summarizes each of them briefly, but offers scant comment on their differences and similarities. And although some of the authors reference other chapters, it is generally only in passing. For the most part, then, the reader is left to draw comparisons unaided. This is not a major weakness, but I do think that a concluding essay identifying some of the continuities and divergences that emerge over the course of the volume would have been a valuable addition. Second, nearly nine years slipped by between the workshop at which these papers (or, presumably, preliminary versions) were first presented and their publication in this volume, due to complications that the editors do not specify in the introduction. While I can certainly sympathize with frustrating delays in the publication process, I was left unsure how thoroughly some of the essays had been updated in the years between the workshop and the appearance of this book. In a few of the chapters, the most recent scholarship engaged seems to be from the end of the last decade or the beginning of the present one. And in the chapters most closely related to my own work, I occasionally noticed the absence of relevant works that have appeared in the last several years. This may be particularly unfortunate for the chapters related to Jesuit Studies, which has enjoyed a surge in high-quality scholarship in recent years that might have enriched this book. In fairness, it must be noted that this criticism does not apply evenly to the entire volume, and some of the chapters appear to have been updated more thoroughly in the wake of the initial workshop to account for scholarship that has appeared in the last decade.

In sum, although I would not necessarily look to this volume for an up-to-date survey of the fields it represents, I can certainly imagine myself turning to it as a starting point when I need to know more about unfamiliar publications and contexts. It is, on the whole, a valuable and interesting overview of a subject that deserves more attention.

Micah True

University of Alberta

mtrue@ualberta.ca

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Claude B. Stuczynski and Bruno Feitler, eds.,

Portuguese Jews, New Christians, and "New Jews": A Tribute to Roberto Bachmann.

Leiden: Brill, 2018. Pp xviii + 500. Hb, €220.

With chapters ranging from the thirteenth century to the Holocaust, *Portuguese Jews, New Christians, and "New Jews"* is a noteworthy contribution to Jewish

studies, especially in the Iberian world and in the diaspora. Published as a tribute to the most prominent sponsor of Jewish studies in Portugal—the entrepreneur, bibliophile, and art collector Roberto Bachmann—the book is certainly “much more than a *Liber Amicorum*” (16). *Portuguese Jews* comprises twenty-one chapters, divided into five thematic parts: “From Iberia to the Mediterranean,” “Under the Gaze of the Holy Office,” “New Christians and Other Identities,” “Western Sephardic Variations,” and “Luso-Brazilian Policies during the Holocaust.” The contributions are very diverse and address topics such as manuscript texts in Aljamiado—medieval Portuguese texts written in the Hebrew alphabet—family disputes over inheritances, inquisitorial trials, social mobility, the saga of publishing an early modern treatise on dietetics, clandestine marriages in the Sephardic community of London, and the immigration policies conducted by the Portuguese and Brazilian regimes during the Holocaust. The book also includes a comprehensive historiographical introduction by Claude B. Stuczynski and Bruno Feitler (1–28), and a reprint of an article by Roberto Bachmann featuring his own collection of armorial porcelain ordered by Portuguese Jews in the diaspora (473–88). This unusual—and most welcome—thematic diversity tends to reflect Bachmann’s “main intellectual interests” (21). Besides, the chapters dedicated to the persecution of Jews during the Holocaust by Irene Flunser Pimentel and Avraham Milgram are also deeply connected with his life as a German-Jewish expatriate during the Second World War (441–55, 456–70).

For Jesuit studies, the most significant chapter included in this book concerns a short treatise on the Inquisition as a “marrano factory,” by the celebrated Jesuit preacher António Vieira (1608–97) (145–73). The chapter consists of a translation and annotation of two manuscripts, an anonymous—and most possibly fabricated—letter addressed to Vieira and the Jesuit’s subsequent reply: *Papel em que o P. António Vieira responde a uma carta que se lhe escreveu sobre os cristãos-novos serem todos judeus* (Treatise in which Father António Vieira responds to a letter written to him concerning new Christians all as being judaizers). Both documents were already known and were published in nineteenth-century editions of Vieira’s works (1821 and 1856). More recently, both the letter and response were included in *Obra completa do Padre António Vieira*, ed. José Eduardo Franco and Pedro Calafate (Lisbon: Círculo de Leitores, 2014), 4(2):163–83. The earlier printed versions were based on four codices extant at the Biblioteca Nacional de Portugal (BNP, cod. 1690; cod. 1736, cod. 8959; cod. 9442) and were published in Portuguese. In this chapter, distinguished Jewish studies scholar Herman Prins Salomon used a distinct source, an early eighteenth-century scribal copy pertaining to the Instituto Histórico e Geográfico Brasileiro of Rio de Janeiro (IHGB, ms. n° 668). According to

Salomon, the treatise was published in the aftermath of the polemical work *Notícias recônditas do modo de proceder a Inquisição de Portugal com os seus prezos* (Inside information concerning the procedure of the Portuguese Inquisition with their prisoners, 1674). Widely attributed to Vieira, and probably written during his years in Rome (1669–75), *Notícias recônditas* claimed that the Inquisition in Portugal “was never intended to distinguish between guilt and innocence, but was designed to extract confessions and denunciations out of any arraigned New Christians” (146). The portrayal of the Portuguese Inquisition as a “marrano factory” spread like wildfire and eventually led to the official suspension of the Portuguese court between 1674 and 1681. Possibly written in late 1674 or 1675, Vieira’s treatise was meant to reinforce the criticism of the Portuguese Inquisition regarding the fabrication of new Christians after the papal suspension. Given its importance to early modern religious history, the heavily annotated English translation of this “little known gibe at the Inquisition by Father António Vieira” is a most welcome contribution to the field of Jesuit studies.

Although they do not mention any particular Jesuits, the following chapters are somewhat related with Vieira’s life and apostolates in Portugal, Brazil, and Rome, and may be helpful for those interested in the intricate relations between the Inquisition, the Jesuits, Jews, and New Christians in early modern Portugal: “Baptized or Not? The Inquisitors’ Dilemma in Trials of Portuguese Jews from Dutch Brazil, 1645–1647,” by Miriam Bodian (123–44); “António and Francisco Vaz Pinto: Portuguese New Christians *homens da nação* in the Court of Rome,” by James W. Nelson Novoa (227–47); and “Two Biographies of Converted Jews in Contrast: João Baptista d’Este and António Garcia Soldani,” by José da Silva Tavim (248–76). Unrelated, but particularly well written and noteworthy is the chapter by Yosef Kaplan, “The Abduction of a Girl in Order to Marry Her and Other Clandestine Marriages in the Sephardic Community of London in the Early Eighteenth Century” (385–98). With contributions from senior scholars and junior academics, *Portuguese Jews* is carefully edited and includes forty-three figures, an index of names, and an index of places. The unusually large scope, the diversity of themes, places, and individuals, and, most importantly, the overall quality and consistency of the chapters, make *Portuguese Jews* a most valuable book.

Francisco Malta Romeiras

Universidade de Lisboa

franciscomesquitella@gmail.com

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