

economic, religious and social change within England but there is little mention of this. As one reads the work, one quickly starts to wonder how external affairs affected the family. An elite family such as this did not live in a vacuum yet the work presents them as such. At the same time, the work does an excellent job of advancing our understanding of the complexity of marriage within an elite family where patriarchy dominated. O'Day skillfully demonstrates the important roles that Hester served within the family and the ways in which she both found, and protected, individual agency within the family. This of course leads to the question as to how unique the relationship between the two was with the example of Lady Anne demonstrating another alternative. Throughout the work, O'Day's focus on the female members of the family demonstrates the fluid nature of structures that were once thought to be rigid. And, in the end, shows that while an elite family had very specific issues to deal with based upon their status, they were still a family.

Sir Paul Rycaut. *The Present State of the Ottoman Empire: Sixth Edition, 1686*. John Anthony Butler, ed. Tempe: Arizona Center for Medieval and Renaissance Studies, 2017. viii + 440 pp. + 22 illus. \$80.00. Review by ROBERT BATCHELOR, GEORGIA SOUTHERN UNIVERSITY.

This edition of Sir Paul Rycaut's (1629—1700) *The History of the Present State of the Ottoman Empire* is based on the 1686 corrected, sixth edition and has a long (114 page) introduction, extensive footnotes, and bibliography. Rycaut visited Constantinople with the Levant Company in 1661, 1664, and 1665, and he also visited the Ottoman regencies of Tripoli, Tunis, and Algiers in 1663, with information about treaties signed with the Ottoman Emperor. He wrote one anonymous text, *Narrative of the success of the voyage of the right honourable Heneage Finch, earl of Winchelsea* (1661), and the first English text published in Constantinople, *The capitulations and articles of peace between the majestie of the king of England, Scotland, France and Ireland &c. and the sultan of the Ottoman empire* (1663), about the Adrianople treaty of January 1662. The three-part *Present State* was first printed in London in August 1666, but it was only published (with a new title page) in

1667 because of the Great Fire. In anticipation of its release, Rycaut was elected to the Royal Society in December of 1666. The book went through several editions and was translated into numerous European languages (French, Italian, Polish, Dutch, German, Russian). Although Rycaut, like many other English authors, translated continental works, an English author having his book translated abroad was relatively new. It came with extensive illustrations, something increasingly common in the thriving print world of Restoration England where a market for lavishly engraved books and cheap newspapers had emerged out of the Civil War and Interregnum.

John Anthony Butler is the author of a number of such edited volumes of seventeenth-century travelers, including John Greaves's *Pyramidographia* (Cambridge Scholars, 2019), Sir Jerome Horsey's *Travels* (Cambridge Scholars, 2018), and Sir Thomas Herbert's *Travels* (ACMRS, 2012). His introduction to *The Present State* is comprehensive and readable. It includes a detailed biography (1–36), a summary of English diplomatic relations with the Ottomans between the late Elizabethan period and the end of the reign of Mehmet IV in 1687 (36–65), an assessment of Rycaut's sources (65–81), an assessment of fiction about the Ottomans (81–86), a summary of the text (87–91), speculations about Rycaut's political motivations (92–105), and a brief account of its subsequent impact on writers like Locke, Bayle, and Montesquieu (105–111). There are extensive footnotes to the text itself, explaining a number of otherwise arcane or historically specific aspects of the text that a modern reader might find challenging. By all measures, Rycaut's *Present State* is an important seventeenth-century text. It is also emblematic of a kind of extensive English travel writing about particular places that, especially during the Restoration, replaced the earlier ambitions of Hakluyt and Purchas to collect and compare travel narratives. Testifying to this significance, there have already been a surprisingly large number of reprints of Rycaut, most of which have not had an editorial apparatus. At least four reprints of the 1668 edition (2nd) have appeared over the past half-century: Memphis: General Books, 2009; Frankfurt: Institute for the History of Arab-Islamic Science, 1995, with Arabic parallel text; Farnborough/Westmead: Gregg International, 1972; and New York: Arno Press, 1971. Before these, the 1679 edition was also reprinted once—New

York: AMS Press, 1970. There is also evidently a 1977 Romanian edition, based on the 1741 St. Petersburg translation into Russian.

Butler's is the first modern edition to appear of the 1686 edition. He seems to have used the Early English Books Online version (2011) as the source for his transcription. Yet, there is little sense of the extensive digital life of the text today. Readily accessible (circumventing the EEBO paywall) are digital scans of the second edition (archive.org/details/presentstateofot00ryca_0/page/n4 and catalog.hathitrust.org/Record/101716428, Getty Research Institute; and EEBO itself quod.lib.umich.edu/e/eebo/A58003.0001.001?view=toc); third edition (1670, archive.org/details/presentstateofot00ryca/page/n4, Thomas Fisher Rare Book Library, Toronto; and catalog.hathitrust.org/Record/100219478, Ohio State); and sixth edition (books.google.com/books/about/The_History_of_the_Present_State_of_the.html?id=KKMuTmW98DEC and catalog.hathitrust.org/Record/001861295, University of Michigan). No doubt there are others, and the press, ACMRS, would be wise in the future to encourage authors to include a section in their printed books about digital resources that can supplement the text.

