

that the author acknowledges throughout the work, though he does not always manage to counter them completely satisfactorily. In his analysis of foreign depictions of the Yorkist power brokers, for instance, the author tends to adopt the perspective of these sources; descriptions of events and conversations, despite his earlier statement that these sources are often not reliable.

The thematic approach is both the study's strength and, sometimes, its weakness. It successfully serves to fill in some of the gaps of the existing material by focusing on power structures in general rather than on individual careers. On the other hand, the sheer number of details presented to illustrate the power brokers' characteristics sometimes makes the thread difficult to follow. It also obfuscates the developments of power brokerage against the background of the politically turbulent transition period from Lancastrian to Yorkist rule, as well as the differences between the rule of Edward IV and Richard III. However, that was also not the primary aim of this study, and Brondarbit certainly succeeds in his goal to illuminate the dealings of this group of power brokers as a whole. The study presents a treasure trove of facts and events for anyone interested in this period, both concerning the wider political culture and individual key players. A thorough and multifaceted overview of Yorkist power structures, *Power-Brokers and the Yorkist State* provides ample food for thought for students and scholars of late medieval politics.

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*Manila, 1645.* Pedro Luengo.

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In recent years the study of early modern global history has taken new shape and pursued new directions. This new study follows this trend, as Pedro Luengo underlines that he “attempts to accurately reconstruct Manila in 1645, before the earthquakes of the mid-seventeenth century” (1). The book seeks to analyze the layout and features of the city's houses in order to understand the configuration and urban planning of Intramuros. Most studies on the subject thus far have focused on the main buildings of the colonial port, such as its palaces, churches, or administrative buildings. Luengo, however, explores housing in colonial Manila as a means to establish a cultural dialogue between Southeast Asia and New Spain in the seventeenth century.

To achieve this goal, the author focuses on three different perspectives: first, the multilayered framework of Manila; second, the use of new technologies to obtain data that historical sources on architecture and urban history do not show; and, finally, the hybridization of the architecture of the city and its insertion into the first globalization.

In order to make his argument, Luengo uses archival sources, maps, photos, old city images, and numerical data to locate the former plots of the city. Luengo's work is divided into four chapters. Chapter 1, "Manila-Macao: The Final Jewel in the Iberian Global Crown," emphasizes that the study of Manila requires a multidimensional approach. It focuses on the connections and cultural dialogue among the Estado da India, China, and New Spain. It pays particular attention to Spanish, Chinese, and Portuguese intermediaries who influenced the creation of the buildings.

Chapter 2, "A Big Puzzle: The Urban Planning of Old Intramuros," retraces the seventeenth-century city in 3-D. The author seeks to find the internal organization of the plots to understand the division of the city. He focuses on the study of the houses from a qualitative perspective instead of quantitative, using contemporary technologies. Luengo compares the pictorial representations at the beginning of the eighteenth century with the aerial pictures of Intramuros after the bombing of 1945. For this segment, he also relies on archaeology and traditional historiography. Chapter 3, "Portraits in Wood and Stone: Houses and Society," aims to rebuild the domestic organization of Intramuros, focusing on its personal, familiar, and social activities. By deeply investigating a few select houses in Colonial Manila, Luengo claims that the internal organization of the city was a mirror of the development of its social life, taking into account its inhabitants, the dynamism of the city, and the floating population. The author concludes that the city dwellers chose where to live based on the availability of religious buildings and familiar and professional ties.

Chapter 4, "Cross-Cultural Dialogue: Adapting a Mediterranean House to the Tropics," analyzes the cultural dialogue, hybridization, and influences of Chinese and Spanish models in the houses of the Intramuros area. The chapter emphasizes the manner in which geography influenced housing. It also differentiates the port from two other cities with similar functional characteristics within the Spanish Empire: Cádiz and Havana. The particularities of the houses are analyzed in light of the innovations of their ceilings, ventilation, and materials. Likewise, Luengo also looks into the space and the divisions of the houses: the lower floor, mezzanine, first floor, balconies, courtyards, moving staircases, roofs, kitchens, and Asian floors. The appendix greatly enhances the information presented in the preceding sections, as it contains specific data regarding the dwellings that Luengo located in the old city, along with their owners, materials, year of building, and price.

Overall, *Manila, 1645* is an original contribution to our knowledge of cultural dialogue and architectural hybridization in Southeast Asia. The study offers a new methodology to investigate the first global connections between different continents and empires. Because the topic of housing is traditionally neglected in historiography, Luengo's book is a good example of interdisciplinary, cross-cultural, and comparative research methods. This work will be a useful tool for scholars wanting to know more about the role of housing, colonial architecture, and urban planning in an overseas

territory. The book could stimulate further and renewed study of architecture and globalization in Southeast Asia and/or early modern Spanish American cities.

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*Visions of Deliverance: Moriscos and the Politics of Prophecy in the Early Modern Mediterranean.* Mayte Green-Mercado.

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Students of early modern Iberia have long been aware of the important role played by prophecy within the culture of sixteenth-century Spain's population of Moriscos, the nominally Christian descendants of Muslim converts. An ample scholarly literature surrounds the apocalyptic prophecies known as *jofores*, their prominent place within Morisco understandings of history and contemporary events, and their role as touchstones of community identity for the beleaguered Morisco minority. Mayte Green-Mercado's excellent new book expands on the existing scholarship and recontextualizes the Moriscos and their political culture of prophecy within early modern Spanish, Islamic, and Mediterranean history. In doing so, the author shifts the frame, refiguring the Moriscos as protagonists within their own story and moving Morisco history from the margins to the mainstream.

Over the course of six chapters, Green-Mercado explores the Morisco politics of prophecy as it developed and changed during the sixteenth century. In the first section, she examines the relationship between prophecy and Morisco identity as it developed in the first half of the sixteenth century, in the wake of the forced conversions that followed the first Revolt of the Alpujarras (1499–1501). The author begins by uncovering Morisco ideas about holiness, prophethood, and apocalyptic thought through a close examination of the case of Agustín de Ribera, a young Morisco prophet from Castile investigated by the Spanish Inquisition in the 1540s. Chapter 2 moves from Castile to Granada, where prophecy functioned as a persuasive form of political rhetoric deployed by the leaders of the second Alpujarras Revolt (1568–70), as “the ideological framework according to which the Moriscos were to make decisions” (79), and as a discourse of martyrdom through which they interpreted their experiences. Green-Mercado persuasively argues that prophecy reveals how Morisco political and community identity was an active process, rather than a static, reified object.

The second section expands beyond the boundaries of Iberia to consider the circulation of prophetic ideas and texts throughout the Mediterranean. By placing Morisco prophecies alongside similar texts from Venice and the Ottoman Empire, chapter 3 demonstrates how Moriscos were active participants in an international political