

The Travels and Controversies of Friar Domingo Navarrete, 1618-86. Translated with an Introduction and Notes by J. S. Cummins. [Published by the Cambridge University Press for the Hakluyt Society. Second Series: No. CXVIII.] (Cambridge, 1960. Pp. 475.)

Friar Domingo Navarrete, a Dominican missionary, travelled around the world and spent more than a decade in China from 1658 to 1669. His account of these travels is not only the work of an observant eye, an open ear and an ever-ready pen, but also it is a major historical source for several issues and places. His *Tratados historicos*, for example, is the only major Spanish contribution to the Chinese cult of the European Enlightenment, a controversial but decisive text in the bitter polemic over the Chinese Rites, a revealing account about conditions in the Spanish colony in the Philippines during the 1650's, and the only Spanish description of seventeenth-century India.

This edition of Navarrete's travels is based on all his writings, published as well as manuscript, but principally upon the sixth book of the *Tratados historicos* which indeed is a lively account of his travels and work in Mexico, the Philippines, Macao, China, India and Macassar. References to Navarrete's travels and experiences have been brought together from the other books of the *Tratados* and from the unpublished works: the *Controversias*, the 'Ends' and the 'Ratification.' These have been inserted into the text within angle brackets. Nor is this edition simply a reissue of the Churchills' text. Although Mr. Cummins based his edition on the 1704 translation in order to retain some of the contemporary flavor of the language, he freely deviated from it when it proved inaccurate or misleading. In terms of scholarly editing of historical manuscripts this second English edition of Navarrete's travels leaves little to be desired.

The historian of colonial Spanish and Portuguese America will inevitably be drawn to Mr. Cummins' long and learned preface, in which he evaluates Navarrete's role in the acrimoniously polemical Chinese Rites controversy which raged for decades in Europe. The Dominicans militantly opposed the methods that the Jesuits were pursuing in order to convert the Chinese mandarins to Catholicism. The Jesuits, or a majority among them, concluded that the Rites ceremonies which the Chinese performed to honor their ancestors were not idolatrous and probably not superstitious. The Dominicans, whose principal spokesman was Navarrete himself, challenged this conclusion. They bitterly denounced the Jesuits for initially deemphasizing to their Chinese converts several features of the creed, such as the Crucifixion and some of the sacraments which clashed with traditional attitudes of Chinese culture.

Although modern scholars in general have enthusiastically applauded the Jesuits for their flexible approach and reproached the friars for intransigence, Mr. Cummins' concern is to restore the historical balance by recon-

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