

and empire, although quite fascinating, is nevertheless tenuous. There is little doubt that cartography facilitated maritime navigation and indeed played a crucial role in the imperial exploration and conquest of distant lands, yet the European enterprise of imperialistic conquest was propelled not by maps, but by the long-standing historical and political ideologies of universal empire and *translatio imperii*, whereby temporal dominion was transferred from the Roman Empire to the Holy Roman Empire, and ultimately, to the vast Hapsburg Empire.

Further conceptualizing "space," in chapter 2 ("Tracking Space"), Padrón documents the history of mapmaking in medieval and early modern Europe, particularly noting the emergence of the abstract geometry and spatialization of the grid-map, which proved influential in creating a cartography of empire, and which perhaps ought to be redefined as an empire of cartography.

Elucidating the abstract notion of discourse (both historical and literary) as cartographic, Padrón devotes the latter half of his book to three works written about the New World. In chapter 3 ("Mapping New Spain"), Padrón analyzes in great detail Hernán Cortés' epistolary rendition of the conquest of New Spain in his "Second Letter from Mexico." In chapter 4 ("Charting an Insular Empire"), Padrón explores the "cartographical prose" reflected in three canonical works: Gonzalo Fernández de Oviedo's *Historia general y natural de las Indias* (1535); Francisco López de Gómara's *Historia general de las Indias* (1552); and Bartolomé de las Casas's *Apologética historia sumaria* (1555–57). Padrón refers to these historical narratives on the New World as "prose cartographies," that is, narrative writings that are invested with a cartographical space that invents the new geography of the New World as an integral component to Spanish imperialism. In chapter 5 ("Between Scylla and Charybdis"), Padrón devotes ample space to what he terms the masterpiece of "cartographic literature" as well as a "triumphant cartography of empire," namely, Alonso de Ercilla's *La Araucana* (1569, 1578, and 1589). For Padrón, this epic work inscribed Spain's trans-Atlantic and imperial identity within its verses, in which the described topography of Chile and the Strait of Magellan become a sexualized landscape emblematic of an erotics of empire.

In his connection between cartography and literature, Padrón reduces literary and historical discourse to a type of mapping, considering verbal signs as inherently cartographic—that is, imbued with an intrinsically spatial dimension and with the capacity to figure spatiality. The assumption that any written discourse is inherently imbued with both a synchronicity and diachronicity—in which the text is "mapped" from the perspective of both time and distance—is arguably a fantastically tantalizing prospect, yet from the perspective of literary analysis, it is rendered untenable since it is based on an abstract notion of discursive "space" that clearly eludes the parameters of literary discourse. This is not to say that a verbal text (printed or otherwise) cannot be cartographic. More precisely, not *all* texts (whether literary or historical) are de facto "cartographic," and even when the printed text can be labeled as such—particularly in those ekphrastic passages in which a certain geography is explicitly demarcated, or when a *mappamundi* is invoked—it by no means implies that the text in question is inherently cartographic.

While the concepts of cartography, protocartography, and countercartography remain nebulously elusive in *The Spacious Word*, which at times may seem like a spacious world of specious speculations on theoretical notions of spatiality, Padrón meticulously documents the history of European cartography, exploring the intricate web composed by the ostensible relationship between cartography and written discourse.

Sea-Power in the Medieval Mediterranean: The Catalan-Aragonese Fleet in the War of Sicilian Vespers. Lawrence V. Mott. *New Perspectives on Maritime History and Nautical Archaeology*. Gainesville: University Press of Florida, 2003. 337 pp. \$59.95. ISBN 0-8130-2662-8.

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The War of the Sicilian Vespers does not hold the place in the popular imagination as many other, more famous naval conflicts and engagements. However, Lawrence Mott demonstrates that it should be reexamined for a number of reasons. Firstly, he argues that this often neglected chapter in medieval history had wide-ranging implications for the Mediterranean in particular and Europe in general. The outcome was decided at sea, and Mott bestows credit on the very able navy of Peter III of Aragon.

