

texts such as Aristotle, Plato, Socrates, and other famous Greek and Latin authors. By doing so, Parelo emphasizes that de Valencia was a complete and multifaceted erudite, and that his treatise followed Aristotle's rhetorical appeals, *logos*, *pathos*, *ethos*, and *kairos* as modes of persuasion.

This bilingual edition with the Spanish version facing the French translation offers a valuable research tool for Hispanists. Parelo brings Pedro de Valencia's *Acerca de los Moriscos* up to date with Hispanic studies and introduces an accessible literary source to non-Spanish readers and specialists. Ahead of his time, *Le Traité sur les Morisques d'Espagne* is worth discovering or rediscovering. From a lens of interdisciplinarity, ethic, and diversity studies, Pedro de Valencia's treatise displays a forward-looking vision that transcends its era and aims to be resolutely humanist, enlightened, and modern.

F. Ellen Weaver. *Le domaine de Port-Royal: Histoire documentaire 1669-1710*. Paris: Classiques Garnier, 2021. 338 pp. €39.00. Review by DANIELLA KOSTROUN, INDIANA UNIVERSITY-PURDUE UNIVERSITY INDIANAPOLIS.

Ellen Weaver's book examines the property of Port-Royal-des-Champs, the Benedictine abbey at the center of the Jansenist controversy that divided the French Church in the seventeenth century. Louis XIV persecuted Port-Royal for Jansenism when he came to power in 1661, but when the Jansenist controversy ballooned to the point that French bishops threatened to break from Rome (much like English bishops had done in 1534), Louis XIV backed down and brokered a peace agreement. As part of this agreement he divided Port-Royal's property in 1668 between two factions of nuns who had split over the Jansenist question.

This partition generated a lot of paperwork, some in the form of property assessments for the partition and tax purposes, and some in the form of lawsuits initiated by the two groups of nuns, neither of which was happy with the partition. The most vocal protestors were those supporting the Jansenist nuns. They maintained that the partition unfairly favored those nuns who had broken rank and

sided with Louis XIV. Weaver's book sets out to assess the legitimacy of this claim. The first 66 pages contain a brief history of the schism and a discussion of the main points of contention raised in the legal documents. The next 223 pages are copies of the property assessments and legal petitions (these had all been confiscated and placed in the state archives at the time of the French Revolution). The remaining pages contain some graphs, the bibliography, and index. The book was originally published in 2009 in the series "Univers Port-Royal" by éditions Nolin. This edition is a reprint by the series's new publisher, Classiques Garnier.

Port-Royal was located in an agricultural region known as the Hurepoix between Paris and Chartres. It was founded as a Benedictine abbey in 1204 by Mathilde de Garlande, the wife of Mathieu de Marly, a leader of the Albigensian crusades. Mathilde placed the abbey under the jurisdiction of the nearby Cistercian abbey Vaux-le-Cernay where her son was abbot. Port-Royal thrived in the thirteenth century as nobles from the region placed their daughters there and endowed it with property in the form of farms, mills, vineyards, etc.

Like many abbeys, Port-Royal's property was confiscated and plundered by warring nobles and their armies during the Hundred Years War (1337–1453). Its abbesses worked during the late fifteenth and early sixteenth centuries to reclaim this alienated property and repair the damages. The abbey fell into disrepair during the Wars of Religion (1562–1598) and then experienced a revival under management by the Arnauld family in the first half of the seventeenth century. Angélique Arnauld, the daughter of a lawyer in the Parisian parlement, was made abbess as a child through a deal brokered by her grandfather with the Cistercian order. In exchange for funding for the much-needed repairs on this ancient, venerated abbey, Angélique would become abbess.

Port-Royal remained Cistercian until 1623, when Angélique removed it from the order and placed it under the jurisdiction of the archbishop of Paris. To the surprise of many, she had rebelled in 1609 as a teenager against the corrupt cronyism that made her abbess in the first place by joining a Cistercian reform movement known as the "Strict Observance." This movement, which advocated purging the order of any customs that did not adhere to the letter of the Benedictine Rule,

became controversial when its members tried to enforce abstinence from meat consumption upon the entire order. When the general of the order promised to suppress the Strict Observance, Angélique moved the Port-Royal community to a house in Paris that her mother bought to protect her strict reform. Her move was facilitated by the decrees of the Council of Trent calling for nuns to be placed in urban centers and under the supervision of bishops. Another factor was the unhealthy climate at Port-Royal-des-Champs, where mosquitos from the surrounding swamps frequently spread malaria among the nuns.

