

writers remain respected sources for present-day historians. Varchi's methods were singularly sophisticated. He consulted archives and private collections, interviewed witnesses still living, and in a delightful anecdote took so many volumes of the state archives home with him that Filippo Nerli was unable to use them for his own history.

In a similar vein, Varchi once again, along with Mei and Borghini, applied the humanistic methods in classical textual analysis to the study of the Florentine vernacular. Many of the same names assisted Vasari in the research, writing, and proofreading of his monumental *Lives of the Artists*. The scrupulous study of both the 1550 and expanded 1568 editions of the *Lives* demonstrates both the extent to which it was a collaborative endeavor and the startling novelty of the enterprise. Vasari and Co. confidently departed from ancient and classical humanist precepts, both in the working assumption that artists were worthy of the highest encomia a city had to offer—a history—and in using that history to analyze artistic change over time.

Borghini, eager to deploy humanist tools to study Florentine language, custom, arts, and the city's social classes, may well be the hero of this movable feast. It was he who clearly identified the era's birth pangs in the tensions between emperors and popes and the rise of communal governments, marking the eleventh century as the critical moment when the remnants of Roman civilization became Italian. This was the *rinascimento* of priors, of Giotto and Dante, the definitive turning point that Burckhardt would render canonical, as Michelet would Vasari. Moyer posits that the Florentines' greatest achievement was the story of the Renaissance itself; it became so foundational that we have forgotten its origins. The efforts of that generation of Florentines certainly helped Florence take pride of place in the nineteenth century. As for the rest, as Ruskin reminds us, the only quite trustworthy source is the last.

This is a work of impeccable scholarship, perhaps best appreciated by specialists, but it is enjoyable enough for non-experts to relish and to find useful, especially those scholars seeking primary sources to explore.

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*The Power of Cities: The Iberian Peninsula from Late Antiquity to the Early Modern Period.* Sabine Pazram, ed.

The Medieval and Early Modern Iberian World 70. Leiden: Brill, 2019. xxvi + 382 pp. €143.

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The purported aim of this essay collection is to examine the significant role some cities had in the history of the Iberian Peninsula from Roman times to the early modern period. However, it would be more accurate to say that this book is about the transformations (or lack thereof) that some Spanish cities experienced in their topography over

the course of more than a thousand years. Most of the chapters adopt an archaeological approach, except for the last two chapters, dedicated to the early modern period. The book is divided into four sections of two chapters each. The first section examines the transformations experienced by cities in late antiquity. The chapters in the second section discuss urban change in Islamic Córdoba and Toledo. The third section analyzes urban continuities and changes in Toledo, Seville, and Valladolid after the Christian conquest. The last section discusses the characteristics of Castilian cities in the sixteenth and seventeenth centuries as well as the conditions that led the cities of Lisbon, Seville, and Cádiz to become “ports to New Worlds” (322) in the sixteenth century (the eighteenth century in the case of Cádiz).

The chapters dealing with late antiquity and the medieval period revise the traditional view according to which the Roman cities of the Peninsula, after reaching their peak in the times of the emperors of Hispanic origin—Trajan and Hadrian—experienced a rapid decline as a consequence of the so-called crisis of the third century. These cities would have ended up being destroyed by the invasions of the Vandals, Suevi, and Visigoths in the fifth century. Taking advantage of the latest archaeological findings, several chapters show that cities in this period were not devastated, but transformed, as the goal of the invaders had by no means been the destruction of the cities. The same can be said regarding the Muslim conquest of the Peninsula after 711. Now the general consensus is one of continuity and slow change rather than collapse and destruction.

In the first chapter, Gisela Ripoll discusses the ways in which conversion to Christianity created a new topography in the Iberian cities. Cities would be marked by the cults of martyrs and their relics as well as by the establishment of a new “neuralgic center” dominated by the episcopal complex (52), which included a cathedral, a baptistery, an episcopal palace, and a parish church. In the second chapter, Javier Arce examines how Toledo, which was not an important city in Roman times, became an *urbs regia* and the capital of the Visigothic kingdom. For their part, Isabel Toral-Niehoff and Alberto León Muñoz contend that the Islamic conquest of Córdoba initially did not bring a radical change in the topography of the late antique city. A similar conclusion is reached by Fernando Valdés Fernández regarding Toledo, as recent archaeological excavations show the absence of generalized levels of destruction between the years 711 and 714. It is a remarkable aspect of the history of medieval Spain that something very similar happened to the Islamic cities of Toledo and Seville after they were conquered by the Peninsula’s northern Christians in the eleventh and thirteenth centuries, respectively. As Matthias Maser notes, when the Christian troops entered Toledo, the city was remarkably undamaged by war, and its urban topography was kept virtually unaltered from 1085 until well into the fourteenth century. Likewise, late medieval Sevillians did not seem to feel an urgent need to eliminate the architectural traces of the city’s Islamic past. Things would change in the course of the sixteenth and seventeenth centuries. As argued by Antonio Irigoyen, Toledo would be transformed

into an ecclesiastical city, its cathedral dominating the urban space and its cathedral chapter becoming closely identified with the city (unlike bishops, cathedral chapters were permanent institutions).

As is often the case with edited volumes, there is a certain imbalance in the structure of this book. The chapters on the late antique and medieval periods are more methodologically coherent, as they combine historical and archaeological approaches to demonstrate change (or the lack thereof) over time in the urban structure of several prominent Iberian cities. In any case, the volume will be useful as an overview of the urban development of Spanish cities in premodern times for readers without a strong knowledge of the subject.

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*The Indies of the Setting Sun: How Early Modern Spain Mapped the Far East as the Transpacific West.* Ricardo Padrón.

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Ricardo Padrón's new monograph explores sixteenth-century Spanish conceptualizations of global space after entering the Pacific region. Padrón introduces multiple backdrops shaped by the period's specific historical settings, including shifting internal political dialogues of Iberian Peninsula politics, beginning with the 1494 Treaty of Tordesillas, then 1529 Treaty of Zaragoza, and finally the 1580 Union of the Crowns. These are combined simultaneously with the invention of the Americas, shifts from Ptolemaic and Polo imagined spaces to geographic spaces comprised of increasingly less land and more water, as well as the creation of the transatlantic system and following transpacific system with resulting conflicts of interest between Habsburg Spain and the Vice-Royalty of New Spain.

Habsburg Spain desired entry into the existing complex trade systems founded upon networks of port cities spread throughout the Pacific region, like those of Ming tribute, Fujianese, Japanese, and Muslim, that had moved goods, people, ideas, and beliefs for centuries. Driven by the search for East Asia's fabulous wealth as vividly described by Polo and the potential riches of Southeast Asian spices, Portugal established themselves first in the port cities of Macao, China, and Hirado, Japan while the Spanish eventually chose Manila, which rapidly became a major player supplying the silver needed to supply China's new tax system and created what is termed the Hispano-Sino-Japanese *Manila system*. Although Padrón begins with Columbus sailing along the coast of Cuba trying to determine if it was in Zipangu (Japan) or Cathay (China), perhaps even finding Polo's fabulous city of Quinsay (today's Hangzhou), it is made clear that the Habsburg Atlantic and Manila systems themselves are not the focus of this volume.

Padrón intertwines two types of original source material—visual and textual—in maps and narratives, using a tripartite approach involving an intricate blending of the work of