

and clergy stood as a figure of the union of the congregation and clergy with Christ. This riveting analysis underscores one of the book's most significant contributions to current discussions on the nature of confessionalization. Here and elsewhere, Pendergast complicates still-dominant notions of confessional difference by illustrating key moments at which Protestants and Catholics each borrowed from the other's interpretive strategies, and even worked from very similar assumptions about the need for hermeneutic stability.

Thomas Betteridge, ed. *Borders and Travellers in Early Modern Europe*. Aldershot:: Ashgate, 2007. vi + 196 pp. \$99.95. Review by LINDA MCJANNET, BENTLEY UNIVERSITY.

As described by editor Thomas Betteridge, *Borders and Travellers in Early Modern Europe* provides "a trans-European interdisciplinary interrogation of borders and travel in early modern Europe" (12). Of the eleven essays in the collection (nine chapters, plus an introduction and an afterword), eight are written by literary scholars, two by historians, and one by an anthropologist. Several of the literary essays consider genres such as broadsides, traveler's accounts, and the records of institutions such as Bridewell, and the majority address cultural, political, and social implications of their texts. While some of the essays trace their themes to the end of the seventeenth century, most focus upon the late sixteenth and early seventeenth centuries. Ideally, an anthology brings individually strong essays together that create a whole greater than the sum of the parts. Betteridge's collection is more successful in meeting the first of these criteria than the second.

Betteridge's Introduction focuses on the figure of the cannibal in Montaigne's "Of Cannibals" and More's *Utopia*. He concludes that these "sophisticated humanist texts" are haunted by the "essential sameness" of the European travelers/colonists and the indigenous peoples, whereas postmodern recuperations of the cannibal are part of the "naïve celebration of non-Western societies as non-antagonistic and free from the evils of modernity" (11). The essays that follow, however, are concerned with nuanced modes of othering and with literal and geographical borders, not the abstract distinction between

the “savage” cannibal and the “civilized” European,” and many argue that such absolute distinctions do not dominate the texts and institutions examined.

The collection is divided into three parts. The theme of Part I, “Borders,” relates most clearly to the first and third essays. In the first, Margaret Healy provides a concise and fascinating history of European hospitals and related intuitions, such as leper houses and “lazarretos,” places where sailors were quarantined in an effort to prevent the spread of disease. These institutions, she argues, grew out of pre-Christian sites of healing and Byzantine *xenodochium* (houses for travelers) and functioned as places of “abjection” and “jettisoning,” as well as places of healing (23). She begins her essay by noting that hospitals were often located by a bridge or other narrow passageway on major routes of pilgrimage. Such sites ensured that travelers were forced to encounter the unfortunates, thus making it difficult—physically and morally—to evade or ignore their pleas for alms. Though such institutions were without doubt “liminal” spaces, in which encounters with marginalized people were controlled, Healy also charts their evolution as political and social resources: monarchs periodically “reformed” them in order to appropriate a share of the alms intended for the inmates. Claire Jowitt’s contribution, “Rogue Traders: National Identity, Empire, and Piracy, 1580-1640,” analyzes three broadsides, a play, and a 1639 pamphlet that celebrate the exploits of two English pirates executed in 1583. She establishes the ambivalence in these popular texts towards figures officially viewed as criminals. The pirates speak in monarchic tones, as “Lords/ Nay Kings at Sea” (qtd. 60) and cite their loyalty to the Queen and their service against “forren foes” (qtd. 57). Jowitt reads these texts as “a celebration of Elizabethan expansionism at the expense of Jacobean pacific policies” (61). Jowitt, like Healy, leaves us with a striking image of the “borderland” or liminal space in which the pirates lived and died. An engraving of their executions shows their half-submerged bodies just off shore, in the water between high and low tide. The second essay in this section seems less clearly tied to the concept of borderlands, except perhaps to establish that the association of sex and the city knows no borders. Duncan Salkeld analyzes documentary evidence of foreigners’ experience with prostitutes to show that

a “sexual economy” involving foreign visitors thrive in London as it allegedly did in European capitals (such as Venice) sensationally described by English travelers. While official attitudes toward illicit liaisons were stricter in London than on the Continent, malefactors, especially high ranking ones, were not always prosecuted. Salkeld suggests that the stews were not so much a liminal space as an integral part of upper and lower class culture and were therefore readily available to foreign visitors.