In 1633, Angélique helped to found a new religious institute in Paris: the Institute of the Holy Sacrament. However, clerics from rival convents in Paris denounced the Institute for promoting dangerous religious ideas. When a popular religious reformer, Jean de Hauranne, the abbot of Saint-Cyran came to the defense of the Institute, the Cardinal Richelieu imprisoned him for spreading dangerous ideas. State suppression of Saint-Cyran increased the popularity of the Institute, which was officially incorporated into Port-Royal-de-Paris in 1642. Wealthy laywomen began investing money there to build exclusive apartments adjacent to the cloister. Meanwhile, a community of male scholars, many of them Angélique's brothers and nephews, moved back to the farm at Port-Royal-des-Champs. They divided their time between prayer, scholarship, teaching (they established a school for young boys), and manual labor. They repaired Port-Royal's buildings and drained the surrounding swamps. When the population of nuns outgrew the house in Paris, some returned to Port-Royal-des-Champs so that the community was now spread across the two houses.

While Port-Royal's popularity sparked a new wave of donations and investments from families, it also prompted further attacks from critics, who now labeled the religious movement at Port-Royal "Jansenism," after Saint-Cyran's friend and collaborator, Cornelius Jansen, the bishop of Ypres. Jansen had written the *Augustinus*, a study of Augustine's theory of human sin and the grace necessary to overcome it. The book made enemies by claiming that the Jesuit order, the order most responsible for religious education in France, promoted an erroneous and laxist approach to sin and salvation. Port-Royal was now at the center of this debate over education and the salvation of

souls in the French Church.

When Louis XIV came to power in 1661, he sought to suppress Jansenism at Port-Royal by requiring all clergy, including nuns, to sign a form denouncing Jansen's text. The requirement divided the nuns into two opposing groups and soon grew into a conflict that threatened schism among France's bishops. To prevent a permanent rift in the French Church, Louis XIV called for a truce. As part of the peace agreement, he partitioned the Port-Royal community, placing those who signed the form (a minority of nuns) in the Paris house with one-third of the property and those who refused, in the house at Champs, with two-thirds of the property.

Weaver describes (mostly by quoting the original sources) how each faction disputed the partition. These complaints highlight the complexity of seventeenth-century landed property and wealth in France. The nuns' lawyers challenged the accuracy of the property division using estimated costs of repairs to buildings and equipment, estimated agricultural yields, numbers of servants in residence, expected rental income, costs of bringing goods to market, and rising tax rates. Because wealth was calculated through rents and other fluctuating expenses and incomes, the lawyers found ample room to contest the stated value of property in the assessments. These lawsuits dragged on until Louis XIV finally ended them by dissolving the community at Champs and transferring all wealth to the nuns in Paris in 1709.

Looking at the documents, Weaver finds no clear evidence to support the claim that the nuns at Port-Royal-des-Champs had been treated unfairly. She could see that Port-Royal-des-Champs' finances—because they were based on the convents' oldest properties dating back centuries—were more complicated than those for the Paris house. Champs' wealth had been subject to multiple layers of rights, privileges, and exceptions negotiated over the centuries. She writes that “only a careful analysis of the properties, especially the farms” with a “year by year” tally of their harvest receipts could settle the question of whether they fared poorly (280). The Paris house, in contrast, whose wealth was based on forty years of urban real estate development, was much less complicated. Weaver's ultimate conclusion is that “both houses lost out with this tragic division (280)” Indeed, in hindsight, we can view the state's efforts to engineer Port-Royal's property during

this religious dispute, as a small prelude to its larger intervention in Church property during the Revolution.

Weaver highlights the financial dimension to Port-Royal's contentious history, an angle neglected in the literature. Given this fresh perspective, one might wish Weaver's book were more accessible to the general reader. Church institutions like Port-Royal provided important financial and investment services for families in France before centralized banks existed. The book assumes readers with prior expertise in these financial practices. It also assumes readers with an interest in Port-Royal. However, it has the potential to interest scholars of the Church more broadly. As an abbey that spanned the town-country divide when land prices were dropping and urban real estate was booming, Port-Royal had a uniquely diversified financial portfolio with the nuns living in and managing two houses, one as a rural seignury and the other as an urban landlord. Their property developed alongside their history of religious reform. The case raises questions about the relationship between trends in property values and religious movements. Although Weaver does not explore these questions, her book will make it easier for somebody else to investigate them.

Mathilde Bedel. *Mirabilia Indiae: Voyageurs français et représentations de l'Inde*. Paris: Classiques Garnier, 2021. 349 pp. €35.00. Review by LARRY W. RIGGS, BUTLER UNIVERSITY.

This volume is, in every way, a magisterial work of scholarship. The author defines the task clearly: "La dimension interdisciplinaire de cette étude nécessite également des connaissances historiques, géographiques et culturelles" (12). The book's voluminous documentation bears witness to the admirable completion of the project. The authentic interdisciplinarity of this study, as well as the enormously thorough scholarship overall, is attested to by the voluminous bibliography. In fact, there are multiple bibliographies: Sources primaires; sources secondaires; les études littéraires sur le récit de voyage; les études critiques sur la littérature, la philosophie et l'histoire antiques et médiévales; les études critiques sur la littérature française d'ancien régime; les études historiques sur la France et l'Europe d'ancien régime;