challenging and perhaps daunting. Detailed analyses of planetary data along with derivations of the formulae used to calculate that data certainly deepen our knowledge of these sciences and demonstrate that the authors have a remarkable command of their subjects. Such analyses, unfortunately, also limit the book’s appeal. Related to this issue is the preference for the mathematical sciences. Some readers might wish that greater attention had been directed at other aspects of Islamic science, such as alchemy, geography, instruments and medicine. The single essay on medicine, while very good, fails to do justice to this important aspect of Islamic science. Second, the editors have chosen not to standardize the transcriptions of Arabic names. For nearly two decades, historians of science have been urging scholars who study Islamic science to adopt a standard in order to minimize the difficulties facing nonspecialists. The variations in spelling, while seemingly minor, are likely to cause difficulties for readers who are unfamiliar with Arabic or the names of people cited.

Scholars who have some familiarity with Arabic science will certainly benefit from and enjoy this book. Together, the chapters provide a compelling picture of the practice of the mathematical sciences in the Islamic world. They indicate the sophistication and diversity of those sciences. At the same time, the essays reveal that the study of Islamic science is a thriving and vibrant discipline within the history of science.


The founding of Jamestown is a dramatic, if oft told, story in early American history. The struggle of British colonists to survive hunger, disease, poor planning, political instability, and Indian hostility are part of a legendary and well-worn narrative. A recent publication, *Envisioning an English Empire*, shines new light on this familiar topic by offering multifarious analyses of the major actors, events, and primary sources surrounding the Virginia colony. This book is the result of a National Endowment for the Humanities Summer Institute entitled “Texts of Imagination and Empire: The Founding of
Jamestown in its Atlantic Context,” sponsored by the Folger Library and led by Karen Ordahl Kupperman in 2000. Two members of the seminar, John Wood Sweet and Robert Appelbaum, compiled this anthology to “redraw the ‘map’ of the early Atlantic world” in two ways: to place Jamestown within its Atlantic context and to understand the colony as both “an historical event” and “a literary phenomenon” (2). The volume begins with a brief but concise foreword by Karen Ordahl Kupperman, who provides an excellent context for the volume’s essays. This is followed by an introduction by John Wood Sweet, who explains the book’s rationale in revisiting Jamestown, in particular to explicate the source materials generated by the Virginia experience for both their historical and literary significance. The volume includes essays by fifteen contributors, including eight literary scholars, six historians, and one Renaissance studies expert. It is divided into three parts; the first section, “Reading Encounters,” examines the beginnings of the colony with an internal focus. The second section, “The World Stage,” looks outward to the English empire and its relationships with Spain, Ireland, and North Africa. The third and final section, “American Metamorphosis,” describes how Indians and Europeans interacted with one another and were changed by their colonial experiences. The book ends with a short conclusion by Constance Jordan.

Each section presents fresh insight into the Jamestown story based on analysis of varied sources and different disciplinary perspectives. The first section, “Reading Encounters,” locates new vistas as it trods the familiar ground of English colonization in Virginia. While James Horn outlines the founding of the Jamestown colony, explorations of the Chesapeake by the first English settlers, and volatile interactions with local Indians, Alden Vaughn follows the paths of Powhatans who found their way to England either as honored guests, official envoys, or as sideshow attractions for London audiences. Lisa Blansett analyzes John Smith’s map of Virginia to demonstrate its symbolic power and impact on the development of English colonialism. Emily Rose’s illuminating article on the indentured servant Richard Frethorne reveals the politics of his letter home in the context of a power struggle between leading members of the Virginia Company in London.

The second section, “The World Stage,” places the Jamestown experience within the Atlantic context of the early modern period. Eric Griffin illustrates how the “specter of Spain” (111) pervaded the writings of John
Smith, who simultaneously felt admiration and repulsion toward the Spanish success in the Americas. Despite the value and popularity of the Black Legend among English chroniclers, Smith created a textual self-identity as an English “conquistador” whose leadership was essential to the success of the Virginia colony. Labelling John Smith “the white Othello” (135), Pompa Banerjee expounds on the rhetorical importance of Smith’s Turkish adventures to his later experience in Jamestown and the publication of his *True Travels*. Susan Iwaniszewi continues the global focus by describing diplomatic relations between Morocco and England and its impact on English drama during the late seventeenth century. The British-Moroccan alliance appeared in such plays such as *Fair Maid*, which served both as a source of popular entertainment and contemporary news about English activities abroad. Andrew Hadfield concludes this section with an essay investigating the comparable experiences and reciprocal links between the British experience of colonization in Ireland and North America.

Section Three, “American Metamorphosis,” scrutinizes interactions among white, red, and black Virginians during the seventeenth century. This section opens with a comparison of food practices among Native Americans and English colonists by Robert Appelbaum. The Indian ability to tolerate periods of hunger, contrasted to the British goal to maintain “sumptuary regularity” (201) at all costs, conveys a difference in foodways that shaped the conflicted relations between settlers and natives in early Virginia. Jess Edwards provides an excellent overview of the legal and cultural conceptions of land in England and how it influenced, and was itself affected by, English dominion over Powhatan landholdings in colonial Virginia. Michael Guasco considers the varieties of enslavement in English society (villeinage, penal slavery, and gallery slavery) and their impact on new world ideologies and the adoption of African slavery. Lastly, Peter Herman elucidates the literary conceptions of England and America in Aphra Behn’s play, *The Widdow Ranter or, the History of Bacon in Virginia*. Behn’s disappointment in the Stuart monarchy and the political instability of the 1680s led her to construct a version of Virginia which afforded a level of freedom and opportunity no longer possible in England.

Crafting an anthology is a notoriously difficult project; maintaining coherence and rigor can be a challenge when multiple voices and disciplines are involved. While the contributors access many of the same sources, only a few
essays refer to other articles within the volume (the first mention of another contributor’s work occurs in chapter five, which is the first essay in Section Two). There is some repetition as the contributors allude to the same primary sources and at times make similar comments (e.g., in reference to Smith’s map of Virginia or Richard Frethorne’s letter). When differences of interpretation do appear, they are not pursued. For example, both Hadfield and Appelbaum discuss the Picts and their similarity and/or difference to the Powhatans but make no reference to the other’s article. This lack of intertextual analysis is surprising in a publication dominated by literary scholars. These concerns, however, do not detract from the solid research presented in this volume. *Envisioning an English Empire* includes first-rate scholarship and contributes to the ever-growing pile of publications in the field of Atlantic studies by highlighting the myriad connections between Europe, Africa, and the Americas in the colonial enterprises of the early modern period.


In chapter 29 of *Leviathan*, Hobbes characterized “Corporations” as “many lesser Common-wealths in the bowels of a greater, like wormes in the entrayles of a natural man.” Phil Withington expands upon the implicit assumption in Hobbes’s scathing remark of the importance of urban political culture in sixteenth and seventeenth century England. This book seeks to redress the neglect of urban political culture in historical scholarship on early modern England. It is conventionally assumed that the eighteenth century witnessed a flowering of civil society in England relative to the relation between state and subject in previous centuries. Withington argues for the “sustained urbanisation” in the latter period by charting “the propagation, institutionalisation, and practice of ‘civility’ and ‘good government’ within English cities and towns between the Reformation and Glorious Revolution” (7). *The Politics of Commonwealth* is a detailed, well-written study that will appeal mainly to social and cultural historians of early modern England.