

confraternities and their visual and performative cultures helped create corporate identity in Mexico City.

Part 3, “Institutions,” offers insights into the mechanics of empire. Iván Escamilla González explores the similarities and differences between viceregal courts of Mexico City and the courts of the Old World. María del Pilar Martínez López-Cano offers a mapping of financial institutions and sources of credit from the sixteenth to the eighteenth centuries, as well as the implications of the transition to independence. Enrique González González and Paula S. De Vos each offer important insights into institutions of education and medicine, with De Vos drawing attention to the significance of the legacy of the medieval constitutional tradition.

Part 4, “Special Themes,” contributes to our understanding of environmental change and responses to it in the colonial period. Barbara Mundy focuses on the Indigenous foundations of the city, offering insights into the Indigenous representations of political authority and control of water in Mexico City contained in the Codex Mendoza and *plano parcial de la ciudad de Mexico*. Like Restell and Fernando Granados, Mundy draws attention to the way the Tenochtitlan included urban and aquatic spaces and had systems of urban growing (the *chinampas*) which frustrated the European concept of a city. John F. López examines the *desagüe*, an engineering project that tried to end flooding by draining the lakes surrounding the city in response to flooding from 1607, which he argues constituted an “epistemological break by the Spanish from Aztec methods for mitigating environmental disaster” (330). This focus on environment signposts important new directions in the early modern histories of empire. Part 5, “The Arts,” offers a range of case studies that offer snapshots of the cultural life of Mexico City.

Many of the chapters speak to recurring themes including cosmopolitanism, constitutionalism, and corporate identities. They speak of lines blurred between ethnicities, classes, and secular and religious spheres. The volume would have benefited from a conclusion or epilogue to reflect on these emerging themes and their implications, especially since the introduction misses an opportunity to evaluate these and offer an over-arching framing.

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A Dissimulated Trade: Northern European Timber Merchants in Seville (1574–1598). Germán Jiménez-Montes.

The Atlantic World 40. Leiden: Brill, 2022. xiv + 260 pp. \$129.

In *A Dissimulated Trade*, Germán Jiménez-Montes interweaves economic, political, and material history to reassess the role of Northern European merchants, *flamencos*, in the late sixteenth-century Spanish timber trade. The book draws primarily upon notarial documents from the *Archivo Histórico Provincial de Sevilla*, as well as material from

additional general and local archives, to examine the power and trade dynamics between the *flamencos*, Seville, the Spanish Crown, and wider trade networks. Jiménez-Montes argues against previous characterizations of the involvement of foreign merchants in the Spanish timber trade as evidence of a weakening Spanish shipping industry. Instead, the author asserts, the growing role of Northern European merchants in Seville demonstrates a polycentric state structure through which the Spanish Crown obtained materials needed for transatlantic trade and naval ventures and Seville, by encouraging the trade of the *flamencos*, “consolidated a preeminent position in international trade and contributed greatly to the aspirations of the Spanish empire overseas” (210).

Jiménez-Montes explores the work and lives of Flemish and German merchants in Seville along multiple social and spatial scales. Early chapters contextualize the economic and social positions of *flamencos* in Seville within the trade embargoes of Philip II against the Dutch and the tensions of the Eighty Years’ War. These embargoes, which Jiménez-Montes argues were intended to gain resources to supply the navy rather than act as commercial bans, resulted in a “paradoxical balance” (3) that led to the rise of Flemish and German merchants as key suppliers of timber. Their position in Seville was strengthened by the lobbying of city councilors for their trade roles, which in turn strengthened the economic and political position of Seville itself. Grants to Northern European immigrants to the control over warehouses, *Atarazanas*, and to the collection of the *alcabala* timber tax, as well as the ability to use open-access institutions such as notaries, further supported their ability to take part in trade.

The three dynamics of competition, consolidation, and cohesion that are explored in these initial chapters form the backbone of the following analysis as it expands increasingly outward. Jiménez-Montes moves from the business partnerships consolidated through marriages and the domestic sphere to those formed around differing levels of investment or the transference of agency. These arrangements, which themselves often overlapped as business partners frequently had kinship ties, allowed for different types of trade relationships that extended both locally and internationally. Jiménez-Montes argues that such networks allowed the *flamencos* to participate in the “hierarchical port system” (167) of Spain, in which Seville acted as a center of information and commercial activity while other aspects of shipping took place elsewhere. The final chapter examines how the needs of the Atlantic and naval fleets for timber and logistical support were integral to Seville’s rise as a hub for both, and how the *flamencos* and their trade connections and strategies were, in turn, central to that process.

Jiménez-Montes’ employment of these multiple scales and the ways in which they overlapped is an effective strategy that opens space for the inclusion of a number of individuals in the analysis, including merchants, shipmasters, women, domestic workers, and enslaved people. Jiménez-Montes identifies the constraints of notarial sources when it comes to writing about many parts of society, but interrogates the material to extract what it can offer within those boundaries. This use of the source material is another strength of the book. The author draws upon a number of document

types, including marriage records, powers of attorney, notarized partnership documents, voyage registries, and promissory notes. Each category is discussed in terms of limitations and uses, and the book therefore offers a valuable and lively tour of archival document types that highlights both their importance for the current work and their potential for future study.

By following the lives and businesses of various *flamenco* families throughout the chapters, Jiménez-Montes illuminates broad historical trends through individual lenses. A fascinating wealth of information on timber products and the materials of shipbuilding clearly demonstrates how these commodities supported, often literally, trade networks and commercial relationships. Written in a succinct and engaging style, this book will be of interest to upper-level students and scholars researching Spanish economic history, early modern global trade, immigration, and maritime material history.

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Chivalry and Violence in Late Medieval Castile. Samuel A. Claussen.
Woodbridge: Boydell & Brewer, 2020. 244 pp. \$95.

The usurpation of power in Castile by the Trastamáran dynasty in 1369 ushered in a period of violent turbulence and civil war. Under Isabella the Catholic and Fernando of Aragon, Grenada—the last Muslim kingdom in the Hispanic Peninsula—was captured in 1492, and the foundations laid for Spain's Golden Age. Claussen convincingly argues that this glory was in part achieved by harnessing the very forces and ideology that had created the Trastamáran chaos.

The murder of King Peter I (1350–69) unleashed violence and war within Castile that was justified and driven by the cult of chivalry pushed to extremes. The author follows Kaeuper in seeing chivalry as a self-interested and doctrinaire assertion of the autonomy of the noble warrior and his absolute right to protect his honor and that of his lineage in all circumstances. For Claussen, it is not a civilizing force, as some—notably Jesús Rodríguez-Velasco (*Order and Chivalry: Knighthood and Citizenship in Late Medieval Castile* [2010])—have argued, let alone the gentrified morality of Victorian legend. The Trastamáran kings, having usurped the throne by violence, were in debt to their supporters, who did not hesitate to follow their example and justify violence as chivalry, even when this amounted to civil war and resistance to the Crown.

This was a literate aristocracy, consciously appealing to chivalry embodied in a remarkable literature in Spanish. The central thrust of Claussen's work is to explain the violent behavior of the Castilian armsbearers in terms of the ideology embodied in this literature, which is here subjected to a striking and forceful examination. Neither the cult of chivalry nor the collision between a centralizing monarchy and an