Mott's book analyzes the variables that created this impressive fleet which played such a key role in Aragonese expansion in the Mediterranean. Whether it was superior manning, victualling, command structure, leadership, or morale, in most of the areas of import the Catalan-Aragonese fleet outshined its Angevin counterpart. Through twelve densely packed chapters, charts, and tables, Mott takes considerable pains to prove this.

The Sicilian revolt against Angevin French supremacy necessitated a large Catalan-Aragonese force to protect Peter III's newly acquired maritime assets (96). Various improvements allowed his fleet to stack up favorably against well-supplied and numerically superior opponents (117). Furthermore, the Angevin command structure and organization was negatively impacted by cronyism and the heavy-handed approach of Charles III, and this had much to do with its "pathetic performance" during this critical period in Mediterranean power politics (80).

In contrast with its Angevin adversaries, the Catalan-Aragonese navy was led by the immensely gifted Roger of Lauria. If one theme can be said to predominate Mott's work, it is to place the supreme admiral of the Catalan-Aragonese fleet in the pantheon of naval heroes. This gifted tactician and administrator was the glue that held this exceptional organization together. The heretofore underrated Lauria is interesting for any number of reasons, including his confidence in the discipline of his fleet to hazard nocturnal naval battles.

Lauria's trust was not misplaced. Mott claims that the supreme admiral and his men had much higher morale than their counterparts. While continued success was presumably a factor, competitive wages, good leadership, and sufficient diet (although monotonous and with little "flesh" or alcohol content) might well account for the high spirits of the Catalan-Aragonese fleet. Yet, it did have some interesting challenges to overcome. Firstly, the amphibious units consisted of a potentially volatile blend of Christian and Muslims. Mott argues that in composition and harmony, this "polyglot force" was unique in the history of the western Mediterranean (2). Mott goes on to assert that this "truly multinational and multicultural" force constituted the "best manned fleet ever beheld" (266). This is provocative but not necessarily convincing.

Yet, decent conditions, able men, and inspiring leadership were only part of the Catalan-Aragonese formula for success. The fleet was strategically very flexible as it contained a variety of galleys (196). This navy had the technological edge over the enemy, which was paid for by some interesting methods—piracy, ransoming, and slaving for instance. Under Lauria's leadership, the Catalan-Aragonese fleet and its infrastructure were formidable.

Seapower in the Medieval Mediterranean is grounded in previous research—most notably in revisiting Alfred Thayer Mahan's views on the efficacy and limits of medieval naval blockades (xi). While Mott provides evidence to support Mahan's view that it was impossible to maintain blockades year round in the Middle Ages, he argues persuasively that it might not have been necessary to do so (xi). Nonetheless, the Catalan-Aragonese fleet spent a great deal of time in operation, and without access to friendly bases (245). This ability to sustain a fleet and its support network logistically and financially is generally thought to have been possible only for the nation states of the sixteenth century and later (265). Mott argues that, for a few decades anyway, this was possible three centuries earlier.

While the work is interesting for its reassessment of Lauria's abilities, the capabilities of medieval seapower, and the significance of this conflict overall, Mott delves into more specific aspects of the fleet as well. One example is his examination of the operations of the admiral's office. Mott's study shows that during Roger of Lauria's tenure, the office of admiral developed "changes ranging from minor to profound" (52). In large and small themes, there is much here that purports to be original.

Mott also breaks new ground in terms of sources. He uses some works not previously analyzed as well as explaining the problematic nature of some of the more widely examined sources. Overall, his straightforward approach readily identifies topics for further research and areas he believes to be historical "dead ends."

If we accept that the Catalan-Aragonese navy was the model of efficiency Mott claims, then it was truly a marvel not only for the thirteenth century but well into the early modern period. His vision of the fleet no doubt exceeds the capabilities of what many considered possible for a medieval navy. This is a book that lives up to its billing: it does shed light on medieval seapower—which has never drawn as much interest or scholarship as more modern counterparts—and calls into question a number of assumptions held by maritime historians and naval buffs.

The Trail of Martyrdom: Persecution and Resistance in Sixteenth-Century England. Sarah Covington. Notre Dame, IN: University of Notre Dame Press, 2004. 304 pp. \$28.00. ISBN 0-268-04226-8.

