

The archaeological fieldwork and critical analyses of museum collections foregrounded in these studies pose productive counterpoints to written ethnohistorical documentation. Silences and ethnocentric biases in colonial archives can be challenged through focus on everyday as well as elite objects that have survived in situ. Simultaneously, the focus on materiality offers an opportunity to make fresh uses of documentary traces and to pose new questions about what Iberian colonizers and multilingual Indigenous scribes recorded, translated, transmitted, and preserved. Many chapters grapple with continuity and change in contact areas. In myriad locales, long-standing Indigenous cosmologies and traditions continued relatively unimpeded following initial Euro-colonial contacts.

In others, transformations occurred quickly and dramatically. Authors unpack many avenues through which Indigenous people attained European goods (including preconfigured colonial gift kits) and vice versa, then grapple with how and why such foreign items became mobilized and valued in new contexts. A number of essays scrutinize how colonizers' ideas and expectations had to modulate as they encountered powerful Indigenous societies and new environmental conditions. While Spanish colonizers intended to establish Castilian-style cities in the Americas, for example, the realities of preexisting Indigenous landscapes and built environments, plus the extensive involvement of Indigenous people in cocreating (or actively resisting) these urbanism projects, resulted in novel forms of dwelling and laboring. Similarly, Indigenous sacred spaces did not comprehensively become stripped of meaning upon the arrival of Catholic religious authorities—Christian ideas, structures, and embodied practices became interwoven in complex ways.

Several essays point to the ongoing significance of these histories for present-day communities such as the Kalinago and Garifuna, who continue to maintain important forms of heritage and identity linked to these pasts. Further community-engaged, decolonial approaches that take up the ongoing nature of meaning production are likely possible. So too are opportunities to more fully address ethical complexities attendant to analyzing and visualizing sensitive materials, such as those associated with burials.

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*The Making of an Imperial Polity: Civility and America in the Jacobean Metropolis.* Lauren Working.

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The question of the social effects of Anglo-American colonization has vexed observers practically since the founding of Jamestown in 1607. Contemporaries—most of whom

had vested, often competing, interests in overseas ventures—debated whether colonizing schemes improved or debilitated society, while subsequent investigators have pondered how these schemes affected early modern English sociopolitical sensibilities. For Lauren Working, the latest entrant into these lists, America constituted a key element of Jacobean notions of civility and of early seventeenth-century political culture, as well as “a vital component of the Protestant vision of reform that emerged from the upheavals and traumas of religious and political controversies in Europe and beyond” (4). Accordingly, colonization promoters “infused expansionist discourses with the language of political duty but also encouraged gentlemen to lavishly imagine how plantation might improve the civil life” (21), while “policy-makers” considered these endeavors in terms of creating an empire (28), including the government of non-English people, from the 1580s in the process of English “state formation” (15).

Working has provided a useful treatment of early seventeenth-century English ideas about colonization, especially with respect to the generally understudied Native perspective on “civilizing” (205). Yet an ideological-intellectual history of empire cannot provide a comprehensive examination of imperial development absent a connection with the behavior of those who actually directed overseas colonization. Such approaches focus on published works by idea men. This, unfortunately, obscures the reality that these documents were produced to persuade, especially Crown officials; they were neither intellectual conceptions nor declarations of public purpose. An intellectual emphasis also tends to misapprehend the nature of the purposes of seventeenth-century projectors (private interests, in twenty-first-century terms) who undertook public purposes, such as building lighthouses and schools, as well as sponsoring colonization—and, thus, to misapprehend the nature of the early modern English polity.

Unquestionably, English awareness of and interest in America increased after the accession of James I to the throne in 1603. Unquestionably, also, certain patronage networks of Jacobean merchants and aristocrats, including those led by two of the most prominent gentlemen, Robert Rich, Earl of Warwick, and Thomas Wriothesley, Earl of Southampton, laid the platform, despite numerous failures, for permanent English establishments in the Caribbean and North America. But did the cultural references and societal prescriptions offered by colonizing cheerleaders such as Richard Hakluyt and Samuel Purchas, or the stillborn efforts of sociopolitical aspirants such as Sir Walter Raleigh, necessarily translate into a wider desire to create an imperial policy or an imperial state? The reception question remains an exceedingly difficult one to answer.

Working discusses these networks but assigns responsibility for imperial initiatives to the Crown, even as she acknowledges that its role was intermittent; the king issued and revoked charters and sought revenue from tobacco cultivation despite James’s notorious aversion to the weed. In actuality, government involvement in the English Empire was consistently reactive: private operators—both legitimate and otherwise—managed overseas ventures, while ambitious agents on the ground advanced those interests and their own on the ground. John Rolfe constitutes a significant example: he introduced

sweet-smelling tobacco into Virginia and married the Powhatan Pocahontas—arguably the most (in)famous Native “civilizing” case—before he and Rebecca Rolfe met Queen Anna during the Virginia Company’s 1617 recapitalization campaign.

Did Rolfe read Hakluyt? We may never know, although Working has made the wider interest of Jacobean England in America clear. We do know, though, that the same factionalism that beset Jacobean England beset English colonizing ventures and Anglo-American politics. The Virginia Company leaders Warwick and Southampton—who regarded themselves as adherents of the “chivalrous” aristocratic ideal described by Working (29)—fell out while a Native attack on the would-be civilizers devastated their province in 1622. The turmoil wrought by the resulting finger-pointing, accompanied by proclamations of disinterested virtue by all concerned, obliged Crown intervention. Then, Virginians overthrew their governor in 1635 as their metropolitan counterparts did kings in 1399, 1461, and 1485, and would again in 1642 and 1688.

Did these events manifest the success of an Anglo-American “civilizing project” (205) or did Jacobean “articulations of an imperial polity” (65) amount to a pretext for engaging in familiar political and economic behavior farther afield? The jury must remain out.

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*A Companion to the Hussites*. Michael Van Dussen and Pavel Soukup, eds. Brill’s Companions to the Christian Tradition 90. Leiden: Brill, 2020. xii + 454 pp. €199.

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Brill’s *Companion to the Hussites*, edited by Michael Van Dussen and Pavel Soukup, offers an introduction to the Hussite movement, the most vocal reform movement of the late Middle Ages. This collection summarizes the traditional emphases of Hussite studies, including theology, ecclesiology, and religious practice. The *Companion* is divided into five thematic sections, following a chronological narrative of the rise, fragmentation, and afterlife of the movement. The stated aim of the volume is to provide “reliable statements on the development of the Hussite movement in its European context” (14). The editors view the present state of research on the Hussites, much of which is published in English, as “misleading to newcomers to the field” (14), and this volume is meant to address that fact.

In the first section, Olivier Marin analyzes the early reform thinking in Prague in the 1390s and argues that Hussitism was not its only possible outlet. This view contradicts the accepted narrative, much entrenched even in this volume. Stephen Lahey’s study of “Wyclif in Bohemia” complements the picture of Hussitism’s early influencers, explaining Wyclif’s appeal to Bohemian Reformers and tracing his thought in their writings.