Some aspects of Houston’s work will trouble his readers. His sample size is small, however carefully he mines it for examples to illustrate his discussion. It is also profoundly biased, as he acknowledges, toward the well-off portions of the community. The care taken in the treatment of the affluent members of society may not have extended to the poor. His methodology will raise questions for some as well. He may be too quick to align the “strong faith in ‘common sense,’” which he admires in the practice of eighteenth-century people confronting the challenges of madness, with his own historical stance (399). The common sense that he displays in his interpretation of evidence may be a corrective to flights of theoretical imagination, but it also contains its own temptations and arrogance. These reservations are minor, however, in the face of Houston’s achievement. He has given us a carefully researched and written book. It is thoughtful and humane, as well as provocative.

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Prince Henry “the Navigator”: A Life. By Peter Russell (New Haven, Yale University Press, 2000) 448 pp. $35.00

Prince Henry of Aviz, the son of King John I and Queen Philippa (of Lancaster), has been the subject of far more than his share of historical and political misinformation and manipulation. Best known to English-speaking readers as “the Navigator,” his actual maritime adventures were limited to a couple of crossings between Portugal and North Africa. The role played by Prince Henry in the development of nautical science and cartography has been equally distorted. Responses to these myths (as well as several others) await the reader in Russell’s major new work on the life and times of this late medieval figure.

As Russell discusses at some length, misinformation and revisionism about Henry, his life, deeds, and motives began even before his death in 1460. They have continued until our own times. One of the major strengths of this work is Russell’s ability to peel away the successive ve neers that have been applied to Prince Henry, while discussing who may have applied them and why. In his judicious use of primary sources, especially Zurara’s *Chronicle of the Deeds of Guinea* and Cadamosto’s *Voyages*, Russell not only carefully outlines when and why the work was composed, but is able to explain convincingly any apparent contradictions or glaring omissions.

Was Prince Henry a Renaissance man, interested in increasing geographical knowledge of the world, or was he a medieval crusader-

knight? Most modern writers have been eager to present Prince Henry as a Renaissance figure. Major and Beazley both wrote nineteenth-century biographies of Prince Henry, molding public views and opinions of the man (at least in the English-speaking world) for the century to follow.² Sanceau’s work in the 1940s continued many of these same themes, creating and maintaining a figure unassailable in personal virtue, clairvoyant in knowledge of geography, and unrivaled in scientific and technical abilities.³

The Prince who emerges in this new work by Russell has none of these traits. Instead, he was human in his faults and knew little more of West African cultures and geography than what his sailors told him. Russell’s Henry is headstrong, impetuous, vain, self-promoting, and impractical; most important, the Prince Henry in this work is a medieval figure, firmly separated from the Renaissance by the religious fervor that defines his life and deeds. Drawing largely from the *Monumenta Henricina*, Russell has also uncovered a number of previously unused documents from a variety of archives outside Portugal to construct (deconstruct may be the more appropriate term) his subject.⁴ The work follows a chronological order that also addresses the major themes of Prince Henry’s life—chief among them being, according to Russell, continuing the *reconquista* in Morocco, obtaining the Canary Islands from the Castillian Crown, and nurturing a monopolistic trade with coastal Western Africa.

That this work is about the beginning of the modern era is what makes the life and times of Prince Henry so appealing. Prince Henry’s sailors began, for better or worse, the global process labeled “the age of discovery.” The Portuguese were at the forefront of initial European contacts with non-European peoples. As a result, Russell’s study of the beginnings of this process along coastal western Africa will be of immediate interest to all scholars of the late Middle Ages and the Renaissance, of West Africa, and of maritime history.

The historical literature on this subject is vast. Russell, in his select bibliography, cites English, Portuguese, Spanish, and French sources. The past ten years have seen an unmatched outpouring of discovery-related publications from Lisbon, many of them from the National Commission established to commemorate the two chief quincentenaries


3 Completely absent in this work (and well beyond its scope) is the nationalistic manipulation of historical figures (Prince Henry being the prime example) by the fascist New State of twentieth-century Portugal. Elaine Sanceau’s work, *D. Henrique O Navegador* (Porto, 1942), and other similar publications since the 1940s are the best examples of this effort. Salazar’s regime tried to portray several historical figures from the age of discoveries as superhuman and ultranationalistic.

4 The *Monumenta Henricina* is a fifteen-volume collection of Portuguese documents relating to Prince Henry, edited and published by Antonio Joaquim Dinis from 1960 to 1974.
of Vasco da Gama’s arrival in India (1498) and Pedro Álvares Cabral’s in Brazil (1500). Some of these publications touch on this early phase and would have been useful for Russell to include. Russell has written a number of works and articles on Prince Henry. Since this book lists only a select bibliography, it is difficult to know whether he found the work of Alberto Vieira on the colonization and early slave trade of Madeira or that of Ivana and Martin Elbl on Prince Henry and West Africa to be useful.

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Freedom for Catalonia provides a stimulating sociological exploration of the dynamic interaction between regional, local, and national identities during the organization and staging of the Barcelona Olympic Games in 1992. Through a detailed reading of the symbolic messages of the Games, as well as of the struggles over their meaning and configuration in the months before the event, Hargreaves concludes that globalization does not always eviscerate national and local identities and in some cases stimulates them.

In theoretical terms, this conclusion recommends what he calls the “weak version” of globalization—that is, that global culture competes with, and is mediated by, local and national cultures. In contrast, the “strong version” of globalization envisions a steamroller destroying all heterogeneity, including distinct national identities, in its wake. As he argues, globalization is not a postmodern phenomenon sweeping away the modern world, but a part of the ongoing process of modernization, in which it shares a continuing role with nation-states and nationalism. In other words, national and global culture need not be mutually exclusive, and in certain instances, as in Barcelona in 1992, can even be complementary.

Hargreaves’ position implies a theory of power relations rooted in individual and group agency in the face of broad social forces, like global culture or capitalism. Thus, he focuses on how identities are created, solidified, and changed through a process of negotiation, conflict, and struggle. In this process, contingent factors, like individual negotiating skills, are given as much weight as the rules of the political culture or the economic imperatives of global capitalism.

What makes the Barcelona case study so interesting is the intersection of competing national identities, given the strength of the minority Catalan nationalism in its struggle for autonomy from the Spanish state. The combination of a premodern “ethnonation” and the uneven