

scholarship by Guglielmo Berchet's *Le antiche ambasciate giapponesi in Italia* (1877) and Francesco Boncompagni-Ludovisi's *Le prime due ambasciate dei giapponesi a Roma (1585–1615)* (1904). With this edition, general readers of Italian will be introduced to a text that is otherwise inaccessible. Specialists in mission history, Jesuit pedagogy, and the intersection of humanism and Orientalism in Europe will find much to appreciate as well. Airoidi's translation is expertly annotated with people, places, events, and Japanese words and phrases thoroughly explained. Di Russo's apparatus is especially thorough, including a lengthy introduction and afterword, transcriptions of several supporting documents, and a minutely detailed chronology of events from Valignano's arrival in Japan in 1579 to the five Sakoku Edicts of 1633–39. Di Russo has also curated seventy-nine black-and-white images and forty-five color images to accompany Airoidi's translation. Although a great number of these will be known to specialists, their sheer number, which includes drawings and prints of the protagonists, several title pages, and examples of Mancio Itō's beautiful handwriting, is especially gratifying. The Jesuits' world map that illustrates the reverse of a folding screen depicting the Battle of Lepanto is worth the price of the book.

This volume is a worthy companion to Di Russo's collection *Alessandro Valignano: Uomo del Rinascimento: Ponte tra Oriente e Occidente* (2008). Although the title page shows that she attributes the authorship of *De missione* to Valignano rather than Duarte de Sande, Di Russo takes a somewhat novel approach to this long-standing scholarly debate. After summarizing the arguments of Américo da Costa Ramalho in favor of de Sande and the counterargument of J. F. Moran in favor of Valignano, Di Russo reminds readers that Valignano did not share our modern concept of authorship. While we cannot deny that Valignano conceived the work, chose its literary form, wrote the first Spanish version, and oversaw the production of the final work, she prefers to say if one must attribute more than its mere curation to Valignano, he or she may attribute "paternity" to him. Otherwise, Di Russo sticks closely to the standard presentation of Valignano as a model to inspire in readers "a much-needed harmony among differences," an approach that is perfectly in keeping with this translation, especially given the constraints imposed by the addition of so much genuinely helpful material.

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Translating Catechisms, Translating Cultures: The Expansion of Catholicism in the Early Modern World. Antje Flüchter and Rouven Wirbser, eds.
Studies in Christian Mission 52. Leiden: Brill, 2017. viii + 372 pp. \$152.

Translating Catechisms, Translating Cultures is a collection of eleven articles, including an introduction by one of the editors of the volume, Antje Flüchter. The articles

originated at the conference “Comparing Catechisms—Entangling Christian History,” held 14–16 May 2014 at the University of Oslo and organized by Flüchter. Flüchter and the other authors place their work in the context of recent arguments in European religious history demonstrating that early modern efforts to homogenize Christian culture met with various degrees of success, and that both the church hierarchy and everyday believers were changed in the process. Scholars have used a variety of words as they refer to this process, including *accommodation*, *compromise*, and *negotiation*; in this case, since the contributions are centered around catechetical texts, *translation* is the appropriate word. Each article examines cultural translation in a variety of missionary contexts in the sixteenth, seventeenth, and eighteenth centuries.

The authors also argue for a perspective that is both global (leaving room for larger narratives and similarities that cross cultural or regional boundaries) and local (recognizing differences between evangelized groups). This “glocal” perspective comes through in the wide geographical range of the essays: authors examine cultural translation in catechisms and other missionary texts from England, the Americas, India, Ethiopia, Japan, and China. It is also for this reason that all the authors focus on the Jesuits, who were, as Flüchter notes, a force for the global implementation of the ideals of Tridentine Catholicism, while at the same time infamous for accommodating local cultures.

