of the early Quakers used the same metaphors as well, so it is difficult to see what was so different about Penington’s use of the terms.

Overall, this book was written by Quakers, for Quakers, about a Quaker, and makes no claims to do otherwise. Almost all of the secondary sources were published by Quaker presses, and almost without exception, are generally sympathetic to the Quaker cause. In many ways, *Knowing the Mystery of Life Within* is a highly insulated text, untouched by the major developments in Quaker historiography made over the last two decades by scholars such as Phyllis Mack and Christine Trevett. While theologians and scholars of Quaker history may welcome the interpretation of key Penington texts, the book would most appropriately be found in Friends’ meeting houses, rather than on the shelves of university libraries.


In 1942, the scholar and antiquarian Boies Penrose published *Urbane Travelers: 1591-1635*, a collection of brief biographies of the early modern travel writers, Fynes Moryson, John Cartwright, Thomas Coryate, William Lithgow, George Sandys, Sir Thomas Herbert, and Sir Henry Blount. For Penrose, to be an urbane traveler (coined by E.G.R. Taylor), the men had to have traveled far and often alone, visited continental Europe and the Mediterranean rim, and upon returning to Britain, published narratives of their adventures. These travelers were not unusual because they traveled—many English and Scots men did so at the time and wrote about their experiences. They were urbane travelers because they all had their travel writings printed, something comparatively unusual at the time. The books were popular as well, both in their initial printings and since. The late 19th and early 20th centuries in particular saw a renewed interest in early modern travel writing. Scholarly attention, especially in the writings of the Middle East, Asia, and North Africa, also increased after mid-century. Michael Strachan produced an elegant, well-researched biography of Thomas Coryate in 1962. George Sandys, perhaps because of his later travels to North America and reputation
as a poet has been the subject of three books, by Richard Davis (1955), Jonathan Haynes (1986), and James Ellison (2002). If one wanted to learn about the other five, a range of articles and book chapters had to be located and surveyed. If one were interested in William Lithgow, the name C. E. Bosworth would inevitably appear as an authority on, and the author of half a dozen or articles and chapters on Lithgow over the past thirty years. He has now collected those writings, revised and updated them, and published them in one of Ashgate Publishing's continuing series on early modern travel writing and European relations with the East.

Bosworth, currently Emeritus Professor in the Department of Middle Eastern Studies at the University of Manchester, has published extensively on ancient and early modern Middle Eastern history and culture, including works on Islam, translations from Arabic and Farsi. In his preface, he writes that *An Intrepid Scot* is the result of an interest in Lithgow that began decades ago and had recently been renewed by a conference on Renaissance relations between the East and West. The book is a strong testament to Bosworth’s erudition and experience and the willingness of his publisher to produce a well-documented and well-illustrated work.

Born in Lanark, Scotland about 1582, William Lithgow is best known for three lengthy journeys he took, largely on foot, and the series of books he wrote about those travels. He seems to have made several brief and unrecorded trips through Scotland. The first excursion he wrote about (1609-12) took him through France, Italy, Greece, and the eastern Mediterranean including Istanbul, the Holy Land, and Egypt. The second journey (1613-16) began in the Low Countries, followed the Rhine to Switzerland, Italy, and North Africa, and returned via Italy and a lengthy detour into Central and Eastern Europe. The last journey, 1619-21 began in Ireland and ended miserably in Spain at the hands of the Inquisition. Lithgow was rescued, returned to London, and convalesced at King James’ expense. After futilely seeking recompense from the Spanish government, Lithgow returned to Scotland. In the last decades of his life, he traveled domestically, attempted to visit Russia, and published works on London and some of the early battles of the Civil War.

