alas, the only chapter devoted to the history of science, and that early modern knowledge (nautical sciences, cartography, natural history, and medicine) played a non-negligible role in the building of the Iberian empires and in the emergence of scientific modernity, it would have been helpful to include at least a section on this topic.

The Iberian World is a much desired and opportune publication, not least for gathering in a single volume some of the latest research in Iberian studies and making it accessible to an English readership. The vast scope, the detachment from triumphalist historiography, the emphasis on the Iberian nature, and the portrayal of the Iberian universe as a composite space of mutual influences and entangled relationships are arguably the most significant qualities of this outstanding work of scholarship. Although some claims may be debatable, the book will definitely serve as an excellent companion for the next generation of early modern Iberian students and scholars.

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Thijs Weststeijn, ed.

Foreign Devils and Philosophers: Cultural Encounters between the Chinese, the Dutch, and Other Europeans, 1590–1800. East and West: Culture, Diplomacy, and Interactions, 6. Leiden: Brill, 2020. Pp. xiv + 376. Hb, \$212.00.

Twelve chapters, organized chronologically, examine the entangled histories resulting from cultural encounters between the Dutch and the Chinese from the 1590s until 1800, with the intention of writing global cultural history. The authors seek to acknowledge evenhandedly the role of European and Asian individuals in establishing collaboration, and they focus on the material culture, intellectual culture, and the images produced during these encounters. While the role of the Dutch East India Company (VOC) and the Dutch intellectual elite in establishing global cultural networks is one of the prominent and recurring themes, half the contributions also zoom in on the cultural and intellectual networks of the Society of Jesus.

A 2016 “Dialogue Seminar” at Fudan University, attended by a group of Chinese and (mostly) Dutch scholars, culminated into the chapters of this volume. In an effort to emphasize the cultural and intellectual fruits of cross-cultural collaboration rather than filter these encounters through a “clash of

cultures" configuration, the authors are also quick to point out that a binary perception of categories such as "Chinese" and "European" or "Protestant" and "Catholic" is simply not "adequate" (3). The volume does rotate chapters written from a European and a Chinese perspective (16). In his introductory chapter, Weststeijn also highlights the preponderance of global history written from an economic perspective and the underrepresentation of (global) cultural history as envisioned by Peter Burke. He holds up the historiography of the Jesuit missions in China as a sub-field in which the entangled (and global) cultural histories have not been ignored in favor of economic history, with an explicit congratulations to the Chinese Christian Texts Database of Leuven University (7). Since it was both "the intercontinental networks" of the VOC and the Society of Jesus that "facilitated knowledge [exchange] about China," most contributors are dedicated to analyze the "entangled landscapes" (terminology previously explored by scholars such as W. Lepenies, S. Subrahmanyam, Yue Zhang, A. M. Riemenschneider, and J. H. Bentley) of Chinese Catholics, Protestant Moroccans, and the way personal encounters superseded religious or racial differences (14–15). A final historiographic theme is an examination of images and stereotypes as they were constructed on either end of the Eurasian continent, more particularly the "circulation, endurance, popularity, and after-life" of said concepts (9). The authors succeed in blending these approaches into fascinating global cultural history, and, on top of that, the appendices of the volume provide translations of primary sources such as the descriptions and travels of the "Red-Haired Barbarians" in the *Zhang Xie* (304–12) and "An Overview of Chinese Objects and Books Present in the Low Countries in the Seventeenth Century" (312–42).

In the first few chapters, Jesuits feature in the background, even though they are acknowledged as people at the center of knowledge networks; Djoeke van Netten mentions José de Acosta (40), for example. The first chapter to focus on the Jesuits is Dong Shaoxin's chapter, which studies how Jesuit writings from the seventeenth century contributed to the profusion of European stereotypes that juxtapose Tartar masculinity with Chinese femininity. Dong provides an in-depth and comprehensive overview of Jesuit letters and books written by authors who had *direct* contact with the Manchus, thus aligning with the entire volume's emphasis on "in propria persona" cultural encounters.

The Jesuits and their entangled networks are foregrounded even more prominently in the fifth chapter, Thijs Weststeijn's "Just Like Zhou: Chinese Visitors to the Netherlands (1597–1705) and Their Cultural Representation," which untangles the cultural networks and relations of four Chinese men visiting the Netherlands. Two of these, Dominicus (Domingo) and Michael Shen Fuzong, had accompanied Jesuit visitors, Martino Martini and Philippe

Couplet, aboard VOC vessels before acting as cross-cultural mediators with Dutch (and other European) artists and scholars, a global cultural encounter between Protestant and Catholic elites, established thanks to interpersonal friendships (such as the one between Couplet and Amsterdam mayor Nicolaas Witsen, 119). Weststeijn reinforces, as he traces these networks and analyzes the paintings that resulted from the visits of these Chinese men, that it was “actual meetings” more so than existing “stereotypical notions of the Orient” that drove Dutch study and (exotic) curiosity into the Chinese *Other* (124).

Three more chapters place the Jesuits and their cultural and knowledge networks at the center: Trude Dijkstra contends that the reviews of *Confucius Sinarum philosophus* (1687) were a “defining moment” in both “the history of print and the history of intellectual and philosophical knowledge” (206), in line with the entire volume’s focus on the material and intellectual frame of these European-Chinese encounters. “Friend and foe” of the Jesuits alike welcomed the pivotal publication of this work (209). Dijkstra argues that the book was also one of the first to benefit from learned journals’ reviews, making the knowledge it contained accessible beyond the level of European elites.

Chen Yufang highlights the contributions of Tomás Pereira in nurturing “the Relational Network of Court Jesuits in Local Provinces” in chapter nine. Chen tracks down Pereira’s recorded communications that connected the Jesuit court networks with bureaucrat-scholars throughout the Qing empire in gazetteers and the *Draft History of Qing Dynasty*, in combination with Pereira’s letters as collected in Tomás Pereira’s *Obras*.

In chapter ten, Noël Golvers lays out how Jesuit libraries were “the site of entangled cultural histories” (238) as they developed and evolved according to the selection processes and personal interests of individual Jesuit missionaries, the missionary inspiration (244), and the apologetic dimension when the missions came under fire from European critics (247). Golvers, as the author of multiple, meticulously researched volumes on Jesuit libraries, ends his chapter by drawing up avenues of future research into the Jesuit intercultural entanglement (249).

In conclusion, I recommend Weststeijn’s collection strongly to all scholars interested in the ways Jesuit studies can overlap and contribute to multiple historical sub-fields, particularly global cultural history.

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