

Johann Hoffmann's playing card map (no. 102), and some publication puzzles related to Johan Nieuhof and Athanasius Kircher (nos. 59, 64, 65, 66, and 67) as well as Philipp Clüver (no. 22). The way that the categories of the book have been established mean that neither Matteo Ricci's work, outside of the title pages to editions of Nicholas Trigault (nos. 13, 14, 16, 17), nor the manuscript Selden Map of China get significant attention, regrettable given the ongoing lively debates around them.

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Arnaldo do Espírito Santo, Cristina Costa Gomes, and Enrique Rodrigues-Moura, eds., *Res Sinicae: Pessoas, papéis e intercâmbios culturais entre a Europa e a China (1600–1800)*. Romanische Literaturen und Kulturen, 13. Bamberg: University of Bamberg Press, 2022. Pp. 320. Pb, €23.

The book under review brings together a selection of ten essays from a two-day conference on the circulation of people and objects between Europe and China from 1600 to 1800. Besides the proceedings, *Res Sinicae* includes three additional papers not presented at the conference but which are closely related to the general theme. The book stems from a project directed by Arnaldo do Espírito Santo and Cristina Costa Gomes, which aims at surveying, transcribing, translating, and studying primary sources in Latin and Portuguese about China. Although it is not explicit in the title, most chapters are directly related to the history of the Jesuits in China. *Res Sinicae* covers a wide range of subjects, including the clash between two Jesuit procurators following the death of André Palmeiro (1569–1635); the quarrel between the French and the Portuguese missionaries in Beijing; the Jesuits' role in the circulation of knowledge between Europe and the Far East; and the teaching of mathematics in eighteenth-century Portugal. Most of the topics surveyed here are well-known and stand in scholarly traditions of their own, such as the Jesuits' role in the Astronomical Bureau in Beijing, the controversies over the Chinese Rites, or the diverse and multilayered confrontations within—or in close vicinity to—the Jesuit missions in China. I will comment on only a few because engaging with all thirteen papers is impossible.

I will start by making some remarks on the essays by Maria João Pereira Coutinho, Noël Golvers, and Luís Campos Ribeiro, which, in my view, stand out for different reasons. Pereira Coutinho surveys an impressive corpus of letters penned by, or sent to, Marcelo Leitão (1679–1755), a commonly neglected figure who, nonetheless, served as procurator to the East Asian missions in Lisbon for more than two decades. By examining Leitão’s correspondence between 1724 and 1754, Pereira Coutinho shows that he played a pivotal role in the government of the vice-province of China as well as in the exchange of precious gifts between Rome and Beijing and that he did all of this without ever leaving the country. Golvers seeks to assess the role played by mathematics in the training of potential candidates for the Chinese mission by studying sources usually overlooked, such as the reports by John Hildred (b.1657) and Giovanni Francesco Musarra (b.1694) on the teaching of mathematics in Évora, and the proposals of António Manso and Manuel de Campos (1681–1758) to relocate the mathematics classroom of the Lisbon college—that is, the well-known “Aula da Esfera” (Class on the Sphere)—to a more spacious room separate from the main building. By examining the cases of André Pereira (1689–1743) and Domingos Pinheiro (1688–1748), Golvers questions the importance of mathematics in recruiting Portuguese Jesuits to the Astronomical Bureau in Beijing. Golvers points out that Pinheiro was not appointed to the Bureau, although he had a “much stronger mathematical profile” than Pereira (234). Finally, Ribeiro studies the works of Johann Adam Schall von Bell (1591–1666), Ferdinand Verbiest (1623–88), and Jan Mikołaj Smogulecki (1610–56) to assess the Jesuits’ role in the transmission of European astrology to the East. Ribeiro delves into the organization and contents of Schall’s *Tianxue shiyong* (Practice of astrology, c.1644) and Smogulecki’s *Tianbu zhenyuan* (The principles of the pacing of the heavens, 1653) and studies them vis-à-vis the ancient and early modern treatises of astrology widely used in Europe. According to Ribeiro, Schall’s treatise closely followed Antonio Giovanni Magini’s textbook (1582). Still, it was not a mere translation as it included references to Chinese astrological systems, such as the house division. Interestingly, the aim of *Tianxue shiyong* was to replace what Schall deemed to be a superstitious discipline with a practice based upon natural causes, that is, in accordance with Christian principles. Ribeiro concludes that Schall’s and Smogulecki’s printed treatises and Verbiest’s meteorological prognostications to the emperor are compelling evidence for the Jesuits’ teaching and practice of astrology as an essential part of their mission in Beijing.