Lithgow’s travel writings began with *A Most Delectable and True Discourse, of an admired and painfull perigrination*... published two years after his first journey. He revised and expanded it in 1632 to include his second and third journeys
and re-titled it *The Totall Discourse, of the Rare Adventures, and painefull Peregrinations of long nineteen Years Transyl.* In many ways, the books are familiar mixtures of previously published material, rumors and hearsay, and personal anecdotes. It is largely in these anecdotes, however, that Lithgow’s narratives possess value and interest. The Scot is blunt in his judgments of the people and places he visited, Catholics, Jews, and Orthodox Christians in particular. He is also unaffected to embrace the hypocrisy that often characterizes travel writers. He is quick to condemn what he sees as Catholic idolatry in Jerusalem, but not afraid to collect relics to bring home as souvenirs and gifts.

Bosworth’s book is structured, like Strachan’s, as a narrative biography. The first section presents a biography of Lithgow, before his first journey. The balance of the book is divided into three further sections, one for each of Lithgow’s journeys. Bosworth acts as a guide to the travels. He identifies the people and places Lithgow encounters, giving extensive historical, cultural, and linguistic background. He identifies many of the sources Lithgow used and plagiarized. Other passages are compared to those of other travelers looking for patterns of influence. Not surprisingly, given Bosworth’s expertise, the sections on the Mediterranean world are the strongest and most detailed. For example, while traveling along the Dalmatian coast Lithgow mentions a martial group of locals he calls “Scoks” (32). Bosworth clarifies the people as *Uskoèiti* or Croatian soldiers, and proceeds to describe them in detail and give a footnote with a recent book on the subject.

Bosworth does not try to use Lithgow to advance an argument. He mentions orientalism briefly, but sees his project as much more akin to Gerald MacLean’s post-orientalism *Rise of Oriental Travel* (2004). Aside from this preference, Bosworth is catholic in his resources, reaching back to Samuel Chew’s *Crescent and the Rose* (1937) and across disciplines to cite the work of Ferdinand Braudel and Bernard Lewis, among many others. Bosworth appropriately engages with James Burns’ two unpublished Oxford theses on Lithgow (1994, 1997), alternately expanding on the material he finds useful and correcting or amending what he finds to be amiss.

For those whose interests and research includes the early modern English encounter with the Ottoman Empire and continental Europe, William Lithgow’s works are indispensable. As Michael Strachan did with Thomas Coryate’s works, Professor Bosworth’s biography has helped make Lithgow’s writings much more accessible and provided a rich trove of insights and
information. The numerous maps, illustrations, and bibliography of primary and secondary sources only enhance the volume’s value. One hopes that Moryson, Herbert, and Blount will find similar treatment.


The India Office Records, now housed at the British Library in London, occupy more than nine linear miles of shelf space. From this trove of archival material, scholars have produced countless lectures, essays, articles, and monograph-length studies of the English East India Company (EIC) and the English/British empire in South Asia. Miles Ogborn’s impressive new book, *Indian Ink: Script and Print in the Making of the English East India Company*, approaches this same archive from an important new direction. Rather than reading the words on archival documents to discern what they can tell us, Ogborn looks at texts produced by and about the EIC as material objects in their own right.

*Indian Ink* is, then, a history of writing, but it is simultaneously situated against historiographic work on the English/British empire in seventeenth-and eighteenth-century South Asia. Moreover, *Indian Ink* is a history of information and knowledge that insists on the interactivity between the technologies that produced texts, prints, scripts, and books as well and the geographic history, the movement, of these textual objects from the local context in which they were produced through the global landscape of trade, commerce, and empire. As he maneuvers adeptly in, through, and across these diverse historiographic trends, Ogborn convincingly demonstrates that Britain’s archive from imperial India is itself a material manifestation of the technologies that simultaneously produced and recorded the imperial encounter. As Ogborn notes, “writing was not simply a commentary upon what happened, it was very much part of the action.” (26)

*Indian Ink* consists of six chapters, a preface, and a prologue, and the narrative of the chapters moves, more or less, in chronological order. In the first chapter, *Indian Ink* is at its most theoretical. Here, Ogborn argues for the