attention-grabbing newspaper accounts of cannibalism in this colonial settlement during the winter of 1609-10, although cannibalism there was hardly news to experts in Hume’s field.

Never mind bones of the horses and dogs also eaten. Safe food and water were always issues for early American settlements. Gardens there, as in the homeland, were rarely ornamental. Instead, they were downright utilitarian, involving necessary tools such as the sprinkler-type ceramic watering pots described in Jacqueline Pearce’s contribution to the Festschrift. Imported homeland wine helped ease daily colonial hardships, and Martin Biddle offers a catalog of seventeenth-century wine-bottle designs with assigned dates. He notes, as well, that in Oxford (at least) customers apparently expected tavern keepers to be well informed about vintage.

Jamestown and other early settlements were mostly about resource exploitation. In a thoughtful contribution, Nicholas Lucchetti surmises the resourcefulness of Thomas Harriot, the scientist with Walter Raleigh’s expedition to Roanoke Island. Harriot likely suggested that the Jamestown sponsors should fashion homeland copper into native ornaments for the Indian trade market. And this decision, in turn, likely helped protect Jamestown from attack.

Virginian immigrant Samuel Mathews, according to Edward Chappell's essay, fought "at least four Native American groups in the 1620s and turned his experience into lucrative grain and fur trading." He married well, too, and built a substantial residence known (by 1626) as Mathews Manor. It did not last, of course; nor did his second attempt at a home.

George Calvert's 1628 home in Newfoundland, James Tuck and Barry Gaulton report, was not as small as first surmised by archaeologists. It was the same house described as a mansion during the 1650s—an amalgamation of early and new construction that included a stone residence, a courtyard, and various semi-attached buildings.

William Kelso's questions about an inscribed slate—"a miniature archaeological site in itself" found in a 1607 deposit at James Fort in Jamestown—are especially intriguing. At least three artists contributed to the imagery on this reused slate. Perhaps William Strachey was one of the authors of the "meaning hidden among the 'scratches' on this remarkable object."

But for now, maybe forever, we only have uncertainty and conjecture about this slate. And such is the equivocal state of so much else in historical archaeology. Over time, the residues of past lives become hard-to-decipher faint texts intimating the highly combustible constructions that human dreams lead to, whether in material fact or merely in fanciful scheme.

Enriqueta Zafra, ed. and Anne J. Cruz, trans. *The Life and Times of Mother Andrea/La vida y costumbres de la Madre Andrea*. Woodbridge/Rochester: Tamesis, 2011. 163 pp. \$90.00. Review by JULIO GONZÁLEZ-RUIZ, SPELMAN COLLEGE.

An anonymous manuscript from *circa* 1650 that narrates the story of a brothel—presumably located in Madrid—its sexual workers, and wide social spectrum of clients, according to the testimony of its own procuress (a rarity indeed, since brothels administration was reserved for men), sounds appealing at first glance. *The Life and Times of Mother Andrea/La vida y costumbres de la Madre Andrea* was very likely penned by a converted Jew from the Iberian Peninsula