For his understanding of Rycaut, Butler relies heavily upon the extant secondary literature. In relation to this, Butler does not appear to include any major new archival finds, in part because the ground has been so well covered by Sonia Anderson, Colin Heywood, Linda Darling, and others. He alludes to the fact that the actual history of the Ottomans in this period could be more developed, but he limits himself to consulting English sources. The complex exchanges in relation to Arabic and Turkish manuscripts and the history of science in this period, often in Latin, described by Gerald Toomer and others, get only cursory treatment. No Turkish or Arabic sources are brought to bear to help with the annotations of the text itself. And nowhere is there an overall assessment of the scholarship on Rycaut. Nevertheless, Butler's bibliography is relatively complete, and he does make reference in passing to the important broader work of scholars like Nabil Matar and Ros Ballaster. The historiographical target of this edition seems to be Edward Said's *Orientalism* (1978), with the claim that Rycaut is more strongly connected to the "political reality of diplomats, statesmen and soldiers," than the "realm of the imagination ... of poets,

dramatists, and theologians,” who had not actually travelled (36). More interestingly, Butler at times sees a kind of “polemical sub-text” about both commercial and diplomatic geopolitics abroad and, despite Rycaut’s royalism, “absolutist tendencies” at home. But Butler hesitates to explore that too deeply because he wants to portray Rycaut as a realist, mostly concerned with “objectivity” and “facts” (92–93, 111).

The real missed opportunity here is attention to the publication history of the text itself, which as the flurry of modern scholarship suggests, remains an important artifact and has not been examined closely in the secondary literature. But there is a strange insensitivity to editions in this edition. Butler’s cover indicates that this is the sixth edition, entitled *The History of the Present State of the Ottoman Empire*, but uses the older title from the first edition and includes an image of the title page of the second edition (1668) entitled *The Present State of the Ottoman Empire*. The title shifts from “The Present State” to “The History of the Present State” in the fifth edition, which was also corrected by Rycaut. Nowhere is this history of editions and publishers clarified—first (n.p., 1666), second (John Starkey and Henry Brome, 1668), third (Starkey and Brome, sold by Robert Boulter, 1670), fourth (Starkey and Brome, 1675), fifth (Thomas Newcombe for Joanna Brome, 1682), sixth (Brome for R. Clavell, J. Robinson, and A. Churchill, 1686), seventh (J. D., 1687), as well as before 1686, French (Paris: Sebastien Mabre-Cramoisy, 1670), Italian (Venice: Combi and La Noù, 1672), and Polish (1678).

There is important historical significance to this printing complexity, as with Rycaut’s contemporary, the translator John Ogilby. The corrected edition (with the new “History” title) emerges after the death of Henry Brome (d. 1681), when his widow Joanna (d. 1684) takes over the business. Following her husband’s association with the controversial Tory Roger L’Estrange, she published his new newspaper *The Observer*, a return to journalism after abandoning it in the 1660s. Rycaut’s fifth edition thus appeared during the same year as political tensions over a possibly Whiggish coup by Monmouth and Shaftesbury, savagely attacked by L’Estrange, and when the celebrated Moroccan embassy came to London to negotiate the status of the Tangier colony, which was ultimately abandoned in 1684. As Butler does note, 1682 was also the year that Leoline Jenkins, Charles II’s

Secretary of State, asked Rycaut to go on a secret mission to Algiers, a mission aborted when a negotiated peace emerged (29; Butler here closely paraphrasing Anderson). The sixth edition, which was very similar to the fifth, actually appeared after both Joanna Brome had died and a newly knighted Rycaut (1685) had moved to Dublin for a year (January 1686–February 1687) to serve as Henry Hyde, Earl of Clarendon’s chief secretary. The fact that the sixth edition appeared while Rycaut was in Dublin has indeed led to some loose speculation among scholars about the overall imperial themes of his work. The only way to avoid a kind of twenty-first century ‘Orientalism’ in this regard is to be highly precise about the material contexts of textual production.

As to the text itself, there are many useful explanatory footnotes, but at times, the footnote apparatus veers towards the excessive. On the first page of the text, “polity” (“the state or government”) and “rude” (“rough, sketchy”) receive footnotes. There are odd choices at times—is a *tekke* best defined using the loaded words “dervish convent” (342) or a perhaps a “Sufi residence, hospice, or lodge,” as the *Oxford Dictionary of Islam* has it. At the same time, modernization of spelling, punctuation, and even breaking up of sentences, not to mention differences between the seven plus editions, all go unnoted. So this is not really a reference book for scholars or even graduate students, who would be better off consulting the various digital scans, and it is hard to imagine undergraduates cracking it. As Butler himself admits, it is not a very “accessible book for modern readers” (92). What is most impressive about Butler’s work is the way it highlights the ongoing need for these kinds of volumes in the digital age. The next generation of scholars (and publishers) should look at this work as a kind of cautionary tale. What are we paying attention to and what are we leaving out as various “editions” of texts multiply? To what extent is “Orientalism”—a process of creating static images of the East—still intertwined with the apparatuses of mechanical and digital reproduction?