Lisbon: A Biography. Magda Pinheiro. Translated by Mario Pereira. Dartmouth, MA: Tagus Press, 2019. 512 pp. $24.95. Paperback. ISBN-13: 9781933227757.

Before COVID, Lisbon and Portugal increasingly attracted student study tours. As the starting point of the "voyages of discovery," this capital city on the Atlantic at the mouth of the Tagus River received tourists from all over the world. Focusing on this market, several Anglo historians have written books about Lisbon for a larger general audience. These books came with titles and subtitles such as *Queen of the Sea* and *City of the Sea*.[1] They concentrated on Lisbon's and Portugal's outward focus, especially concerning the city's ties with India and Brazil. Other popular histories of Lisbon have followed in Voltaire's footsteps, focusing on the devastating 1755 earthquake and employing attention-grabbing titles such as *The Last Day* or, even better, *Wrath of God*.[2] Magda Pinheiro, a retired Portuguese historian, has written a book that falls under an entirely different category, that of *Olisipografia*, a long tradition of Portuguese historiography of Lisbon, which looks inward at the development of the city itself. It is apt that Tagus Press, which specializes in translating Portuguese classics such as Diogo do Couto's *O Soldado Prático* and Antonil's *Cultura e Opulência das Drogas do Brasil* is responsible for the book's publication in English.[3]

What, then is a biography of a city? Richard Morse might have been one of the first to publish such a book, his 1958 volume entitled *From Community to Metropolis: A Biography of São Paulo, Brazil*.[4] However, Morse never explained his title further than to say that the book was about development and urbanization. Pinheiro, citing Jane Jacobs's classic *The Life and Death of Great American Cities*, insists that "metaphors of birth and death have been persistently applied to the description of cities; however, though their death is presaged, most cities have over time shown a robust capacity for renewal."[5] Thus, Pinheiro turns her attention to historical changes over time with regard to planning, urban landscape, and the populations of Lisbon from prehistory to the present.

Pinheiro writes about Lisbon as a city recreated as a result of political changes that brought about re-envisionings of the city. Lisbon's mythical origins lay with Odysseus, who supposedly landed at the mouth of the Tagus River and founded the city. The city had a Roman period documented by mosaics found recently in the center of the city. The arrival of Christianity in the first half of the first millennium, however, brought a more lasting administration; bishops founded new neighborhoods that were protected by relics. In the eighth century, the city was transformed through the Muslim conquest, leaving Lisbon divided by three religions: Islam, Christianity, and

[1] Barry Haiton, *Queen of the Sea. A History of Lisbon* (London: Hurst & Co, 2018); Malcolm Jack, *Lisbon. City of the Sea* (New York: Taurus & Co., 2007).
[2] Nicolas Shrady, *The Last Day. Wrath, Ruin and Reason in the Great Lisbon Earthquake of 1755* (New York: Penguin, 2009); Edward Paice, *Wrath of God. The Great Lisbon Earthquake of 1755* (London: Quarcus, 2008).
[3] Diogo do Couto, *Dialogue of a Veteran Soldier. Discussing the Frauds and Realities of Portuguese India*, translated by Timothy Coates (Dartmouth, MA: Tagus Press, 2016); Antonil, *Brazil at the Dawn of the Eighteenth Century*, translated by Timothy Coates (Dartmouth, MA: Tagus Press, 2012).
[4] Richard M. Morse, *From Community to Metropolis. A Biography of São Paulo, Brazil*, 2nd ed (New York: Octagon Books, 1974; 1st ed. 1958).
[5] Pinheiro, vii. The author is referring to Jane Jacobs' *The Death and Life of Great American Cities* (New York: Random House, 1961).

Judaism (although the majority of the population remained Christian). As the city was under constant threat from Christians/crusaders as well as rival Arabs, the local authorities encircled it with a wall, and the streets remained narrow in order to be more easily defendable. Tourists in Lisbon can still see the remnants of this in the Alfama neighborhood which was and remains an area of fish restaurants.

Pinheiro discusses similar thoughts about the "life" of Lisbon by political era. The conquest of Lisbon in 1147, the growing importance of overseas travels, Spanish rule, the 1755 earthquake, the Napoleonic occupation and subsequent British rule, the civil war, liberal and Republican Lisbon, the New State and European Community membership all served as occasions to re-envision the city. Subsequent changes took various forms, including the plan of the city (its main squares, avenues, slums and the port near which it developed), its protective wall, development of new parishes/neighborhoods (with their main palaces, cloisters, public buildings, schools, libraries, university, stores, theaters, and cinemas), its infrastructure (roads, transportation, lights, and trash collection), the changing population (male/female ratio, age distribution, and nativity: Lisbon-born, Portugal-born, and immigrant), as well as the great processions, ceremonies, expositions and revolts that have taken place over the course of the city's existence.

Magda Pinheiro's book contains a wealth of information. The author effectively summarizes the major historiography of the city and adds to this by drawing from accounts written by foreign visitors. This book will be most useful to the Portuguese-reading audience for which it was originally intended, an audience which comes to the book with intimate knowledge of Lisbon. While the English translation increases the size of the potential reading audience, many readers may find it less accessible, as they may not be as well-informed about the city. In the end, this reader was impressed by the amount of information contained in the book, recognized some aspects of modern Lisbon, and derived some new insights but would have appreciated better guidance on how the different parts of the book fit together as a cohesive history of Lisbon.

Ernst Pijning, Minot State University