Each article contains its own historiographical arguments, often specific to a particular missionary region or population, but all emphasize common themes. Perhaps the most interesting of these is the concept of an intercultural space created when the Jesuits tried to adapt and teach catechetical texts to their new converts. Catechism was the gold standard of religious education in the early modern period, so missionaries believed in its efficacy, even in new and very different circumstances. But as they began the process, they found that changes in texts and methods were necessary and inevitable. In this intercultural space, something new appeared, whether it was a new genre of text, a new vocabulary, or a whole new adaptation of Catholic doctrine or practice.

For example, Anand Amaladass examines the catechetical writings of three Jesuit missionaries in South India. These missionary-scholars borrowed terms from Sanskrit and adapted them for their Tamil audience. They also created some completely new terms. The result, over a centuries-long process, was an entirely new Christian vocabulary, specific to the Tamil language. Giulia Nardini provides additional evidence of this translation process, also in South India, examining the creation of new types of texts to teach Catholic doctrine. Something similar occurred in Japan, as examined by Rouven Wirbser. Interactions between missionaries and converts created significant changes in the format of the catechism, as well as new and unorthodox understandings of marriage among the Japanese Christians. John Ødemark’s contribution examines the creation of pictorial representations of Catholic doctrine in Latin America—perhaps the most striking of the new creations found in an intercultural space. Although the exact origin of the system of writing/images used for religious instruction remains disputed, it seems clear that both missionaries and indigenous peoples corroborated to create it. In an interesting

contrast, John Steckley's article provides evidence of what happens when translation failed. He examines Jean de Brébeuf's attempt to create a new Christian vocabulary in the Huron language, Wendat. The new terms did not catch on, however; the article thus implicitly demonstrates that the process of cultural translation often took much longer than the career of just one or two missionaries, no matter their fortitude and creativity.

Although not every contribution can be mentioned here, all of the articles are well researched with strong arguments that illuminate the mechanisms involved in the process of cultural translation. The concepts used by the authors are not particularly new, but the articles do provide evidence that illustrates those concepts quite well. It is unfortunate that Brill did not provide more thorough editing, as some articles contain multiple typographic and grammatical errors. Still, this is a useful volume due to its geographical scope, and the fascinating examples of evangelization and textual-cultural translation at the ground level.

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Aristote dans l'Europe des XVI^e et XVII^e siècles: Transmissions et ruptures.
Mary-Nelly Fouligny and Marie Roig Miranda, eds.

Europe XVI–XVII 24. Nancy: Groupe XVI^e et XVII^e siècles en Europe, Université de Lorraine, 2017. 458 pp. €30.

Aristote dans l'Europe des XVI^e et XVII^e siècles, edited by Mary-Nelly Fouligny and Marie Roig Miranda, is the proceedings of the international study days organized by the research group XVI^e et XVII^e siècles en Europe of the Université de Lorraine on 5–7 November 2015 at Nancy. Focused on the reception of Aristotle's oeuvre among French, Spanish, Italian, and German literati from the Cinquecento to the end of the seventeenth century, this essay collection is the latest interdisciplinary publication of the group, which has produced twenty-seven works since 1995.

Part 1, "De l'Aristote antique à l'Aristote des XVI^e–XVII^e siècles: Continuité et continuation de l'aristotélisme," divided in four different thematic sections, examines how the rediscovery of the *Corpus Aristotelicum* influenced sixteenth- and seventeenth-century grammatical and encyclopedic texts, political and ethical thought, and literary and dramaturgical production, pointing out that the fundamental aim of early modern scholars was not the colorless diffusion of Aristotle's texts, but the foundation of independent thought on the basis of an ancient authority. Hence, the thirteen essays of part 1 provide readers with the instruments to understand the evolution of the reception of the Aristotelian tradition from a static or Scholastic usage to a dynamic revival of it. For instance, in section 1, Mary-Nelly Fouligny, who also wrote the foreword, studies the role of the *Corpus Aristotelicum* in Erasmus of Rotterdam's *Adagia*, while section 2