Cristina Costa Gomes and João Teles e Cunha survey the correspondence of António de Gouveia (c.1592–1677), author of two manuscript accounts of Chinese history, *Ásia Extrema* (Extreme Asia, 1644) and *Monarchia da China*

(Chinese monarchy, 1654). The authors show that besides corresponding with Jesuits in Beijing, he exchanged letters with Jesuits in the Philippines to report on the Manchu conquest of China and that during the exile in Guangzhou (1666–71), he used both the India run and the Manilla galleon to reach out to the Jesuit curia in Rome. The exchange of letters with Jesuits in the Philippines and preeminent Dominicans, including Domingos Fernández Navarrete (1618–89)—a fierce opponent of the Chinese Rites—disclose Gouveia as a nodal point in the diplomatic relations between the Portuguese and the Spanish Jesuits in East Asia after 1640 as well as in the controversy over the Chinese Rites. Isabel Pina delves into a crucial episode in the history of the East Asian missions, the quarrel between Álvaro Semedo (1585–1658) and António Francisco Cardim (1596–1659) over the elevation of the Chinese vice-province from 1636 to 1648/49. Pina analyzes the dispute in the Asian and European settings and argues that the most significant divergences between the two procurators revolved around the financial precarity of the missions and the appointment of foreign Jesuits to labor in the Portuguese assintancy.

Finally, some articles can be beneficial as research tools, namely those by Noël Golvers, António Júlio Trigueiros, and Bernardo Mota. In “Archives of Antwerp for the History of the Relations between Europe and the Far East,” Golvers surveys the collections of the *Officina Plantiana*, the Royal Library in Brussels, and the General State Archive and claims that “the rich contents of many of these letters deserve a better integration in the actual research on the China mission” (29). In his essay, Trigueiros assembles, for the sake of convenience, the biographical data regarding 1) the exiled Jesuits from China in 1767; 2) the Jesuit missionaries sent to Rome in 1767; and 3) the Portuguese Jesuits that were still in China in 1773. The data is retrieved from the well-known repertoires of Louis Pfister, Joseph Dehergne, and Joseph Wicki, as well as from Trigueiros’s and Mariagrazia Russo’s *I Gesuiti dell’Assistenza Lusitana esiliati in Italia (1759–1831)* (2013). Finally, Bernardo Mota transcribes and translates two letters by Tomás Pereira to the French Jesuits in 1691 and 1693 that were not included in Luís Filipe Barreto’s edition of Pereira’s works (2011).

Reminiscent of the Jesuits’ knowledge of languages, the book is multilingual, with essays written in Portuguese (9), Spanish (2), and English (2). For the benefit of readers unfamiliar with Romance languages, it would perhaps be advisable to translate the articles into English to add them to the project’s website in the near future. This approach has been followed in the transcription and translation of primary sources already available online, such as the letters of André Pereira, Tomás Pereira (1646–1708), Manuel Dias the Younger (1574–1659), and Francisco Furtado (1587–1653). Overall, *Res Sinicae* is a valuable contribution to the growing literature on the Jesuit missions in China,

because gathers chapters that offer new perspectives on well-known topics or disclose sources and individuals usually overlooked in Jesuit historiography.

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Maarten Delbeke, ed., *Sforza Pallavicino: A Jesuit Life in Baroque Rome*. Intersections, 83. Leiden: Brill, 2022. Pp. xviii + 332. Hb, \$139.00.

In recent years, there has been an increase in interest in the intellectual life of baroque Rome. These scholarly conversations include Cardinal Sforza Pallavicino, a polymath of the highest degree. While Pallavicino is still not as well studied as others who did so much to shape the culture of baroque Rome, such as Robert Bellarmine or Gian Lorenzo Bernini, Pallavicino is finally receiving his due. In 2019, for example, Stefano Muneroni edited and translated for the University of Toronto's Centre for Reformation and Renaissance Studies Pallavicino's 1644 play *Martyr Hermenegild*. Such a turn toward studying Pallavicino in baroque Rome is a welcome one. It is crucial for understanding the city's culture and where Jesuits like Pallavicino fit into it.

Adding to this conversation is this insightful edited collection, also conveniently available as an open-access eBook, dedicated to extrapolating the various elements of Pallavicino's life and his place in baroque Rome. As Maarten Delbeke, the collection's editor, explains in his opening chapter, Pallavicino has long remained a shadowy and marginal figure; thankfully, this is beginning to change. Part of this, Delbeke argues, is revisiting the nature of the papal court in the seventeenth century as a center of art and culture on the one hand and Pallavicino's prominence in the court on the other. To show Pallavicino's importance, Delbeke opens the introductory essay by exploring the relationship between Pallavicino and Gian Lorenzo Bernini, the great artist whose works are synonymous with baroque Rome. By starting there, rather than with Pallavicino's upbringing or own exploits, Delbeke puts Pallavicino where he belongs historiographically: as an influential figure whose interests, like those of Bernini, were varied and hard to pin down, but as a result, positioned him as an important figure who was part of a cultural milieu. Delbeke is keen to explain that this is not simply a book about Pallavicino and his massive output