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The topic of persecution and martyrdom elicits strong reactions from Protestants and Catholics—and even pacifists, who generally declare a pox on both religious houses. Our knowledge of the martyrs in the Tudor period is usually limited to the gruesome and inflammatory details of the execution, but is probably thin on contextual details. Sarah Covington wishes to fill this considerable gap by tracing the process and pattern of those individuals charged with heresy or treason in sixteenth-century England.

The dynastic vacillation of religious policy of the respective monarchs both complicates and illuminates the task. If they look for it, both Protestants and Catholics will find sufficient raw material to celebrate the conviction and bravery of their heroes and revel in the punishment of heretics. Covington is interested in the broad landscape of persecution and martyrdom. She is interested in the charges against the individual, the use of spies or means of identifying heretics and traitors, the ordeal of the condemned, prison conditions, torture, trials, preparation for execution, recantation, final speeches, the art of "dying well," crowd control, and the martyrs' legacy. This is an A-to-Z encyclopedia for historians of persecution and

martyrdom. Covington keeps her personal convictions of the heroes and heretics to herself because she understands that the line between separating orthodoxy and heterodoxy is in the eye of the beholder and in the set of presuppositions each reader brings to the book. What the reader does behold is a detailed narrative of process and the machinery that led to release (for most people) or the execution of the few, the proud, and those of resolute conviction. One man's resolute conviction was another man's lunacy or obstinate prejudice. When one Protestant martyr claimed to behold a vision of the Holy Spirit descending as a dove, a Catholic writer dismissed it as "smoke agitated pigeons." Covington largely succeeds in keeping the smoke out of the reader's eyes. She wisely refuses to fan any of the flames of the martyrs' fires for any partisan benefit.

The moving target of orthodoxy largely contributed to the confusion of the times. The "enemy" was frequently the Anabaptists (generally ill-defined), sometimes Lutherans and Evangelicals, and, increasingly, Catholic believers. In the confusion of the times it was not surprising that many of the martyrs were themselves prosecutors of martyrs in an earlier reign. They became victims and sometimes willing martyrs because of their own tenacious faith.

The martyrologists such as John Foxe, partisan writer Miles Coverdale, and Catholic apologist Miles Huggarde fed the appetite of their respective readers with sensational and sometimes gruesome accounts. By contrast, state papers and official documents of the Tudor government paint an antiseptic account of professional efficiency with all the passion of tax records. Covington uses these and other sources to provide a context for the turbulent times and finds an order (albeit inefficient) amid the chaos and confusion.

Covington's thesis is that the state, despite its apparent power, found itself at the mercy of layers of lesser and lower officials to carry out its policies of uniformity. For all the bluster and bombast of the king or queen, monarchs unwittingly found themselves hindered or hamstrung by the inefficiency or obstinacy of local bureaucracy. The devil was in the details. The frequent lack of coordination of the justice of the peace, sheriff, churchwarden, bailiff, and constable made the administration of "justice" an elusive goal. Some individuals charged with heresy eluded capture through the course of the century with the help of sympathetic friends. One local carpenter, Nicholas Owens, made a career of building over four hundred secret hiding places in homes to conceal dissidents from authorities. The state also found it difficult at times to recruit local talent to carry out the gruesome business of execution. Executioners were often imported from the continent, while local butchers and cooks were hired to quarter and disembowel those convicted of treason. A practice dating to the Middle Ages in England maintained that treasonable or heretical ideas invaded every body part and required the "bowels, entrails and genitals be removed" before they were burned. The state drew distinctions between those charged with heresy and those charged with treason. In a realm with a state church and laws of uniformity, the lines between heresy and treason blurred frequently. It was no mere coincidence that during Queen Elizabeth's reign, those most frequently charged with treason were Catholic priests and recusants. Secretary of State William Cecil maintained a dubious façade that the state never tortured or executed anyone over matters of religious conscience but only for conspiracy or treason in a "secular" court. The nearly two hundred Catholics who were executed during Elizabeth's reign, however, believed they died for their religious views, not for their politics.

Covington writes most eloquently about the central event of martyrdom, the execution. It was no mere site; it was a theater where three sets of actors—the authorities, the martyr, and the crowd—delivered their lines and played out their respective roles in