

introductory unfolding of Pacific historiography and its “institutional genealogies,” which supports the need for this collection. Sketching the development of unique kinds of “Pacific history” from the cultural vantage points of California, Canberra, and Honolulu does indeed “illustrate the diversity and fertility of the field” as well as its “disaggregation.” If researching the history of the Pacific is your aim then this book should offer many fresh and stimulating insights.

The Visitor: André Palmeiro and the Jesuits in Asia

By Liam Matthew BROCKEY

Cambridge, Massachusetts; London, England: The Belknap Press of Harvard University Press, 2014. x, 515 pp.

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Historical studies can be classified into two basic groups. One group attempts to reinterpret popular topics for further historical truths, while the other tries to bring to light those incidents or persons that would remain in oblivion without the help of dedicated scholars. *The Visitor* by Liam Brockey belongs to the second category. This monograph is a biographical account of Father André Palmeiro, Padre Visitador, or Visiting Father, of the Society of Jesus. Father Palmeiro’s missionary predecessors like Visiting Father Alessandro Valignano and Father Matteo Ricci are well-known figures in history. And yet Palmeiro has hitherto been given fewer opportunities for historical investigation.

Father Palmeiro was a key administrator of the Asian mission in the first half of the seventeenth century. He was born in 1569 in Lisbon, Portugal, and died in April 1635 in Macau. At the age of fifteen he joined the Society of Jesus and began his ecclesiastical career as a preacher and university professor. In 1617 he sailed to India, and in the following year he was appointed as Visiting Father, becoming what the author calls “the Visitor.” After remaining in India until 1626, he moved further eastwards to Macau, where he spent the final decade of his life overseeing the mission of Southeast Asia and East Asia.

The chapters proceed in the same chronological order. The introduction begins with the circumstances of Nagasaki in the year of Father Palmeiro’s death, followed by a brief sketch of the Visiting Father as a Jesuit missionary. The main body comprises two parts. The first part or the first five chapters describe Father Palmeiro’s missionary training in Portugal and administrative work in India. The second part, consisting of seven chapters, deals with his last ten years in Macau focused on the missions in Southeast Asia, China, and Japan. The biography is full of administrative difficulties that he encountered in a multi-national organisation consisting of Portuguese, Spaniards, Italians, and local Asians.

This academic book has four main characteristics. First, it is carefully researched with primary sources. The main sources are correspondence of Jesuit missionaries, including Father Palmeiro, which are now preserved mainly in archives in European cities, such as Rome and Lisbon. Most, though not all, citations and quotations have source references.

Second, this monograph is a fully descriptive work with only a few analytical discussions, probably because of the biographical framework and the author’s classical writing style. The author persists in his descriptive chronology of Father Palmeiro from his birth to his death throughout the text. This narrative style is similar to the classical work of Father Pierre-François-Xavier de Charlevoix, a Jesuit procurator of the New France mission, who reconstructed his eighteenth century historical account by faithfully reading and editing the correspondence of numerous

missionaries. The two most substantial arguments are found in the interpretation of Father Ricci's accommodative preaching of the Christian faith (pp. 284ff) and in Father Palmeiro's clash with Father Francesco Buzomi (pp. 352ff). In the first case, the author criticises popular labelling of Father Ricci "as a harbinger of modernity" by pointing out that accommodation was "originally a term" used later "by mid-twentieth century theologians" (p. 284). In the second case, the author claims that the clash between these two missionaries was not an instance of the struggle between Portuguese and Italians as has hitherto been maintained (p. 352).

Third, the author is inclined to have a seventeenth-century Jesuit viewpoint in his descriptions. Incidents and deeds were sometimes interpreted in a biased way contemporary with seventeenth-century missionaries rather than from the author's objective standpoint. For example, the author describes, without hesitation, the two main rivals of the Jesuits, the Chinese Daoists and Buddhists, as "pernicious sects" (p. 260).

Finally, the author's account is artificially European in a way. The Christian missions in Asia could not have been possible without participation of local non-European congregations and native assistants. Although Father Palmeiro himself must have met numerous local Asians, none of these non-European participants appear in this biography. This historical account focuses solely on the deeds of European missionaries.

This monograph is recommendable to any sensible reader who is aware of both the disadvantages and advantages of the biographical genre. On the one hand, writing a biographical history involves technical limitations. The biographical framework of this book can deal only with fragments of the Jesuit missions in the respective Asian regions. The account of the missionary development in India terminates simultaneously with Father Palmeiro's departure for Macau. Also, no further history of the China mission is written after Father Palmeiro's return from his trip to Beijing. On the other hand, despite the geographical complexity comprising the vast regions of Asia, a straight line of historical narrative has been made possible by focusing on the

administrative deeds of Father Palmeiro. Furthermore, reading this book will help to recognise the depth and extent of the global communication network that the Society of Jesus had established by the early seventeenth century.

The Eurasian Core and its Edges: Dialogues with Wang Gungwu on the History of the World.

By OOI Kee Beng

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This volume emphasizes the significance of the Eurasian landmass to world history. It employs a dialogic approach to the subject, with Ooi Kee Beng skillfully engaging Wang Gungwu in a series of interviews “on the historical forces that formed the world we know” (p. viii). Wang, the preeminent historian of Asia, brings his thoughtful views and expertise to bear on global developments over the *longue durée*. The end product is a highly readable and engaging work of world history.

For centuries, Wang argues, the Eurasian core stood as the civilizational and power center, interacting peacefully and violently with the states and societies residing along its edges. Through trade and economic exchanges, migration and settlement, and war and the threat of conquest, the mobile and powerful nomads of the Eurasian heartland helped shape the socioeconomic lives of societies settled along the edges of the Eurasian core: East Asia,