Part II, “Europe,” is especially valuable to scholars chiefly familiar with the English scene. Mike Pincombe introduces Balint Balassi, a Hungarian soldier on the Habsburg-Ottoman frontier and argues for the “deeply religious yet non-sectarian nature” of his Christian heroism (75). Working within the tradition of the *katonaeének*, or Soldier-song, Balassi celebrates the frontier as a “school of valour,” but he is also exquisitely sensitive to the natural world. Playing on the dual meaning of the word *vég*, which means both “frontier” and “end” (81), he portrays death on the battlefield as part of the cycle of life. The absence of hostile references to the (Muslim) Ottoman enemy suggests that demonization of his antagonists was not part of his worldview. In “Unwanted Travellers: The Tightening of City Borders in Early Modern Germany,” historian Maria R. Boes provides a fascinating and meticulously documented account of the paradoxical relations between the desire for international trade (of which Frankfurt was a center) and the suspicion and repression of outsiders in that city. In “an early modern example of present behavior patterns,” “foreign wares and riches were welcome, [but] foreign people were selectively turned away” (111). In addition, some native Frankfurters (the poor, single women) and some semi-assimilated groups (Jews and Gypsies) were re-categorized as “foreigners” and subjected to oppressive badges of identity and residence restrictions. The final essay in this section, Andrew Pettegree’s “The Translation and the Migration of Texts,” studies translations of the Spanish romance *Amadis de Gaule* and the rise of bilingual editions designed to facilitate language learning. He suggests that texts, popular as well as scholarly, crossed borders more easily than people, partly because translators mitigated or omitted troublesome aspects of their originals. Still, he argues, despite the xenophobic tendencies in many European cultures,

readers maintained a keen appetite for trans-European tales and for mastering foreign languages.

Part III, "Travellers," discusses three English and one German traveler and their attitudes towards their experiences. David J. Baker's "Idioté': Politics and Friendship in Thomas Coryate" adds to recent studies of this eccentric English traveler by Andrew Hadfield (*Literature, Travel, and Colonial Writing*, 1998) and Richmond Barbour (*Before Orientalism*, 2003). Baker stresses Coryate's concern with his image in London and Odcombe (his home village) and his apparent imperviousness to the cultures through which he traveled. He argues that Coryate's relationship with his readers and traveling companions constitutes an example of Laurie Shannon's "discourse of friendship," which articulates a fundamentally political "perspective . . . of private sovereignty" (qtd. 132), but this claim is not fully borne out by the evidence adduced. Melanie Ord's essay demonstrates that Henry Wotton, three times ambassador to Venice, was the opposite of Coryate; he became so immersed in Venetian culture that, on his return, his knowledge and Italianate tastes were viewed with ambivalence, even suspicion. Ord explores how he negotiated the competing claims of his Italian experience and his English identity. In the end, as a purveyor of architectural theory and an educator (Provost of Eaton College), he provided at best "a hesitant validation" of foreign experience (149), even though his own life testified to its benefits for diplomacy and the dissemination of knowledge.

The final essay, "Sacred Cannibals and Golden Kings: Traveling the Borders of the New World with Hans Staden and Walter Raleigh" by anthropologist Neil L. Whitehead, returns to the topic of cannibalism. Whitehead challenges the claim that sixteenth-century German and English accounts of the New World were "interested only in constructing difference as a way of justifying conquest" (170). Raleigh and Staden encountered "borders which needed to be negotiated and not merely overridden" (171). Raleigh depicted Guianan society as "permeable to English diplomacy" and drew analogies between English and Orinoquian political practices (173). Staden sought to recruit and maintain native trading partners and used his ethnological insights to that end. Staden is best known, however, for describing the cannibalistic ritual he witnessed as a captive among the Tupi people.

Whitehead argues that he “nuances our understanding of ‘flesh-eating’ through his detailed account of how and to whom body parts are distributed” (176). The “cannibal moment” in Staden, Whitehead writes, must be understood in the light of the “broader cultural politics of cannibalistic/Eucharistic ritual practice” (177) and attitudes toward anatomical dissection and “medicalized cannibalism,” the latter of which persisted into the early twentieth century (179).

Andrew Hadfield’s Afterword traces themes that link the essays and foregrounds the stereotype of the cannibal, but his appreciation seems most on-target when he observes the ways in which the authors have crossed academic borders and extended the inquiry into new territory. If, as a consequence, this collection is less unified than it might be, it seems an acceptable price to pay. Less acceptable are the number of typographical errors in the book. Some confuse momentarily (“ever aspect of life,” 7) or result in bad grammar (“more then superficial,” 7), but one obscures the name of a major figure: one of Jowitt’s pirates is called both “Atkinson Clinton” and “Clinton Atkinson” (58, 58 n.28, 55 n.9 & n.12, 56, and 56 n.20). A collection as informative and ambitious as this one deserved better copy-editing.

Deborah Harkness. *The Jewel House. Elizabethan London and the Scientific Revolution*. New Haven and London: Yale University Press, 2007. xxii + 349 pp. + 20 b&w illus. \$32.50. Review by LESLEY B. CORMACK, SIMON FRASER UNIVERSITY.

Historians of science have long had a love-hate relationship with the ‘Scientific Revolution’. While early practitioners welcomed the term to denote the modern turn in epistemology and natural knowledge, more recent historians have either rejected the label or qualified it severely. Deborah Harkness, in her most recent book, *The Jewel House*, believes that the concept of the scientific revolution is worth saving, but with a very different focus. Instead of concentrating on the canonical figures, Harkness focused on the social history of London inhabitants, and by doing so she changes the shape of the scientific revolution completely. No longer was this an elite intellectual movement where university-educated philosophers created new